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The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

JANUARY 1, 1955



E THE
IEW YEAR
TO TELL
OLD WORLD

"...though your sins be as scarlet, they shall be white as snow..." (ISA. 1:18)

Reflections . . .

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (II Cor. 5:17).

New—

"New" is one of the most precious words in the English language. As those who have been saved by the blood of the crucified One, we have a NEW birth, are NEW creatures, enjoy a NEW life, and look for NEW heavens and a NEW earth.

This issue of the Brethren Missionary Herald is dated January 1, 1955. A NEW year is beginning. The divisions of time that make New Year's Day are manmade. Men will "turn over a new leaf," and attempt to make themselves new. New Year's resolutions, if all published, would fill volumes. I have no objection to all this; I might even speak of such sometimes. But we all need to remind ourselves that all manmade things will pass away. All new things, as man makes them, will become old so very quickly—they will become old and pass away.

Might it not be well for us to take the "new" emphasis out of the New Year and let it speak to us of the One who makes all things new. That which He makes new will not become old as doth a garment and fade away. If you have not already accepted Christ as your personal Saviour, won't you do so today—let Him make of you a new creature in Christ Jesus.

Retrospect——

I am reminded of the Scripture: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Yet I believe it is not proper that we speak in retrospect of all that God has done for us in the year just past.

In *Argentina* we have new church-temples at Corral de Bustos and Rio Tercero; authorization has been given for lot purchases in some other places and this may have been done before the old year ended. In *Brazil* we have a new residence under construction at Icoraci, an addition to the residence in Macapa, and a large day-school annex now being erected at Macapa. In *France* we have begun negotiations which will probably result in a permanent meeting place in Lyon. In *Africa* our extensive building operations in the city of Bangui are rapidly nearing completion; in recent days a congregation has been assembling there which has approached the 1,000 mark in attendance. In *Honolulu* our fine believers have arranged for their newly remodeled and equipped chapel. In *Mexico*—really in Calexico, Calif.—the remodeling of the residence has been completed. All of this has been done in a year when, because of a smaller foreign-mission offering, it might have seemed that no expansion could be made.

New missionaries have joined our family during the year—for Mexico: Rev. and Mrs. Sibley Edmiston, Laredo, Tex., and Miss Dorothy Robinson, San Ysidro, Calif.; for Argentina: Rev. and Mrs. Donald Bishop, Rio Cuarto; for Brazil: Rev. and Mrs. Bill A. Burk, Icoraci; for Africa: Miss Rosella Cochran and Rev. and Mrs. George Cone, Jr., now in training at Lyon, France. Our missionary family now numbers 89 persons—in addition to all the children, and they are really missionaries, too.

Thousands more have accepted Christ—reports aren't yet complete, but probably between 7,000 and 10,000 will have personally accepted Christ and most of them are now in study classes. Between 2,500 and 3,500 will probably have united with Brethren churches in foreign lands, having been baptized by triune immersion in obedience to the teaching of our blessed Lord. Countless others have heard the blessed gospel story—so many have heard, in fact, that on any Sunday there could be a mass movement of people accepting Christ.

During this year, too, your general secretary has had the privilege of completing the visit in Argentina, and of visiting in Brazil and France. In matters of administration such visits are so very helpful not only to the missionary areas affected, but to these who hold the ropes here at home. He has also had the privilege of visiting in most of our Brethren churches during the year and very early in the new year he purposes to continue in visitation in our Brethren churches.

We rejoice in all these things which the Lord has accomplished through His servants, and that He enabled us to do it in a year when our total foreign-mission income dropped between 6 percent and 10 percent below the annual offering of the year before.

Prospect—

Only our blessed Lord knows what He will enable us to do in the year just beginning. He knows the end from the beginning. We want to be in the center of His will, neither running ahead nor lagging behind. With His blessing it does seem both possible and probable that we will have further church-temple building by the believers in Argentina and possibly erection or purchase of a missionary residence in that land.

In Brazil it seems very probable that Christian day schools will begin both in Icoraci and Macapa, that new and better small boats will become available for a limited amount of river evangelization, and that the believers in Icoraci will build their own chapel before the year is over.

We are praying that Bible-institute classes will be resumed in Rio Cuarto, Argentina, and that the Bible-institute program will be expanded in Mexico. We anticipate a completed place of worship in Lyon, France, as well as that national French believers may become available to assist Brother Fogle, and that some convenient and useful arrangement may be made for community evangelization in the Lyon area.

In Africa it will be our plan to complete the building program which has been begun in the city of Bangui; native believers will probably build a large church-chapel building there. The field council will just have completed its meeting in Africa as you read this, and in an early issue of the Herald we will give you the plans for the future as we see them for Africa.

As we look in retrospect and in prospect, we can only say, "Thank you, Lord." He has blessed us far above anything that we could have had the courage to ask or think.

Humanly speaking, we say "Thank you" to the multitudes of friends of foreign missions who have prayed with us and who have given largely of tithes and offerings that all these blessings might come to us, and to the missionaries in our great family for their unstinting service in this work so dear to the heart of God.

—*Russell D. Barnard.*

DETOURS ON GOD'S HIGHWAY

By Rev. and Mrs. Roy B. Snyder, Bouca, Africa

None of us like detours, especially when we are in a hurry to get someplace. They are, however, inevitable. One of our most trying experiences last summer was on our way to Camp Grace. Between the Pennsylvania Turnpike and Hagerstown, Md., there were four detours. Some of them were long and roundabout, others more direct. They were irritating although we did realize they were there for a purpose.

On God's highway there are detours as well. Sometimes they upset and irritate us and we fail to realize



Roy and Ruth Snyder

that they, too, are there for a good purpose. Yet we know from God's Word that our stops, starts, and detours are all ordered of Him.

We came to such a detour about the first of June when we were told that it would not be best for us to return to Africa because of physical reasons. We hardly knew what to say or do. But God, who is always faithful, gave the assurance that He was still working all things together for our good (Rom. 8:28). He opened up other channels during the summer that proved to be a blessing. A missionary rest home along the New Jersey seashore was the first thing He provided. Then came the fellowship and blessing of summer camps with our Brethren young people, where we had the opportunity of presenting to them the challenge of foreign missions. We were happy, too, for the privilege of supplying various pulpits and ministering the Word of Life to others. All of these were blessings along God's detour.

It was first thought that our detour from service in Africa would be at least one year. However, God used a Christian doctor in Philadelphia as a human instrument for physical restoration. So, after only three months, the "detour" sign was changed to a "go" sign. How we praise the Lord for His leading and direction! Through leading us to this Christian doctor, many others in our churches have been helped by him. We feel that this alone was worth the three-month detour.

We know that many of you were raising your voices to God in our behalf, and we're grateful for your prayer help. It was faithful, constant prayer that moved the arm of God. But also, along with the prayers of you white brethren, a volume of prayer was ascending on our behalf from our African brethren. The letters that we received from missionaries and natives alike told of their earnest praying for us. They wanted their spiritual "papa and mama" to return to them. They wanted their own missionary to sit among them again and show forth the affair of God to them.

Yes; God answered prayer! We're here in Africa today, again sitting among our people and ministering unto them the Word of Life. Continue to pray that God will use us to gather many precious sheaves along this African highway.

CHANGES OF ADDRESS

In order that you may keep your record of missionary addresses up to date, please make the following changes in your copy of the Brethren Annual, dated October 30, 1954, pages 41-43:

Balzer, Mr. and Mrs. Albert, B. P. 240, Bangui, French Equatorial Africa.

Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, French Equatorial Africa.

Cone, Rev. and Mrs. George E., Jr., 112 Avenue Berthelot, Lyon, France.

Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.

Kliever, Rev. and Mrs. J. P., Box 588, Winona Lake, Ind.

Tyson, Miss Elizabeth, Route 1, Hatfield, Pa.

THEY GAVE THEIR ALL

With the passing of the years, NINE of our beloved missionaries have laid down their lives "to get the Gospel out." They are: Mary Rollier, Myrtle Mae Snyder, Allen Bennett, James Gribble, Lester W. Kennedy, Sr., Edna Patterson, Florence N. Gribble, Joseph H. Foster, Clarence L. Sickel. How great has OUR gift been to the work for which they gave their lives?

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 1

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Evangelizing Adventures in Baja California---

DURING JUNE, JULY, AND AUGUST

WITH THE WALTER HAAG FAMILY, MISS DOROTHY ROBINSON, AND MISS AMELIA HERNANDEZ

(Continued From Issue of December 4)

We climbed the mountains to Comondu, a double town in a palm oasis in the canyon. We went down the canyon to a great plain on the Pacific side of the peninsula. It extends for over a hundred miles and the road is a good graded road ready for the asphalt. After crossing the hills going east we were once more on the gulf side. Before us lay the bay at La Paz. La Paz has many high-priced hotels and caters to rich American tourists who come here by air to fish.

Below La Paz the landscape changes rather suddenly. It is very green with shrubs and small trees and naturally very beautiful. We were pestered on this part of the trip by small gnats which in the early morning and in the evening are so thick they get in your ears and eyes and nose. We breathed them, and doubtless ate quantities of them. They make one feel frantic.

In two days we arrived at San Jose del Cabo at the lower end of the peninsula. We looked up the believers and found that their pastor, an independent faith missionary, had left them for reasons unknown. Whether or not he will return is uncertain. Meetings had been abandoned and the believers were most discouraged. We rounded up some of them in the few days we were there and induced a young lady among their number to have a Sunday school for them.

San Jose del Cabo is a good-sized town located in a fruitful area. The principal means of livelihood are cattle raising and agriculture. The crops are cotton, cane, mangos, bananas, and avocados. We expected to enjoy the fruit when we arrived, but found there had been a rain and heavy wind recently which knocked off all the fruit. There was almost none to be had. Finally, just before we left, a friend brought us three small bunches of bananas which were delicious, but which we ate up entirely too soon.

San Lucas is the town farthest south on the peninsula. The name means Cape of St. Luke. In this place we showered the town with illustrated editions of the Gospel of Luke. Everyone received his copy graciously, since it was generally recognized as the Gospel belonging in a special way to their town.

Sunday we were in La Paz again. We hunted up a believer and found that this city, which a few years back had run out two Lutheran women missionaries, now has four Protestant groups—Lutheran, Assembly of God, an undenominational group, and Jesus Only Pentecostals. We visited with the Lutheran and Assembly of God pastors and attended services at the undenominational church. We were encouraged by what the Lord has done in this fanatical city.

Returning we found deep mud in the road between the twin towns of Comondu, and when we climbed to the plateau above the towns, we found a truck stuck and men trying to dig it out. The owner of the truck, we found out later, was the subdelegado of Mulege. He and his men had to camp there for the night and came to buy food from us, as they had none. The next day they courteously received religious literature from us. Mulege is a fanatical place and to be able to do a favor to the subdelegado and give some literature, we feel, was the work of the Lord. Thus, little by little, God is opening doors and creating more friendliness toward the Gospel in the cities of Baja California.

We arrived once more in San Ignacio. When we went to the post office, the children, led by the priest, shouted



"They read the tracts."



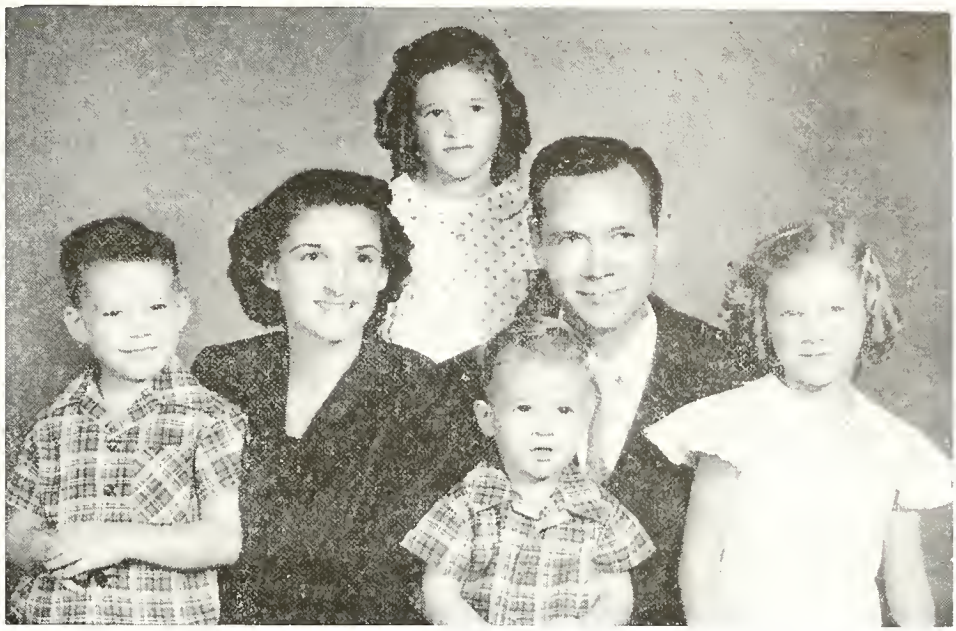
"Tijuana—some are institute students."

MEET THE EDMISTONS

Rev. and Mrs. Sibley Edmiston and their fine family have, during this year, become a part of our foreign-missionary personnel in relation to our work in Mexico. They are located at Laredo, Tex., and work with the Mexican population in that city, as well as in Nuevo Lareo, Mexico, and other surrounding Mexican areas.

Brother and Sister Edmiston are members of the North Long Beach Brethren Church, Long Beach, Calif. Brother Edmiston is a graduate of Grace Theological Seminary, having received his B. Th. degree (cum laude) in 1953.

Reports of the first months of activity in this center of testimony are very encouraging.



Richard *Willetta* *Leandra* *Daniel* *Sibley* *Linda*

their song at us and the priest urged them on, saying, "Louder, louder!" Some came and sat on a bench in the plaza near our car and commenced to sing the same rude song. I took out my camera and was going to take their picture, but they immediately scattered like quail. They took refuge on the porch of the Catholic church and began to sing and dance up and down in defiance. I followed to a bench in front of the church intending to take their picture, but every time I would put the camera to my eye they ducked behind the banister. There were, as usual, men loafing in the plaza, and the sentiment seemed to be amusement at the situation and shame at the rude conduct of the children. One woman even came and called home her girl who was in the group. Finally, when I put away my camera, they returned to the bench beside our car. The delegado came out and scolded them for their disorderly conduct, but Mrs. Haag defended them, saying they weren't doing anything. Then she had the opportunity to get out and talk to them about the Lord, using the Catholic Bible as the basis. They admitted it was the same kind the priest used. The men in the plaza stood around close enough so they could hear, and the door to their hearts was opened a little wider for the entrance of the Gospel.

On the last night the priest passed with his children singing their praise to the virgin. The believers heard them coming and asked to sing "No lo hay" ("There's not a friend like the lowly Jesus"). So, as the priest passed by the porch, the believers sang at the top of their lungs the hymn honoring the Lord Jesus Christ. On this occasion the priest tore out the leaves of the hymn we had sung and threw them at us, meanwhile shouting "Si lo hay" ("Yes; there is, but you are not going to see her"), meaning the Virgin of Guadelupe is their friend, and equal to the Saviour.

One night Amelia gave a flannelgraph lesson, the second she had given in an evening service. A dance was being held nearby, so her story drew a large crowd. While she was talking, the priest passed and didn't return that night. People said he returned to town another way because he was put to shame by the crowd gathered to hear the Gospel. Amelia did very well with her story, especially considering that the crowd was mostly men. When she finished they clapped her. We were very happy because the Lord had so developed her ability and given her courage in His service.

The last night of our stay we had a social with games, and kool-ade for refreshments. An entertainment of a Christian nature was a new thing in the lives of these people, but everyone had a wonderful time. They said it was more fun than a dance.

Next day we headed north, taking with us one of the San Ignacio boys to go to our Bible institute. Four other young men there say they want to attend next year. We also took with us a young man from Rancho el Coyote to attend two weeks of special meetings. When we arrived in Tijuana, we left the young men at the mission because they did not have permission to cross the international boundary line.

Please pray that the Lord will have His way in regard to this matter of training Mexican workers. It is our desire that as many as possible should be fitted to meet the need we found for workers in Baja California, and the need is just as great elsewhere.

AFRICAN CHURCH GROWS

In 33 years the membership of our African church has grown from 1 to 13,424, with over 5,000 more in pre-baptism classes. Did ever such a small investment of money bring such large and eternal results?

First Three Weeks in Bangui

By Mrs. Orville Jobson

The opening of a new Brethren church in the city of Bangui has now become a reality, and how we do praise the Lord for answered prayer! Truly we can say with the psalmist: "This is the Lord's doing; it is marvelous in our eyes."

A Temporary Meeting Place

During the last week of October we, with Pastor Noel from Bozoum, came to Bangui and rented a small house in which to live until Brother Balzer has the new mission house completed. The week was spent in getting the grounds cleared around the house in order to put up a temporary meeting place for the coming Lord's Day. Brother Balzer and his carpenter built a shed—or should we call it a tabernacle?—20 by 40 feet, in one day. Of course seats were needed, so we bought lumber at the sawmill and benches were speedily nailed together.

During the week Pastor Noel was busy visiting the many different members and converts who formerly attended church at our different stations and outposts. Employment in this city has brought hundreds of our Brethren people to Bangui, and our first efforts are with them in order to have an organized church.

The First Lord's Day

On the Lord's Day morning, about 6:30, folks started gathering, and by 7:30 the tabernacle was full and overflowing. Some Sango records were played, then Pastor Noel opened the service with prayer, singing, and Bible verses, after which Mr. Jobson gave the morning message. The invitation was given to the unsaved and 32 responded to the call. There were approximately 300 present at this first service. In the afternoon at 3 o'clock a French service was conducted for the French-speaking natives here in the city, and about 75 attended the service. At 4 o'clock another service in Sango was held, which closed our first Lord's Day in the capital city.

During the following week classes were organized for the Christians and inquirers. Mrs. Balzer, with native helpers, is kept busy every afternoon teaching the inquirers to read and memorize Bible verses. Classes to instruct the members of the church are also held. Mr. Jobson teaches the men and I have the women. Many of these men and women ride bicycles, others come on buses, and many on foot; the whole front yard near our house is used for a parking lot and our front porch makes a good classroom.

The early-morning prayer meeting is well attended. Noel, who for many years had morning prayer meetings at the Bozoum chapel, is now faithfully meeting here from 5:30 to 6, after which a short message is given, and at 6:30 the folks leave for their day's work. Many of the working class of people finish their work at 2:30 and this gives them an opportunity to attend some afternoon classes.

The Second Lord's Day

The second Lord's Day here the attendance doubled, so we saw the need of enlarging the tabernacle. This was done, but still we find the building is not adequate to accommodate the crowd. With the increased interest and attendance, the enrollment of the classes has greatly increased. At present there are 220 in the inquirers' classes; also there is an increase in the number of members from our inland churches desiring membership in the Bangui church.

The Third Lord's Day

The Third Lord's Day we were prepared for a much larger attendance, but even the addition to the tabernacle did not provide seating space for all, and once again folks were obliged to sit on the ground surrounding the tabernacle. During this service many came forward to accept the Lord; others to apply for membership. Mr. Jobson continues his examination for those seeking membership, and we look forward to the first baptism and organization of the church sometime in December, which will be followed by the first communion for this charter group. Continue to pray for the establishment of our testimony in Bangui. There truly is an open door and many opportunities, but there are also many adversaries and much opposition. However, we are looking to the Lord for the wisdom and strength needed day by day. "Great is Thy faithfulness."



Market Scene in Bangui

THE COMING OF THE LORD DRAWETH NIGH

(James 5:8)

This may be the last of the years quickly flying;
It may be the year when the Saviour will come,
When the Land of the Holy, for which we are sighing,
Will burst into view—the Father's glad Home.

It may be the last, all mystery ending,
In deepest of Peace, in the sunlight of God.
That sweet smile of welcome, from Jesus descending,
Will more than make up for the toils of the road.

—*Selected.*



TRIALS AND TRIUMPHS OF A

A Tent Campaign in Argentina

By Lynn D. Schrock, Rio Cuarto

One of the most interesting parts of a missionary's work in the Argentine is a tent campaign. The thing that contributes especially to its interest is that so many new folks hear the Gospel—some for the first time.

As this article is being written we are in the midst of our summer activities, including tent campaigns. Right now there is a campaign in progress in Jose Marmol in the Province of Buenos Aires, as well as in Pampayasta here in the Province of Cordoba. But the tent campaign about which I want to tell you is the one we just finished in Corral de Bustos.

Our "New" Truck

Not long ago it was decided that a small truck would be more useful by the mission than the Bible coach. Since there was one for sale in Cabrera, we bought it with the idea of selling the Bible coach. It was with this newly purchased truck (a 1929 Model A Ford) that Don Pedro Olthoff and I started out from Rio Cuarto the morning of November 22 (the day that Dr. Barnard left Europe on the *S. S. United States*, if I remember correctly). Our plan was to be in La Carlota for the noon meal with the Dowdys. Then in good time that afternoon we were going to continue our trip to Corral de Bustos. When we got to the road that leads off the highway into La Carlota, we were stopped by the highway police. This was nothing new, as they always do this as a routine matter. But this time they noticed that we didn't have a rear bumper on our "new" truck. Further, when they looked at my driver's license they noticed that I hadn't renewed it (a matter that I had overlooked). Well, they said that they would forgive the latter, as they saw it was involuntary, but we must have a rear bumper put on before continuing our trip. All persuasion proved to be useless. So at last, at 6:10 p. m., we were on our way again—about four hours behind our planned schedule.

Motor Trouble?

As we went along I mentioned to Don Pedro a couple times that I didn't like the sound of the motor. But the thing kept on going about the same, so we didn't worry much about it, thinking that it must be a characteristic of the truck we had purchased. But as we went up a hill, the car began to miss in a way that we didn't like a bit. So we got out and looked at the motor. It was hot—even to the point of the oil boiling. Then all of a sudden we realized why. There was the broken fan belt. Well, we thanked the Lord that the last thing we had done before leaving Rio Cuarto was buy a fan belt—just in case. Now we had the case. And it wasn't as easy a case as we had hoped for, but after struggling for awhile we got it on and were on our way again.

All went well until we got to the dirt road—as the last 35 miles are dirt. It was on this stretch that we were enjoying pretty good road. Of course, Don Pedro kept telling me that there was a bad stretch, especially right after rain. It had rained not long before, but that day the sun and wind had dried the roads considerably. Thus we hoped that the bad stretch wouldn't be too bad. It was about 11 p. m. when we saw a threshing machine parked at the side of the road. Our thought was that they had stopped there simply because it was time to sleep. We hadn't gone by them more than 30 yards when we knew why they were stopped. We were too! If we had been alone, we would have been there for the rest of the night. But immediately three or four men came



Part of Corral de Bustos Congregation

from the threshing machine to help us. At last we found that the other side of the road was much better, so we kept going on that side. It was well after midnight when we arrived in Corral de Bustos and found Brother Marshall waiting up for us. We slept well, though not too much that night.

Our first meeting was the next night. There was a pretty good group. The thorough work of preparation on the part of Brother Marshall and his congregation had informed the town of the campaign. But a detail that was rather discouraging was that, after preaching definitely for decisions, the only one who spoke to me after the service about being interested was a drunk who never showed up after that night.

As the meetings went on there were others who showed real interest. By the time the meetings were over a good many children had made a profession of faith in Christ as Saviour in the DVBS classes that were held; also there were about five young people and adults who seemed to understand what the decision meant that they had made. Others raised their hands or stood up in the meetings in response to the invitation, but conversations with them after the meetings revealed that they

did not understand what they had professed to have done.

The Harvest

I want to tell you of one triumph in particular that the Lord gave in these meetings. On Sunday night the message was on "The Three Great Enemies of the Soul" —a message based on the parable of the sower. At the end of the message I gave opportunity to those who had sufficient courage to stand and thus manifest publicly their faith in Christ as Saviour. No one stood up, though it was evident that the Lord was working in the meeting. After the service was closed with prayer I noticed a young couple standing near the tent, not seeming to be at all in a hurry to go home. So I went over to them and greeted them. I asked the man if he had understood the message. He said that he had and then said that he had felt a great heat in his body during the invitation and that he knew that he should have stood up, but didn't have courage to do so.

After talking to him a bit I assured him that it wasn't too late to accept Christ even that very night. He then said that Brother Maconaghy had talked to him about seven years ago about the need of accepting Christ as Saviour. He said that at that time he told Mr. Maconaghy that he agreed with us evangelicals, but didn't want to make a definite decision for Christ. It was then that Brother Maconaghy told him that he was like the man in the door who had to either go in or out. When he told me this, I asked him if he didn't want to come in that very night. We shook hands and he said that he did want to accept Christ with all his heart.

That, brethren, was a triumph—a thrill that we seldom have in this priest-ridden land. And the marvel of it is that his wife, too, confesses to be saved now. Other contacts with them during the campaign showed that they were rejoicing in their new-found Saviour, and they are planning to send their older boy to our children's camp this summer. I do not have any report from Brother Marshall as to how this man and his wife are following on since the campaign, but we are trusting the Lord to keep His own.

Home Again!

Immediately after the closing service we took down the tent and started on our way home. Roger Dowdy went with Don Pedro and me as far as La Carlota. But before we got there we again had troubles. The truck would putter along on two or three cylinders. And it even stopped completely on two occasions, but at last we discovered that if the lights weren't on we could keep on going. It was at 4 a. m. that we discovered this secret of our "new" truck. So for about an hour and a half we went along without lights most of the time—turning them on just enough to see the road sufficiently to keep on it. From then on we made our way to Rio Cuarto with relatively little difficulty. The principal problem was to stay awake. But a good strong cup of coffee pepped us up a bit so that we got home without completely going to sleep.

In a recent year the 50 students in our Bible institute in Africa, with their families all helping to carry their earthly possessions, walked 5,165 miles coming to school, and a similar distance returning home after the nine-months term of school.

DO YOU AGREE?

(Editor's Note—The quotation which follows was taken from "Paix and Liberte," a French Communist paper.)

"The Gospel of Jesus Christ and the Communist Manifesto. The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful, and you Christians are numbered by the million. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary; and we give the rest for propaganda purposes. To this propaganda we also consecrate 'all our free time and part of our holidays.' You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel if you do not practice it? If you do not spread it? And if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."

WHAT IS YOUR ANSWER?

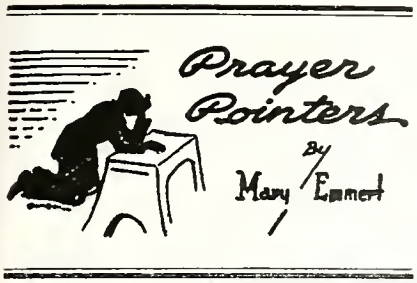
In our National Fellowship of Brethren Churches we have ONE missionary for every 235 members. Doesn't it seem reasonable that 234 of these members should fully support and supply all the needs for the ONE who goes? Yet, last year our offerings dropped 6 percent as compared to the year before. Just now we have almost frantic appeals from at least four of our six mission fields pleading for additional funds for necessary expansion to be able to accept unparalleled opportunities. Your answer must always be our answer, and your answer is in your gifts!

NATIVES DELUDED

The keeper of Mohammed's tomb at Mecca predicted and publicized all over Africa that Mohammed would make visible signs in the heavens in 1952. Said he, "The sun will darken at midday." He, of course, had the information which scientists had given out, telling of an eclipse to occur in February of 1952, but the poor natives not having this information were moved to honor Mohammed.

Our African press turned out 38,776 pieces of literature during a recent year, and the work was done to a very great extent by two native typesetters and one press operator.

Christianity is the one religion which proffers to save a man without eliminating, mutilating, or starving some part of his essential nature.—*Heart Throbs.*



GRACE SEMINARY—

1. Praise God for the way He supplies the needs of the school, and pray that the annual offering now being taken may meet all the current needs of the school.

2. Continue to pray that God will send in to the school additional gifts to make possible much-needed expansion.

3. Pray for the students as they take final examinations and begin their work of the second semester.

4. Pray for the new students that will be coming in, that they may find work and become adjusted to the school.

5. Pray for the Grace Bible Conference, sponsored by the alumni, to be held January 24 to 28, and for the annual day of prayer which closes the conference.

FOREIGN MISSIONS—

1. Continue to pray for the health of our missionaries—especially for Mrs. Haag, Miss Thurston, Miss Tyson, Lester Kennedy, and others as you hear of the need.

2. Pray for the missionaries in Africa and for the plans formulated at the recent field council meeting, that through all avenues of the work more may be reached with the Gospel.

3. Pray for the midyear meeting of the foreign board, which is due to begin in Winona Lake on Monday, January 24.

4. Pray for the proposed missionary conference in each of our 11 districts during the months of February through May. The missionaries participating will travel in a party, and as many fields as possible will be represented at each conference.

5. Pray for the definite guidance of the Lord in the proposed purchase of property in France, Brazil, and Argentina.

6. Pray for the training of national and native workers in the various Bible institutes — for the continued effectiveness of such in Africa, for the expansion of such training in Mexico, for the reopening of the institute in Argentina, and for those training centers with which we cooperate in other fields.

7. Pray that the present open doors may stay open to the preaching of the Gospel in all of our fields. Pray that as the doors remain open we (Brethren) will sacrifice in order to enter the open doors.

8. Pray for the preparation and distribution of the foreign mission seasonal material to be used during the months of February through May, that such may be delivered on time and be used effectively.

HOME MISSIONS—

1. Pray that the needs of the Temple City Brethren Church will be met since it has gone self-supporting January 1, and pray for their new pastor who has just arrived, John M. Aeby.

2. Pray for Rev. and Mrs. Ralph J. Colburn as they have entered into home-mission work this new year at Fort Lauderdale, Fla. Pray that this work may develop rapidly and be the means of starting additional Brethren testimonies in the South.

3. Pray for the new building program that is about to get under way in Seattle, Wash., and pray especially for financing.

4. Pray that the Lord will provide the Fremont, Ohio, colored people with a suitable location upon which they may erect their temporary building and put it to use.

5. Praise the Lord for His blessings thus far on the San Bernardino relocation and pray that the Christian day school may soon be started in connection with the new church.

6. Pray that the Artesia church will have divine wisdom and guidance as to the future progress of the work.

7. Pray that all the home-mission churches will be able to assume the added financial responsibility placed upon them with the coming of the new year.

EVANGELISTIC CRUSADE—

1. Pray for your Board of Evangelism as we start a new year; that 1955 might be a year of real revival across the brotherhood.

2. Praise the Lord for the ministry of Brother and Sister Colburn in the recent meetings in the Northwest, and pray for them as they go into their new work in Florida.

3. Praise the Lord for two new Team Two members: Bill Byers, songleader, and Jim Martin, pianist.

4. Pray for Crusade Team Two meetings in York (Jan. 2-16), and Kittanning (Jan. 18-30).

WMC (Atlantic District)—

1. Praise the Lord for rich blessings we receive in our Bible study and mission study topics, and pray His blessing upon those who have written them for us.

2. Pray that "Our Daily Walk" may lead each WMC lady to her prayer closet often to intercede for our faithful missionaries.

3. Pray that every member may have a real missionary zeal, and that each of us may be a sincere soul-winner. Time is so short!

SMM (California District)—

1. Let us pray for our national officers as they through His strength fulfill their jobs. Remember them in their school work, and as they commune with other district Sisterhoods.

2. Let us pray for the birthday offering which is one of our projects each year. Let each one of us participate in the further education of the missionary children.

3. Let us pray that the aim of the Sisterhood, to develop the girl, might really be impressed upon our minds. Let us strive to do God's will.

4. Let us pray that the new goal regarding our bandages might be fulfilled and that more interest might be taken in this goal.

MISSIONARY HERALD—

Pray for the leading of the Holy Spirit as plans are made for the disposal of our present property and the erection of a new home for the Missionary Herald on the property recently purchased.

Pray for the missionaries who have the responsibility of the translation of articles in the Missionary Herald, in order that the articles can be read by the African natives.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

FORT WAYNE, IND. Rev. Mark Malles will move here about Jan. 3 to become pastor of the First Brethren Church. Dr. H. A. Hoyt occupied the pulpit during December.

TROY, OHIO. The address of Frank Brill, pastor of the Grace Brethren Church, is 527 N. Market.

WINONA LAKE, IND. Rev. and Mrs. Jake Kliever arrived here from Africa on Friday, Dec. 10, to begin a year of furlough. They returned from Africa on the *S. S. Queen Mary*, along with Miss Elizabeth Tyson.

SPECIAL. A total of 802 pupils are registered in the Christian day schools operated by the Brethren churches in southern California. Christian teachers are needed in these schools, and anyone interested in serving the Lord in this capacity should contact one of the following pastors: Dr. C. W. Mayes, Rev. Glenn O'Neal, Rev. Ward Miller, or Rev. John Aeby. Teachers will be needed for the 1955-56 school year.

LONG BEACH, CALIF. A pioneer in radio, Dr. Charles E. Fuller, will at the beginning of 1955 enter his 30th year of continuous broadcasting. From a modest beginning over a single California station, this popular hour is now carried by more than 600 stations around the world each week to an audience estimated at ten million persons. It is the oldest network religious program on the air today. An anniversary rally will be held following the broadcast at the Long Beach Municipal Auditorium on Jan. 9. Key religious and civic leaders will have part on the program.

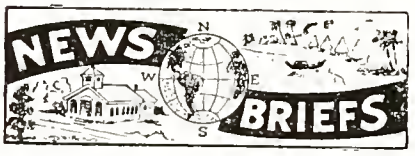
WHITTIER, CALIF. The Community Brethren Church had an average attendance of 313 for November, which is the best average in the history of the church. On Dec. 5, 350 were in attendance. There are 130 enrolled in the Christian day school. Rev. Ward Miller is pastor.

PHILADELPHIA, PA. Any minister interested in the pastorate of the First Brethren Church is requested to contact Mr. Victor E. Marquart, moderator, 8241 Rising Sun Ave.

LONG BEACH, CALIF. Rev. Charles Underwood has resigned as pastor of the Stearns Street Brethren Church, effective about March 1.

MANSFIELD, OHIO. Attendance continues to mount at the Grace Brethren Church. There were 438 present at the morning worship service on Dec. 12. Spiritual victories are evidenced in several men being saved in the past few weeks. Dr. Bernard Schneider is pastor.

ASHLAND, OHIO. Attendance at the morning worship services for November averaged 425. Rev. Miles Taber is pastor.



WHEATON, ILL. The headquarters office of the National Association of Evangelicals has been moved from Chicago to 108 N. Main St., Wheaton, Ill.

MODESTO, CALIF. The WMC of the McHenry Avenue Grace Brethren Church was in charge of the evening service on Dec. 5, presenting the playlet, "The Value of Family Devotions." Rev. Raymond Thompson is pastor.

CUYAHOGA FALLS, OHIO. The Grace Brethren Church is holding services in its new church building located at 1736 E. Bailey Rd. (at Treash Dr.). Rev. Richard Burch is pastor.

ALEXANDRIA, VA. The Atlantic District overnight youth rally will be held at the Commonwealth Avenue Brethren Church Feb. 4-5. Rev. Robert Markley will be host pastor.

CORRAL DE BUSTOS, ARGENTINA. Rev. and Mrs. James Marshall are the proud parents of a 9-lb. boy, born Dec. 17.

DALLAS CENTER, IOWA. Rev. A. D. Cashman has accepted the pastoral call of the First Brethren Church. He will assume the pastorate about Jan. 15.

ROANOKE, VA. The Southeast District overnight youth rally will be held at the Washington Heights Brethren Church Jan. 7-8. Rev. W. Carl Miller will be host pastor.

HOLLIDAYSBURG, PA. Seventy-five Brethren young people from the Brethren churches at Altoona, Juniata, Leamersville, Vicksburg, Yellow Creek, and Martinsburg, Pa., assembled at the Hollidaysburg YMCA on Dec. 11 for a time of Christian fellowship. Rev. Mark Malles gave the devotional message.

ROANOKE, VA. Ghent Brethren Church has started a weekly radio broadcast over WSLS. Rev. Robert Miller is pastor.

CUYAHOGA FALLS, OHIO. Mr. and Mrs. Charles Robertson celebrated their 54th wedding anniversary on Dec. 6. They are members of the Grace Brethren Church.

NEW ORLEANS, LA. Dr. Billy Graham has been "quoted" by a secular magazine as having declared that it is possible for a minister to take part in worldly practices and still be a devout Christian. Dr. Graham denies that any such statement was ever made, and has demanded that the statement be corrected.

CHICAGO, ILL. The National Sunday School Association will conduct two conventions in 1955, according to Clete Risley, general secretary. The dates are: Oct. 5-7, Spokane, Wash., and Oct. 26-28, Providence, R. I.

This issue of the Missionary Herald has gone into 8,442 homes, offices, and mission points, and will be read by approximately 20,000 people.

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Winona Lake, Ind.

CERTAINTIES AND UNCERTAINTIES OF 1955

By REV. EDWARD LEWIS

Pastor, First Brethren Church
Buena Vista, Va.

If the Lord should tarry, every person reading this article will probably face a new year—a year which we shall call 1955. It will be a year which will spell hardship or joy to everyone. It will be a year in which many who are now well and healthy will pass from our midst; a year that will bring many into our midst who are not now with us. Yes; 1955 brings with it many uncertainties. No doubt the Apostle Paul faced the year A. D. 63 with the same uncertainty that we face today. It was about that year that he wrote the Book of Philippians.

Paul's Confession of Shortcomings

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

Paul was thinking, as did the sweet psalmist of old, how changeable he was—how many times through the years he had failed the Lord. We shrink in shame when we consider the zealousness of Paul as compared to our own defection. There is no doubt but what we made rash promises to the Lord—promises that were not wrong to make—but we failed to let Him have His way with us so that they could be carried out effectively. Many of us found ourselves on top of the world one day only to find ourselves at the bottom the next. If that has been your experience, think of the words of Paul: "Not as though I had already attained, either were already perfect." We have One who can be touched with the feeling of our infirmities.

It may be that Paul was thinking of the changeable world. Things were changing rapidly in his day, as they are in this day. Paul remembered the solemnity of the apostles —the reverence that was given to the Lord as they first met together. Then he noticed a change—how lightly the Lord and the things of the Lord were esteemed. Think of the frivolity that has entered the house of the Lord in our day! Many children come into the house of the Lord today as though they were entering the local gymnasium. When the Word of God is being taught or preached, they ignore it.

When I was a boy, whenever we entered the church, we always bowed our heads and thanked God for the privilege of being in the house of God. We also waited at the close of the service until the piano finished playing before we lifted our heads. Today these things are ignored.

In Paul's day candles were used for light—in ours it is electricity. Heat, in those days, was furnished with wood—today it is oil and gas, and soon they hope to be able to harness the atom for that use. Yes; it is a changeable world.

Paul Had a Certainty of Aim

"But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

Perhaps you had the same experience as I did. When I entered high school, I was asked if I wanted the commercial course or the academic course. I didn't know, because at that time I had no aim in life. You may not be a great success in life, but you should have an aim. I once knew a young man who changed jobs every few weeks. It wasn't that he could not do the work, but because he had no aim in life. Paul's aim was Christ Jesus. He attained unto the resurrection. I have often wondered, if some people are truly saved, how they are going to make the drastic change that will be needed to fit them for heaven.

He Had a Curtained Past

"Forgetting those things which are behind" (Phil. 3:13).

No doubt many of those things were worth forgetting—but on the other hand, many of them may have been worth remembering. No Christian can live on past victories—neither can the unbeliever. I have been in the home of athletes of the past. They have shown me some of the vast store of trophies they had accumulated. However, the accumulation of such prowess is wonderful, but you cannot live on it. When the last schoolbell rings, you must face the world. And although you may have made a fine record, remember, when 1954 rings out and 1955 rings in, you have to face a new record sheet.

A Concentration of Effort

"This one thing I do . . . reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Paul is closing a victorious life for Christ, and now the goal is at hand. The picture is one of an athlete coming down the stretch, and with a last burst of strength he throws his arm in front of him to break the tape and win the prize. Give it all that you have.

This brings me back to Psalm 102: 25-27. Sure; the world does change and men change, but I am reminded that Jesus Christ is the same yesterday and today and forever. The other day I read that the authorities-that-be are considering changing the calendar year again in order to eliminate the so-called mixup in February every four years. And some day time will be no more, but at the end of our time is Jesus.

An old lamplighter, after being saved, was giving his testimony. He remarked that as he turned the lights out one by one it reminded him of his salvation—there was always another Light.

"But," someone asked him, "what about it when you put out the last light?"

"Then," he replied, "it is dawn, and I no longer need light."

To the Christian there is a bright picture for 1955, whether you live or whether you die, for when all the lights of this world go out, then we meet the Son of Righteousness, and there is no night there.

Religion in REVIEW



OUTSTANDING EVENTS IN 1954

By V. Raymond Edman
PRESIDENT, WHEATON COLLEGE, WHEATON, ILL.

Viewed in the perspective of the past, the year of 1954 showed a marked upswing of interest in religion. If we were to plot the pulse of public attention to matters religious as indicated by objective factors such as church attendance, evangelistic campaigns, space in the press, and the conversation of the man on the street, we would observe a low ebb in 1924 which was marked by open skepticism and scoffing at revealed religion; an even lower point in 1934 marked by the prevalence of Marxist philosophy and materialism which had largely silenced the prophets of faith in the days of depression; and 1944 was too preoccupied with the logistics of global warfare to be able to give much attention to things spiritual. The chart indicates, therefore, a very rapid rise in regard to religion by 1954; and from all indications the graph will record even greater achievements in 1955.

Signs of Revival

There is considerable difference of opinion among evangelicals as to the meaning of this increased interest in things spiritual, or even of its existence, but inquiry reveals that conservatives in theology regard a revival of religion only in terms of the Welsh experience of 1904, or of the ministry of Charles G. Finney in the United States during the mid-nineteenth century, or the awakening that swept Britain in 1859-60. The fact is overlooked by many that times of great spiritual awakening in the past have always been preceded by a period of preparation; and there are some who believe that such are the days of 1954.

An observant foreign journalist wrote in April of this year his impressions of America, in which he stated in part: "The question to be asked is this: Is there merely a 'movement' in America, or has a revolution occurred?" Opinions differ. Some observers think there is an interesting, nationwide movement which may develop into a revolution in the form of an historic religious revival. Others think the movement occurred some time ago, and has already become a revolution, the effects of which will have worldwide repercussions.

The fundamental movement in America is a sweeping, powerful, all-embracing religious awakening which, within two years, has entirely changed public affairs. Inasmuch as it is a Biblical revival, it is somewhat naturally, deeply anti-Communist in nature. Here are some facts connected with this revolution:

1. Eighty percent of the adult population of America are now associated with a church; whereas, at the time of the war of independence only 8 percent were churchgoers.

2. Religious books sold three times more copies in 1953 than all other books on all other subjects combined.

3. President Eisenhower has become a convinced churchman, and has only missed four times since his inauguration. He and his colleagues are deeply moved by the revival; Cabinet meetings open with prayer; many Senators attend devotional breakfast meetings. Newspapers find a religious topic better headline news than an international crisis.

4. American religious activities are spreading overseas with an extraordinary rapidity. There is a sweeping reaction against secularism and materialism.

Without doubt there is a very marked increase of interest in religion and attention to matters spiritual; and one shares the question asked of me by Dr. Edward R. Elson, the president's pastor, when he inquired: "What will the masses do when they begin to see that there is the cross central and inevitable in Christianity?" The future holds the answer to that pertinent question.

Several outstanding factors represent accurately the religious experience of 1954, in my opinion.

Britain—1954

A year ago the name "Harringay" was unknown in America and else-

where in the world, and was an arena habituated in Britain only by devotees of dog races and boxing. In 1954 it became a household name among Christians the world over, because it became during the spring of the year the center of the Greater London Crusade led by Billy Graham, Grady Wilson, George Beverly Shea, and the team from America.

It was my privilege to be with Billy Graham and the team members at the farewell gatherings in New York City and on board the *S. S. United States*. We shared Billy's burden of heart for Britain and the sense of holy awe and humility with which the team members set out for the London campaign. Within a matter of two weeks that prayer burden had been scattered throughout the Christian world so that not only hundreds of thousands of earnest believers in North America and Britain prayed earnestly for the campaign, but also there were petitions to the throne of grace among the evangelicals of Latin America in Spanish, Portugueses, and Indian dialects; intercession in a multitude of African languages, in India, Indonesia, and everywhere in the world. Harringay had become the focal point of worldwide prayer.

Of course there was great opposition and grave misrepresentation. The relatively small committee under the Evangelical Alliance had made every possible plan, but the British Christians were quite unprepared for the outcry in the newspapers: "Bill, go home!" and "Billy, apologize—or stay away." Some members of Parliament refused to attend a House of Commons dinner for the evangelist because of a statement on "Socialism" which proved to be a misprint for secularism. There was exaggeration out of all proportion as to the personality of the evangelist and his purported income; and he was represented as a "Hot-gospeller" (the British equivalent of a "religious racketeer") and a violent antisocialist.

The Intelligence Digest of London published this statement shortly after the beginning of the campaign: "We find that: (1) He is, without doubt, not very partial to socialism; he could not possibly be part of the American revolution were he otherwise. (2) He is not a hot-gospeller—far from it. He is a modest—even humble—man. Young, matter of fact, a minister of religion, an athlete, easy going—indeed, the antithesis of the inflammatory hot-gospellers. (3) He was invited to London by one thousand British churches, with very strong Anglican support. He has never lectured his London audiences, and our impression is that to lecture is not in his character. He preaches a simple, traditional Gospel, without emotion. Many people in Britain would think his sermons too little polished for their liking. So, too, do many people think Eisenhower's speeches less polished than Churchill's There is no more to it than that. (4) He is paid the normal salary (and no more) of an American minister or clergyman of any church in a big city.

The Archbishop of Canterbury made later comment: "It is significant to note how, as the campaign has gone on, the suspicions and hostilities which were felt by many at the start, have been steadily dissipated. I have spoken with many who went to Harringay, and I have heard hardly a word of adverse criticism. Always they have spoken of the simple sincerity of it all, the direct presentation of God's Word to man in Christ, the restrained but deeply moving impression given by it."

The gross attendance at Harringay Arena and the relay services held in auditoriums and theaters throughout Britain to which the message was brought by radio, was in excess of 17,000,000. Every level of society was reached. As reported by a British journalist, "The most extraordinary thing about the crusade was that an enormous number of men in the higher walks of life—who only a short time ago it would have been inconceivable to imagine at an evangelistic meeting—went, loved it, and are now intensely keen to give their utmost support to further and bigger efforts." Equally important was the impact on British university students.

The follow-up work was well organized by the Navigators, and that important part of the evangelistic effort has been continued since the close of the campaign. Among the reactions and impressions of church leaders it is important to note those of the Archbishop of Canterbury, who declared: "As we thank God for what this has meant to so many, the churches must take a lesson out of it for themselves. So often they do not begin far enough back. They expect people to understand whole sentences of church life and doctrine before they have been taught the letters of the Christian alphabet and the words of one syllable. It is the natural mistake of the keen teacher. Dr. Graham has taught us all to begin again at the beginning in our evangelism and speak by the power of the Holy Spirit of sin and righteousness and of judgment."



U. S. A.—1954

From this side of the Atlantic, David Lawrence, the distinguished and incisive editor of the U. S. News & World Report, editorialized: "Dr. Graham has appeared in the role of an Old Testament prophet or a John the Baptist declaring, 'Thus said the Lord God,' and thousands have responded to his message. Nineteen hundred years ago men were puzzled by the preaching of St. Paul, preaching which swept away the paganism of the Roman Empire and the dead ecclesiasticism of Judaism. The explanation which he himself gave is: 'The preaching of the cross is to them that are perishing foolishness, but unto us which are being saved it is the power of God.' Is not that the real answer to our questions today?"

In the Western Hemisphere large evangelistic endeavors have marked the year 1954; not only those of Billy Graham in cities such as Nashville and New Orleans, but also by clergymen such as Merv Rosell and Jack Shuler, and laymen like Howard C. Butt, of Corpus Christi.



Latin America—1954

Even in Latin America, in which evangelical missionary endeavor has

moved quite slowly in most places during the last century, 1954 was a new day for the Gospel. Evangelist Tommy Hicks, of California, began services in Buenos Aires with attendance of less than 5,000; and this grew to exceed 60,000. On one night in the largest football stadium in the city the crowd was estimated by the local newspapers at 200,000. Eighty thousand decision cards were filled out by seekers, and the local evangelical churches were swamped with converts and interested individuals. All the Bible and New Testaments in the city were eagerly bought up, and additional supplies demanded.

In other Latin American countries evangelistic campaigns have been conducted, such as Trinidad, Venezuela, and Ecuador; and others are planned for 1955. Youth for Christ International will hold a gathering in Brazil early in the new year. (See Missionary Herald, Nov. 6, 1954, p. 698.—Ed)



Russia—1954

In the past few years the impression has gone abroad through the channels of Soviet propaganda that freedom of religion is now an established fact in the U. S. S. R. Whereas there had been bitter and brutal savagery in the 1920's and 1930's against religion in Russia, so that the churches had been confiscated to be used as granaries or museums of the godless, several thousand priests executed or imprisoned until death, the 40's have been marked by some alleviation from antireligious persecution. The Communist League of Militant Godless had a membership of five and a half million in 1932; and that had declined to three million after the outbreak of the war.

In time the early revolutionary and wholly theoretical objectives of the quality, justice, and a better life which were designed to be a substitute for revealed religion, proved to be a bitter disappointment. Soviet despotism was more desperate than that of the Czars and brotherhood was shown to be a bitter mockery. In their disillusionment the Russian people began their return to the church.

During the war Stalin allowed the churches to reopen and the priests publicly to perform their ritual in a coldly calculated measure of military necessity. The Soviet dictator reasoned that he could use religion as a device to inflame patriotism and nationalism, and at the same time to impress his allies of official Soviet freedom of religion. Some churchmen abroad believed that a new day had come for the Russian masses; and in their language, the leaven of Christianity would ameliorate the rigors of Russian atheism and militarism.

During last year it was observed by Newsweek's contributing editor, Leon Volkov: "Now, however, Christianity has revived to the point where it is a real menace to the regime. If religion is, as Marx and Lenin contended, the opium of the people, then more and more Soviet citizens have become addicts. All the evidence is that the orthodox church is becoming an increasingly important force in the affairs of the Soviet Union."

This threat has not gone unnoticed by the Soviet leaders. The newspapers have taken up the cudgels against religion with articles such as Pravda printed on "Let us spread scientific-atheistic propaganda." The promotion of atheism is being stepped up in the public schools. It is reported that in the earliest grades the teachers take advantage of little children with sophistry of this kind: "Children, look at this wonderful nature. You know who takes care of this nature? Our Communist party . . . you see the trees; therefore, they exist. Only the things exist which you can see, feel, and touch . . . don't believe in God. God does not exist. You cannot sem him."

The statistics of Soviet suppression of religion are startling, even if we consider only those regarding the occupied countries. From Estonia, of whose population of 1,250,000 three-fourths are Lutherans, 90,000 have been deported; and only 30 Lutheran and 3 Catholic priests remain. From Lithuania 615,000 of the 3,000,000 have been deported and only 340 Catholic priests of a former 1,600 remain. In Latvia 4 Lutheran pastors, 13 Catholic priests, and 3 Greek Orthodox priests have been murdered; 12 Lutheran pastors, 37 Baptist ministers, 4 Roman Catholic priests, and 5 Greek Orthodox priests have been deported. In Rumania more than 30 percent of the parish priests have been dismissed and replaced by Red collaborators; and in Czechoslovakia 10 percent of the priests are in jail, 15 percent in forced-labor camps, and 5 percent in exile.



Evanston—1954

Headline news in August 1954 was the Second Assembly of the World Council of Churches, which met in Evanston, Ill. From 179 Protestant and Orthodox Church bodies there came 1,300 official delegates and an even larger number of visitors and newspaper correspondents. These delegates represented 200,000,000 Christians in 54 nations.

It was the observation of The Christian Century that "The chances are that Evanston will be remembered principally for its size. It brought more people together; it commanded more newspaper space; it stirred up more kinds of hullabaloo than any non-Roman church gathering—the German Kirchentag perhaps excepted—in modern times."

Spirited debate in the various sectional meetings preceded the decisions and declarations of the council. In social issues the assemly went on record as opposing any form of segregation based on race, color, or ethnic origins. To be sure, there was a relatively restrained protest from the representatives of the Dutch Reformed churches in South Africa. To the astonishment of many outsiders the council accepted a committee report opposing any legislation against racial intermarriage.

In matters economic the assembly was distinctly more conservative than its predecessor at Amsterdam in 1948. At that time there were strong statements against capitalism and the traditional American way of life, with strong leaning toward so-

cialism (and as some interpreted the statements, toward communism). The report of the Evanston discussion group on "The Responsible Society" was critical of Marxist ideology, and declared private enterprise to be a desirable part of a national economy. The eulogy for the executive and the businessman was balanced by an expression of concern for a more equitable distribution of economic goods; and the Chicago Tribune editorialized that the position of the World Council in these matters was approaching that of the GOP platform.

In matters political it was stated that "no one form of government has a universal claim on Christians," but there was the added warning that basic human rights and political freedoms are essential to prevent tyranny.

Peace among the nations was the principal burden of the pronouncements on international affairs. The assembly called for the prohibition of all weapons of mass destruction, and for the international inspection and control of atomic facilities. While totalitarianism was distinctly denounced it was held that there was no alternative in international affairs except that of "coexistence." The churchmen did not like that expression, so they used the phrase "living together in a divided world."

It was contended that there can be a development from the present competition among the nations to a genuine cooperation. Great reliance is to be placed on the United Nations, but the possibility of total war and national self-defense was recognized.

The World Council expressed itself as not desiring to become a world church, but to be a movement toward unity among Protestant and Orthodox communions. As one leading official expressed the matter: "The council can and must work to create a situation in which there is so much in common between the churches that there is no adequate reason for them to remain separate from each other."

While defining itself as primarily a religious gathering, the council was divided most seriously in matters of the faith. Early in the conference there developed sharp theological disagreements among the delegates, and these were not resolved when the sessions came to an end. The differences of opinions centered largely in the theme of the gathering: "Christ—the Hope of the World." It was the observation of a keen student of contemporary religion that "most Americans tended to emphasize the hope for improvement here and now, as well as the anticipation of ultimate redemption. Most Europeans preferred to discount human progress and to put their faith in the world to come or in the 'Second Coming of Christ.' Americans emphasized man's present responsibilities; Europeans placed reliance solely in God. There were diverse opinions within each group, and the cleavage along continental lines was by no means absolute. But many Europeans concluded that their American colleagues were largely humanistic and non-Biblical rather than specifically Christian, and many Americans found it difficult to distinguish between current European theology and the fundamentalism that bedeviled American churches a generation ago."

In some of the discussions there was public castigation of American evangelicals who hold to the fundamentals of the faith.

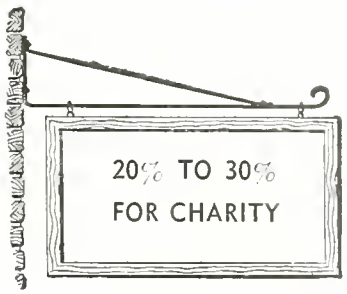
Candidly did The Christian Century observe: "Always at Evanston, and not far below the surface, there were grim disunities which the World Council may at limited times and to limited degrees transcend, but which it has hardly even begun to dissolve Evanston will not be remembered for having carried forward the cause of Christian unity. It might possibly (though we hope not) be remembered for having shown how far-off and blocked-off the goal of unity is."

The Message, the concluding statement of the council, is a stirring statement, and to much of it evangelicals can agree *if* the members meant what conservatives understand the words to mean; and there are conspicuous omissions.

Income Tax Relaxation

It is not often that Congress makes leading religious news for the year, but such has been the case in 1954. The Internal Revenue Code adopted this year reflects the position that there should be increased provision for religious and charitable organizations such as churches, hospitals, and regularly established educational institutions.

The stated purpose of the new income tax provisions is "to aid these institutions in obtaining the additional funds they need, in view of their rising costs and the relatively low rates of return they are receiving on endowment funds." The principal provisions favoring religious and charitable enterprises are: (1) Raising from 20 to 30 percent the amount a taxpayer may deduct from his income because of gifts to religious or charitable organizations; (2) Pastors not provided with residence or living quarters can deduct the cost of such housing in computing their tax, and those providing their own housing may deduct the actual cost thereof; (3) Contributions can be made to nonprofit burial and cemetery associations which are regarded as for charitable purposes; (4) Business corporations can carry over to future tax years charitable contributions made in excess of the 5 percent of their taxable income; (5) A liberalization of the tax provision for those who plan ultimately to give nearly all the money they would otherwise pay in taxes; (6) A change in the taxation of income from annuities which definitely favors those who give annuity funds to religious and educational institutions.

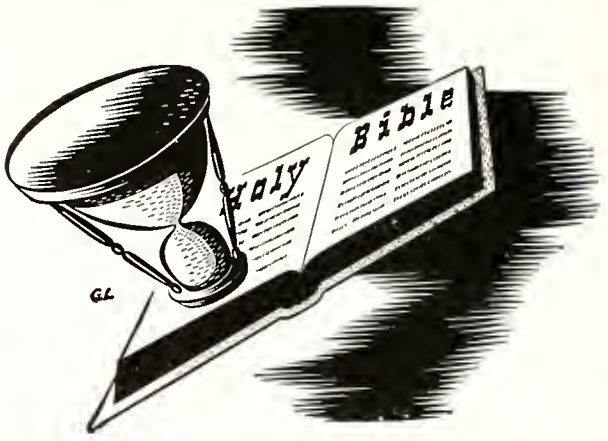


1955--?

By way of summary we share the position of the British journalist who declared in July of 1954 that "Britain and the West in general stand upon the threshold of the greatest spiritual awakening for many centuries." Will 1955 bring into clearer focus the cross of the Lord Jesus Christ to show mankind God's judgment upon sin, His provision for the forgiveness thereof, and for newness of life to as many as believe upon the Saviour?

WHAT THE BIBLE SAYS ABOUT THE

GOD OF TIME



By REV. FRED WALTER

Pastor, Aleppo Brethren Church
Aleppo, Pa.

We wonder what the new year holds for us. What is there to bring hope and cheer to our hearts? There are a number of things to cheer us on our way; not the least among these is the fact of our ever-present Saviour. Let us look into His Word for assurance and encouragement.

As the children of Israel journeyed through "that great and terrible wilderness" two things clearly manifested themselves: (1) A failing people (failing at the mount, failing at the rock, failing at Kadesh-barnea); (2) a faithful God, who bore with them in all their waywardness and rebellion, so that at the end of the 40 weary years it could be said: "These forty years the Lord thy God hath been with thee; thou hast lacked nothing" (Deut. 2:7).

God had been with them and had provided them with—

Food (Deut. 8:16). Some have suggested that as much as 40 trains would have been required to bring that which daily fell from heaven from the faithful God.

Water (Deut. 8:15). God was faithful to His people and produced water from the most unlikely source, the dry, hard rock of flint. It was an unexpected but abundant supply.

Raiment (Deut. 8:4). Think of our God who supplied for some two to three million people who were without supplies, factories, or warehouses; yet their every need was met.



Rev. Fred Walter

Shoes (Deut. 8:4; 29:5). We do not understand the method that was used to supply this need, but our God wrought a miracle for his failing people.

Everything. The grand summary is found in Deuteronomy 2:7—"these forty years the Lord thy God hath been with thee; thou hast lacked nothing."

We may cheer our hearts with the fact that this is true today. God is faithful to His promises. He supplies our needs day by day (II Cor. 12:9; Matt. 28:20).

Let us look again at Israel. The weary march is well nigh past. Moses is dead; the land lies before them; kings are to be conquered before they possess it; giants are numerous; walled cities are vast and great—yet they have this promise: "Be strong and of a good courage . . . nor be afraid . . . for the Lord thy God, he it is that doth go with thee whithersoever thou goest." If Moses, the mighty, is dead, Joshua, Moses' minister, is alive and is the God-appointed leader to take the multitude over Jordan and into the land of promise. Although they are still a failing people, and there is much land to be possessed, they have a faithful and unchanging God with them, assuring victory.

As we look at Joshua 23:, 14, we see that God was faithful to His promise: "For the Lord your God is he that hath fought for you . . . not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." So does God deal with His own today. Their years may be 60, 70, 80, or even 90; yet each one it may be said that not one thing hath failed of all His good promises.

We have assurance from the past and for the present, but what about the future which we are now entering? We have the promise made to David: "The Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee" (I Chron. 28:20).

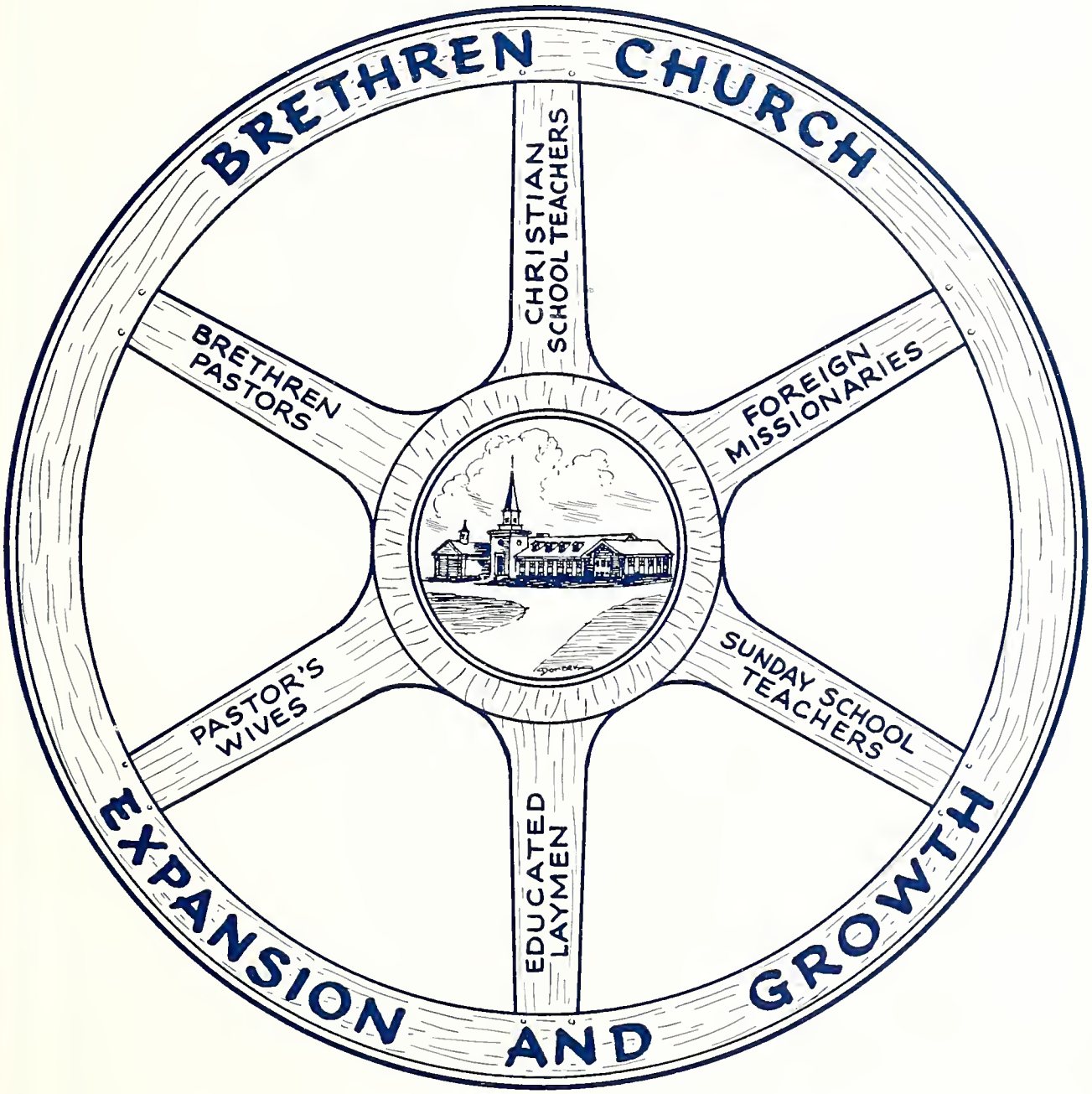
When David, the sweet singer of Israel, was ending his days, and his son, Solomon, was taking his place, David commended him not to the accumulated wealth, vast as that was, but to God. He will guard, He will provide. Solomon failed many times, but God never failed him. God was with a failing people 40 years in the wilderness; He was with a failing King David 40 years.

In the New Testament we see our Lord Jesus Christ supplying our greatest need, a Saviour. When we have, by faith in Him and His finished work, received Christ as our personal Saviour, we can say, "The Lord my God hath been with me, *is* with me, and *will be* with me all life's journey through, until the goal is reached." We can enter the untried path of 1955 with a full assurance that our faithful God and Saviour will be with us. He said, "I will never leave thee, nor forsake thee," and again we have His Word: "He that spareth not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

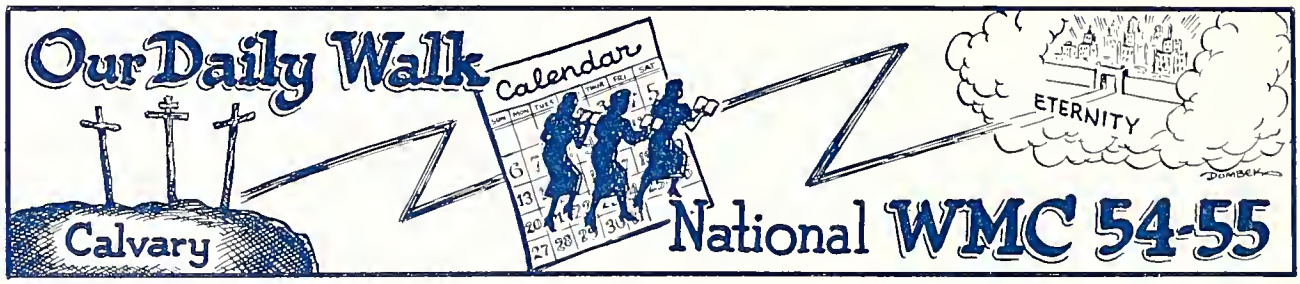
Let us then go forward in 1955 with "good courage" and full assurance that our God will prove himself faithful.

The BRETHREN MISSIONARY HERALD

WMC NUMBER JANUARY 8, 1955



WMC SUPPORTS GRACE BECAUSE IT IS THE HUB OF THE BRETHREN CHURCH



OUR DAILY WALK IN CHRISTIAN SERVICE

By Mrs. Ruth A. Ashman

Some of the most beautiful pictures in the Bible are those of women serving the Lord in their daily walk—some in outstanding tasks, others in the very common things of life, but all glorifying and honoring the Lord God, and wielding an influence that was far reaching and sometimes changed the destinies of nations.

We have the picture of Jochabed, with a true mother's heart, trusting, planning, protecting the very life of the baby Moses, and then raising him for a place of leadership occupied by very few; Hannah, praying for the child Samuel and then giving him back to the Lord with no reservations; the captive maid's testimony, as she serves in the house of the Syrian captain, responsible for the complete healing of Naaman, the leper; Ruth, the Moabitish woman leaving all—home, country, and friends—to serve Naomi's God and then bringing comfort and blessing to her mother-in-law; Esther, the queen, requesting much prayer and following completely the instructions of the godly Mordecai who raised her, stepping out in faith and daring to go before the king, and finding favor, saved her people from destruction; the woman of Shunem, called great, because through her thoughtfulness, care, and hospitality, a room was added to her home that brought rest and relaxation to the Prophet Elisha.

Then there is Anna, the prophetess, who "served God with fasting and prayer night and day," recognizing the infant Christ; Mary, the sister of Martha, sitting at the feet of Jesus to hear His words; Dorcas, "full of good works and almsdeeds," whose death caused the many widows to weep as they showed the many coats and garments she had made, and who, when brought back to life, was presented to those who loved her dearly; Lydia, a seller of purple, "which worshipped God . . . whose heart the Lord opened," who, after her baptism and that of her household, constrained Paul and Silas to abide at her home when they were at Philippi; Priscilla, who with her husband Aquila, took unto them Apollos, the orator and in a humble way expounded unto him the way of God more perfectly; Rhoda, the little girl who attended the all-night prayer meeting for Peter's release from prison, and whose faith recognized and constantly affirmed the answer when Peter appeared at the gate. God used all these just as He can use all born-again children of God who are willing to give their lives wholeheartedly to Him and yield to the Spirit's control.

After all, it is the *daily* life of service that counts in the Lord's work, when in spite of the tests, the daily cares and discouragements, one's own burdens and those of others, the child of God still carries on in the strength of the Lord, and with a song in the heart, thankful and praising God *always*. Some might take issue that this is not always possible, but I am firmly convinced that it is not only possible but should be and is the *normal* Christian life.

I am not referring to service that is rendered from a standpoint of duty, or when it is merely convenient, or coming from a heart that is stubborn and rebellious, self-willed, and one that has never been fully yielded to our Lord. Neither does our Saviour delight in half-hearted service, when, as Israel of old complained that the work of the Lord was becoming such a "weariness," and they were offering to Him the torn, lame, or sick. God declared in no uncertain words that He hated their feasts, because their hearts were not clean.

I am thinking of the Apostle Paul's words, when he said in II Corinthians 5:14 that he was constrained by the *love of Christ*. Now we have a real motive for working for our Master, one that will cause us to be willing to "gladly spend and be spent" (II Cor. 12:15), which means sacrificial service. In fact, the whole pattern of our daily walk in service will be, "THY WILL, not mine be done," and "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). Then the One Hundredth Psalm will become a reality in our lives—service with gladness and singing, praise and thankfulness for every opportunity of entering His house.

What is included in this type of service? I believe it can all be summed up in one word, "faithfulness." "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). Faithful to what? one might ask. We must be faithful to Bible study, prayer, evangelism, daily witnessing, missions, and to all services of the church. In the study of the Psalms, I found this expression, "Planted in the house of the Lord" (Ps. 92:13), meaning that there our roots should be deep. I cannot understand how one can profess to love the Lord but have no love for the house of the Lord (Heb. 10:25).

Now this daily walk in service may mean a very busy, active life, one spent in teaching, in visitation, in the ministry or on the mission field, or it may mean one of just being helpful (II Cor. 12:28), or it might be a unique ministry from a sick bed. We do know the Lord makes no mistakes, and that Romans 8:28: "For we know

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 2

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

that all things work together for good to them that love God, to them who are the called according to his purpose," and Philippians 4:6-7, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" can and will be the solution to *every* problem in the life of the child of God. This normal Christian life will bring *untold joy*, for we will do all for the glory of God, *steadfastness* (I Cor. 15:58), and a *full reward* (Ruth 2:12).

Do we crave for the plaudits of man or do we desire to please our Lord? Very early in the Christian life I learned to do everything for my Lord, and then if appreciation came it was a grand surprise—if not, I was never disappointed, for the joy of the service of Christ can *alone* bring real happiness. Will it not be more than enough to just hear these words from our blessed Saviour, "Well done, good and faithful servant."

ANNUAL WMC REPORTS

NORTHWEST DISTRICT

Sincere greetings from the Northwest District. Among other blessings, we are praising the Lord for a new church, with its WMC group, at Seattle, Wash.

Our district rallies were well attended. The fall rally was held at Spokane, Wash., with Rev. and Mrs. Roy Snyder as guest speakers. The Spokane SMM girls entertained with music throughout the supper hour. At the spring rally in Harrah, Wash., Miss Marybeth Munn spoke to us three times. Our theme was "Our Precious Heritage," taken from Psalm 127:3: "Lo, children are an heritage from the Lord." Throughout the day we tried to show our responsibility as WMC members to the youth of the church. We used a four-leaf shamrock as a symbol, with each leaf representing a youth group: (1) the family altar; (2) child evangelism; (3) SMM girls; (4) young people's camp.

At our district meeting in July our theme was "Examination Days," taken from II Corinthians 13:5, "Examine yourselves." Our examination papers were the district officers' reports on the first day, and reports from the local presidents on the second day. Rev. Wayne Beaver and Mrs. Harold Etling were our guest speakers.

We gave $355.84 into the district treasury during the year for projects and district work. Six councils gave to all the national offerings as well. The district projects were $100 toward the purchase of chairs for the Seattle Sunday school and $100 to be used at Camp Clear Lake. We plan to give another $100 to the camp as our first project for this new year.

The local projects were many and varied. Each council furnished an article for the Don Bishop outfit, such as pillows, teakettle, sewing notions, dress materials, a pasteurizer, volleyball and net, etc. Things were done for missionaries on furlough; such as missionary hope chest gifts, aprons and nightgowns for African medical work, etc. Many groups met local church needs; such as kitchen supplies, cleaning and painting of local churches, flower baskets for the pulpit, baptistry robes, choir capes for junior choirs, etc. Showers, mother-daughter, father-son, and "family night" suppers were sponsored throughout the year.

Dinners were served at times of funerals, and Christmas and Thanksgiving baskets were given to the needy. One small group sent shelled beans to Taos, N. Mex., as well as a notion shower for the WMC women there. One group sponsored a "Family Altar" class, taught by the pastor. Canned fruit and vegetables, comforters, and used clothing were sent to local rescue missions, as well as to Taos and Counselor's Post, N. Mex. Several helped with child evangelism work in various ways, including a food shower for the child evangelism leaders in one locality.

Altogether we feel that the Lord has given us a wonderful year and we truly thank Him for it.—*Mrs. Ernest Morrell, retiring president.*

IOWA DISTRICT

We of the Iowa District present our greetings to our fellow districts, sincerely rejoicing in what the Lord is accomplishing through each of you.

Iowa has only six councils and a total membership of 185, but all six had a part in the major offering, the Thank offering and the Birthday offering. All likewise supported our district projects. We all used the program packets and followed the Bible reading. Two, however, do not observe a special day of prayer, nor use the Prayer Covenant cards.

We much enjoyed our fellowship together at the fall and spring rallies and the midsummer district conference. Our speakers were: Mrs. Roy Snyder, Miss Clara Schwartz, Dr. Barnard, and Dr. Grubb. We also enjoy having with us on these occasions our associate council, a fundamental Church of the Brethren of Des Moines, who fellowship with us.

Our district projects were: we bought a communion set for the new work at Davenport, Iowa, for $23; sent $124 to help with the Schrock children's education; contributed $87 for DVBS material for Taos; gave $20 toward the upkeep of the Missionary Residence, and gave a total of $70 in love gifts to our missionary speakers.

Our prayer is that we may ever be one in the Lord together with you all, and that our labor may ever be for His glory. Yours in His grace.—*Mary Emmert.*

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A NECESSITY IN EVERY CHRISTIAN HOME

By Rev. H. W. Koontz

Family worship, once considered to be an absolute necessity in many Christian homes, is today fighting a life-and-death battle to survive. It has to struggle against the many attractions that now draw the family away from home; it must compete in the home with the newspaper, magazine, radio, and television; it has to make itself important enough to command the attention of the members of the home who are caught in the confusion of this fast-moving age. Because of these problems the great proportion of our Christian homes are afraid to give family worship a trial; some who have tried have given up in despair; a small and faithful remnant continue in spite of all the difficulties and handicaps. To these who will not let go of this age-old Christian institution there will come many blessings from the Lord.

Let us first of all consider why it is necessary that every Christian home have a family altar. It gives God and His Word a proper place in the home. The heathen have their houses filled with their idols of wood and stone, and they are not slow in letting the world know that these things hold a central place in their lives. Family worship is the Christian's testimony within and without the home to the true God and His infallible Word. From the hour of the exchange of the marriage vows there are numerous adjustments that must be made by the husband and wife that if not made properly may break up the home. Family devotions started in the newly founded home and continued consistently down through the years will solve such problems and thus preserve the home and keep love intact between husband and wife. The family altar will be a tower of strength when crisis hits the home—the serious illness of the husband or wife, the death of a son or daughter, the attacks of Satan, the fear of what might come in the future. Finally, it is one of the best ways of leading the children by example and teaching to accept the Lord Jesus Christ into their lives. The example of faith manifested by the parents as they read the Bible and pray will make the strongest possible impression upon tender hearts. In due time the Holy Spirit will use the Bible to do its convicting work and lead the children one by one to Jesus Christ. The parents will receive the reward before the Lord for bringing their little lambs into the fold.

If family devotions can be instrumental in doing these four things, then Christians should cast all obstacles aside and establish it at once. But how? This question is asked by many. The following suggestions may help. The initiative should be taken by the Christian father. This is God's plan. God has entrusted headship to the man, and with this position there go certain responsibilities, among which is child training in the ways of the Lord. If the father for one reason or another will not assume his responsibility, then lest there not be family worship, the mother may have to take the lead.

What should be the content of family worship? The daily devotions should have as the very minimum the reading of a portion of the Bible and prayer, for in the reading of the Word we hear God speaking to us and in prayer we are able to speak to God. Both are necessary. The length of the devotional period should be decided by the ages of the children. Since there is no set rule, changes in the order of the service will be helpful. Sometimes all members may read and pray, at other times one member may read and pray. We should avoid having the devotions become something that the children, and maybe the parents, do merely because of necessity and are glad when it is over. In some cases the singing of a chorus, song, or hymn will help the time of worship. When questions arise from the Bible reading, they should be answered as a part of the devotional hour. This is also a good time to quote memory verses.

Now as to the time for the daily devotions. This is a major problem, but not an impossible one. When the children are small, it should not be too hard a problem to find the time when the husband and wife are at home at the same time. The situation becomes more acute when the children are grown and employed at different hours. Then a family council will be necessary to set the best time for the largest number who can be present. Changing working conditions may make it necessary to change the time for the family altar. A time in the morning, noon, or evening can usually be found when all are at home if there is a genuine desire for family worship. Right after the meal when the family is present works well in some homes. Ask the Lord to arrange the time by changing working conditions if necessary. Anything that is worthwhile will take determination on our part and a dependence upon God to do the impossible. The family altar is important enough to demand the attention of both the family and God to establish it.

Rear you an altar that will last forever,
 Longer than any shafts or marble dome;
Erect it there beside your own heart fire—
 The chaste, white family altar in the home.
Chisel the Word of God upon the waiting
 Hearts and minds of the dear ones gathered there;
The blowing sands of time will not erase it,
 Nor friction dim the imprint of your prayers.

For memory will hold those chiseled letters,
 And prayer shall be imbedded in the heart.
O father, mother, rear that lasting altar,
 And the children whom you love will not depart
From the way of life. The Word will last forever,
 Though earth and heaven itself will pass away.
If you have not yet begun the building
 Of the eternal altar—begin today.

—*3,000 Illustrations for Christian Service.*

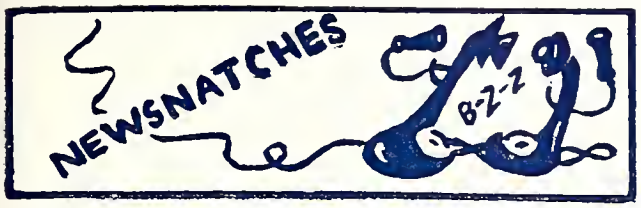
OUR PROJECT

We are now midway in the quarter in which we devote our thoughts and gifts to our second great national offering—the Christian Education Offering.

This year we have set a great goal for ourselves. We are hoping for $2,000 for Grace Seminary and $1,000 for the office equipment needed by the Sunday School and Youth Boards. The offering for Grace will be used to buy the additional pews needed to finish the rear of the chapel and bring it into harmony with the rest of the chapel.

The gift for the Sunday School Board will provide them with equipment that will make possible the sending of materials throughout our brotherhood.

May we as women get behind this offering and put it over the top.



Do doubt you are wondering what has happened to our news! Fact is, we haven't had space to print it. I have quite a folder of letters and cards that have collected during these months when we have been printing district reports. This month brings us to the last of them, so we can look forward to local news once again.

Your editor must admit that the news items may seem a bit "flighty" this month because she is fairly flying herself tonight. Suddenly, like a bolt from the blue, we decided this afternoon to fly home to California tomorrow for Christmas, providing we could get reservations on the plane on which our niece was going home. The Lord gave us those reservations, so we are finishing this Herald copy amid pressing, packing, putting our house in order, etc. Ere you read this we will be back at our tasks at the seminary, but we hope to see many of our California WMC members.

A glance through the letter file brings to light reports, long overdue, on several fall rallies.

Indiana District held their rally at *Clay City* on October 14. Mrs. George Cone, Jr., was the guest speaker in the morning. The feature of the afternoon was a skit presented by the district officers, emphasizing the national objectives and offerings. It was entitled "Before the Set Date."

The *Iowa District* held its rally on October 22, with Miss Irona Abuhl, of the Sudan Interior Mission, as guest speaker.

The *California District* met at *South Pasadena*. Their program presented a real panorama of the WMC program for the year. There were 176 women present and 25 babies in the nursery.

The *Atlantic District* got the jump on many others with their rally at *Philadelphia Third Church* on September 6. Mrs. Wayne Beaver was the guest speaker.

Another district rally held on October 21 was that of *Michigan*. It was held at *New Troy*, with Mrs. Russell Barnard as guest speaker. The district president is very much interested in the growth of WMC. She visits her local councils and recently organized a new council at Ozark, Mich. A number of new councils have been organized this year in other districts also, and we hope to make due recognition of them next month in the Herald.

The *Southeast District* rally was held at *Radford, Va.*, on September 23, with some seventy ladies present. The morning session was spent discussing the national objectives. In the afternoon a skit was presented by the Covington ladies designed to promote more interesting programs and Christian service. The speaker of the afternoon was Mrs. Edward Bowman, former national WMC president.

The following excerpt from a letter from Gladys Randall, of *Dallas Center, Iowa,* speaks for itself: "Since a report was given in the paper regarding the Red Cross chapter of Des Moines being a gold mine for bandages, let me straighten things out, if possible. I have learned recently that the Des Moines Red Cross has received orders for bandages to ship to Africa, and it is evidently from Brethren folk. Here is the situation: The Red Cross makes cancer pads from thin sheets for use in the city hospitals. I have a friend who spends one day per week there, and in a conversation she revealed to me that they had burned a big supply of material like we would use for bandages. I spoke of our need for material for bandages for Africa, and she very kindly began to save the leftover material from their work for us at Dallas Center. Through them we have received material for hundreds of bandages. *They do not, however, make bandages to ship.* They are a very busy group and I trust this will get things straight for them. Perhaps other cities have Red Cross chapters where leftover material might be available.

A report from the *Lake Odessa, Mich.*, council announces that they have been busy helping others—sending boxes of foodstuffs to the Fogles and to Evelyn Fuqua, canning food and cooking for the young people's camp, and helping send needy children to Camp Bethany. They have also stopped paying "dues" in favor of freewill offerings.

The following item from *South Pasadena, Calif.*, has been sent to the editor to share with the other councils: "At a recent meeting of the WMC the president felt led to ask for a verse of Scripture and a testimony in answer to rollcall. The result was that we never did get to the message of the evening because the Lord used His Word and the testimonies to speak to our hearts. It wasn't ended when the last person had given her testimony because several members had more words of praise, thanksgiving, and exhortation to give. When the meeting closed, after refreshments, it was unanimously agreed that it was one of the most inspiring and refreshing meetings we had had for a long time."

TEN REASONS FOR A FAMILY ALTAR

1. Because it will send you forth to daily tasks with a cheerful, heart more determined to do your work to the glory of God (Col. 3:17).
2. Because the family altar will help you to face with boldness the tests and trials of the day (Heb. 2:18).
3. Because it will make you conscious of the abiding presence of the Holy Spirit, by whom we are made to be conquerors (Phil. 4:4-7).
4. Because it will sweeten the homelife and enrich family relations (Eph. 6:1-9).
5. Because it will help dissolve misunderstandings and remove friction between individuals (Rom. 12:9-11).
6. Because the family altar will hold the children and lead them to Christ, and send them on rejoicing in their young Christian lives (II Tim. 3:15-17).
7. Because it will exert helpful and wholesome influence over those who may at any time be guests in your home (Rom. 4:7-9).
8. Because it will enforce the work of your pastor in pulpit and pew, and thus will stimulate the work of your church in its activity to reach the lost (Rom. 15:6-7).
9. It will furnish an example and stimulate others to live the Christian life (Acts 2:26-48).
10. Because the Word of God requires it, and by keeping it we honor our Lord (Rom. 12:1-2).

—*Rev. Henry Rempel's church calendar.*

Who's Who for January

Homer A. Kent, Jr., the writer of our Bible study for January, was born at Washington, D. C., on August 13, 1926, the eldest son of Rev. and Mrs. Homer a Kent, at the time his father was pastor of the First Brethren Church in Washington.



Homer A. Kent, Jr.

Homer was taught to trust Jesus from earliest childhood and made his first public confession at the age of seven in a Sunday-school decision service conducted by his father. Several weeks later he was baptized in a service in which Ralph Gilbert, a boyhood pal and also now a professor in Grace College, was also baptized. It was in a summer camp in Virginia that Homer publicly dedicated himself to the Lord for His service.

Homer spent his elementary school days in Washington. His family moved to Winona Lake in 1940, when his father was called to the faculty of Grace Theological Seminary. Three of his high-school years were spent at the Warsaw (Ind.) high school and the fourth at Bob Jones Academy.

He went on to Bob Jones University, and, completing his work in three years, he graduated in 1947 with honors. He then entered Grace Seminary, where he received the B. D. degree in 1950, and the Th. M. degree in 1952.

While a senior in the seminary he began to teach in the college division. The following year, while working on his master's degree, he taught several Greek courses in the college. In the fall of 1951 he joined the Grace Seminary faculty full time in the department of Greek and New Testament.

Homer was ordained to the Brethren ministry in February 1951. He does considerable preaching over the weekends, is a member of the National Brethren Youth Fellowship Board, and wrote the Brethren Teacher's Quarterly for two quarters.

Homer was married August 11, 1953, to Beverly Page, in the First Brethren Church of Long Beach, Calif.

S. Wayne Beaver was born June 2, 1918, at Ganges, Ohio. His parents, Rev. and Mrs. R. S. Beaver, now live at Somerset, Ohio, where his father is a minister in the Evangelical and Reformed Church. One sister lives in Providence, R. I., where her husband is a teacher in the Providence Bible Institute. Another sister is serving as a missionary in Brazil with her husband. His brother, Dr. Harold Beaver, is a professor at Baylor University, Waco, Tex.



S. Wayne Beaver

After grade and high school in various places where his father served as pastor, Wayne attended Wheaton College for two years. He graduated from Kent State University, Kent, Ohio, in 1940, receiving his B. A. degree, with a major in history. After attending Dallas Theological Seminary for one year, he transferred to Grace Theological Seminary, from which he graduated in 1943 with the B. D. degree. While attending Grace he became a member of the First Brethren Church, Fort Wayne, Ind.

On August 7, 1943, he married Dorothy Mae Wolf, of Huntington Park, Calif., whom he met at Grace Seminary. They sailed for Africa in June of 1944 and have completed two full terms of service. They returned to the field in December 1954 after their second furlough. Brother Beaver was missionary pastor at the Yaloke station for some months after first arriving on the field. His sphere of missionary service now is at the Institut Biblique at Bozoum, where he serves as dean.

The Beavers have three children—Mary Hope, John Wayne, and James Stephen. A fourth child, Philip Ned, went to be with the Lord on June 2, 1953. He was just past six months of age.

Wayne is the author of our mission study for the month on the importance of Grace Seminary in the training of a missionary.

MISSIONARY BIRTHDAYS FOR MARCH

Africa—

Mr. Albert Balzer.....March 1
B. P. 240, Bangui, French Equatorial Africa.

Mrs. S. Wayne Beaver.....March 2
Bozoum via Bangui, French Equatorial Africa.

Verna Marie Dunning.....March 10, 1945
Bozoum via Bangui, French Equatorial Africa.

Judith Lynn Kennedy.....March 16, 1953
M'Baiki via Bangui, French Equatorial Africa.

Barbara Jean Miller.....March 18, 1951
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Diana Ruth Taber.....March 25, 1954
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Miss Gail Jones.....March 31
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Argentina—

Mrs. Hill Maconaghy.....March 21
Bdo. de Irigoyen 564, Jose Marmol, F. C. N. G. R., Argentina, S. A.

France—

Beckie Maurita Fogle.....March 17, 1948
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hawaii—

Rev. Foster Tresise.....March 20
2377 E. Manoa Rd., Honolulu T. H.

Mexico—

Thomas Alden Howard.....March 17, 1953
406 Mary Ave., Calexico, Calif.

John Leroy Howard.....March 20, 1946
406 Mary Ave., Calexico, Calif.

In the United States—

Kenneth Paul Churchill.....March 5, 1947
5516 Oliva Ave., Lakewood 11, Calif.

Mrs. Chauncey B. Sheldon.....March 21
1865 St. Louis Ave., Long Beach, Calif.



SWEET SOMETHINGS (COL. 4:6)

By Ava Schnittjer

Scripture: Matthew 12:33-37.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

MISS CHADWELL: We have reached the halfway mark in our journey through Colossians "In His Footprints." We've talked of our map, our Guide, His power in us, and other subjects relative to our walk. Tonight our subject is our "talk." We sometimes hear the saying, "Actions speak louder than words." How important is your speech?

ESTHER: It's very important, because it reveals what is in your heart. "Out of the abundance of the heart, the mouth speaketh."

JANE: Not only that, but it is by our speech that others know our love for the Lord. In Acts 11:14 Peter, in telling how the Spirit sent him to Cornelius to testify to him, said: "Who shall tell thee *words*, whereby thou and all thy house shall be saved." The Lord uses our speech to win others.

ESTHER: And that is the thing Paul is talking about here because in verse 5, where he speaks of their walk, he says "toward them that are without." In verse 6, the reason he gives for our care in speech is "that ye may know how ye ought to answer every man."

PROGRAM GUIDE FOR FEBRUARY

THEME SONG—Sing the theme song, "Footprints of Jesus," and repeat year's verse, Colossians 1:10.

TALENT—Here's an opportunity for those of you who need to meet the goal which requires you to take part in a devotional meeting. We should always be ready and willing to do something for our Lord.

LIFE'S ROADMAP—Read the Scripture, Matthew 12: 33-37.

PRAYER CIRCLE—This should be a time of real fellowship with the Lord and with one another. The Lord is ready to hear the prayers of His children.

HELP FOR OUR CHRISTIAN WALK—Seniors study "Sweet Somethings"; Middlers study "Prepared Unto Glory."

PRAISE TO HIM—Sing a number of favorite choruses and have a time of testimonies.

LEARNING THE PAST—Consider "History of the Brethren Church."

SMM BENEDICTION—Sing another stanza of theme song, "Footprints of Jesus," and close with benediction.

BUSINESS MEETING.

ALICE: Shouldn't we have the same answer for everyone?

MARY: That isn't the way our Lord did His work on earth. He looked at each individual's need and then presented eternal life to him in a way he could understand. He told the fishermen He would make them "fishers of man." As the woman of Samaria filled her pitcher with water, He promised her water so she would never thirst again.

MISS CHADWELL: Paul did the same thing in his preaching. When he was at Athens, where they were worshiping all kinds of gods, he didn't immediately tell them how idolatrous and brutish they were, even if it was true. He realized that error is like a sore that must be neither neglected nor roughly handled but touched gently, in a healing manner. Paul praised them for being devout, and then, looking at their altar to the unknown god, he preached to them the true God.

ALICE: But how can we know how to do something like that? I realize we must study the Word to know all these things, but still I feel I don't know how to speak to people.

MISS CHADWELL: We should consider the phrase "with grace." Margaret is to tell us what it means.

MARGARET: "With grace" sometimes means "agreeably" or "in a pleasing manner." It is probably good advice for worldly success to make our speech always "pleasing," but something deeper is meant in this passage. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another" (Col. 3:16). Whatever you say should show the influence of God's Spirit in your heart, which will mold and sanctify your speech. The speech of the one in whom the Spirit abides will be truly beautiful, and His wisdom will help that person to know how to answer each one. Those who read and love great authors often catch their style of writing. In the same way, if we converse much with God, listening to His voice in our hearts, our speech will have in it an echo of the voice of God. Our accent will betray our country. The truest grace in speech comes not from voice culture, though it may be good, but from heavenly grace, the beauty caught from God.

MISS CHADWELL: Jane and Joan were to investigate the uses of salt and see how these uses apply to speech—how it can be seasoned with salt.

JOAN: Salt was used in the sacrifice.

JANE: Let the sacrificial salt be applied to all our words; let all we say be offered up to God, "a sacrifice of praise to God continually."

JOAN: Salt is used as a preservative to keep things from spoiling.

JANE: "Let no corrupt communication proceed out of

your mouth" (Eph. 4:29). Frivolous talk, dreary gossip, ill-natured talk, idle talk, any foul or wicked words will be silenced when your speech is seasoned with salt. But it will have a preservative flavor which will influence for good, the mind and heart of those who are without.

JOAN: Salt has the power of giving savor or distinctive taste to food.

JANE: Our speech as Christian girls shouldn't be insipid, but it should possess a pungency which will excite interest in the one we are talking to, a seasoning which will make it relished by those who hear it. Many recipes say, "Salt to taste." Salted speech doesn't deal in bland generalities but fits close to the characteristics and needs of those to whom it is spoken. Individual characteristics determine the wise way to approach each person. Among our friends are girls of all kinds, with all kinds of interests. It's better for us to fish with a rod than a net. We need boldness to speak for God, but wisdom to know how to speak to each girl; we need the dignity that accompanies our message, but graciousness to reach the heart of another girl; we need integrity to please God, but kindness and sympathy to conciliate other girls.

MISS CHADWELL: You have discovered many truths in this passage which should make you more effective witnesses to other girls. Some can talk animatedly of anything but the Saviour. Then timidity, misplaced reverence, a dread of seeming self-righteous, or natural reserve seem to close their mouths. But remember, out of the abundance of the heart, the mouth speaketh. All these barriers would be floated away if a great stream of feeling were flowing from the heart. What fills the heart will overflow by the floodgates of speech. So the real reason for the silence in which many Christians conceal their faith is the small quantity of it there is to conceal.

ALICE: Our problem then is to look to God, that by the Holy Spirit we may be so filled with this grace that we may effectively testify the Gospel of the grace of God.

MARY: Our valentine message won't be "Sweet Nothings" but "Sweet Somethings" because it contains the words of eternal life.

NATIONAL HONORS!



Here is a picture of the Pike Brethren Junior Sisterhood, which was the Sisterhood that received the trophy. They now have a group of 18 girls . . . makes some of the older groups, including the senior SMM groups look small. Congratulations!

Announcing the Winners

OF THE WRITING CONTEST OF 1953-54

Short Story—Jean Pittman, Harrah, Wash., Sr. SMM.
Poem—Donna Johnson, Albany, Oreg., Middler SMM.
Honorable Mention—Geraldine Gillin, Mundy's Corner, Pa.; Charleen Spivey, Portis, Kans.

Congratulations to all of you! Which should remind you other girls—begin now to work on an entry for this year's contest. Let's have some entries that will be hard for the judges to choose winners!

PREPARED UNTO GLORY

By Mrs. James Dixon

In learning to walk worthy of the Lord we have found we must put off certain manners of living which are characteristic of the old nature. We must put to death sexual immorality, dirty-mindedness, uncontrolled passion, evil desire, covetousness. We must also put off anger, wrath, malice, blasphemy, filthy talking, and all lying. But the Christian life is not merely an undressing. It is a dressing.

Colossians 3:10 tells us to "put on the new man." This is the new nature we received when we were born again. In our first birth we received a nature that is bent on sinning. But when we are born again, we receive a new nature that is bent on righteousness.

Adam was made in the image and likeness of God. But Adam sinned. The image was marred. The born-again person is being renewed after the image of his Creator (Col. 3:10).

This renewing comes through knowledge of God. First, we must come to know Him as Lord and Saviour. Then the more we learn to know Him through the study of His Word and through fellowship with Him, the more we shall be renewed in His image. We shall have perfect knowledge when we shall see Him face to face and we shall be like Him, for we shall see Him as He is. This is the goal of our redemption, that we should be like Him. Romans 9:23 says we are "prepared unto glory." II Thessalonians 2:14: "He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." This is the hope that purifies a man's life. I John 3:9: "And every man that hath this hope in him purifieth himself, even as he is pure."

Just to think that we shall share Christ's own likeness, His own glory, is almost more than we can comprehend. Let us bow our hearts to the God of all grace, to the God who is love and praise Him forever.

SMM OFFICERS

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Nancy Weber, 835 Spruce St., Hagerstown, Md.
Treasurer—Mary Hooks, Box 262, Winona Lake, Ind.
Literature Secretary—Carole Sue Quartz, Winona Lake, Ind.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. Arnold Kriegbaum, Winona Lake, Ind.
Assistant Patroness—Mrs. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

HISTORY OF THE BRETHREN CHURCH—VI

By Mrs. Gerald Polman

At this place in our study of the history of our denomination, we come to a very interesting development. This is known as the Ephratah (Ef'-ra-ta) movement. It was the establishment of the Seventh Day Baptists, who were an offshoot from the Dunkers or Tunkers. Our own denomination has no connection with this movement other than that we have the same origin and ordinances.

Conrad Beisel had been baptized and accepted in the Brethren Church in 1724. About a year later he became convinced that the Brethren were wrong in not worshiping on the Sabbath or seventh day. Beisel left his congregation and went to a secluded spot in what is now Lancaster County, Pa. Here he was followed by a few of his former congregation.

By 1734 a small settlement of Beisel's followers was established in what is now Ephratah. Besides observing the Sabbath, they were at first a monastic society. The men and women renounced their marriage vows and lived as monks and nuns. They adopted a distinctive dress, consisting of a shirt, trousers, vest, and a long white gown. The sisters dressed the same except for the substitution of petticoats for trousers.

This monastic life was not long a requirement of membership in the sect. Small cottages were built around the two main buildings to accommodate families. It was largely a communistic community where all worked for the common good. But it was also a republic where all enjoyed equality.

They were an industrious and frugal people, building their own buildings, operating a gristmill, sawmill, oilmill, papermill, and a printing press. The sisters worked at sewing, knitting, spinning, weaving, and copying books and music by hand.

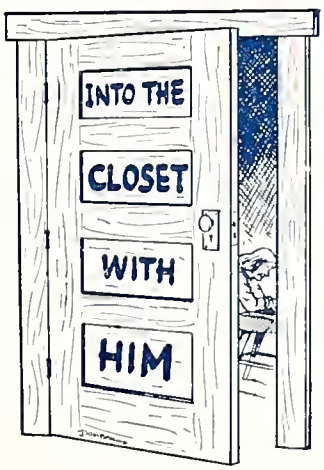
Their life was very rigid, with very plain food and a steady schedule of work. Their beds were narrow boards and blocks of wood for pillows. It would naturally seem that they must have been a rough and hard-working group of people. But all reports agree that they were a most sweet, meek, gentle, and devoted group. They were hospitable to all who came their way. Their buildings were used as a hospital for General Washington and his troops during the Revolutionary War when they were at Valley Forge.

The Cloisters, as they came to be known, were especially noted for their singing. Conrad Beisel was a fine musician and he composed the music sung there. It was a very distinctive kind—entirely unknown to us today. All of the music was written in five, six, or eight parts. The whole was sung in falsetto voices, the singers scarcely opening their mouths or moving their lips. They had nearly 1,000 pieces of music. H. R. Holsinger, who has written "History of the Tunkers," from which most of the material for these articles has come, testifies to the moving quality of the music.

Though at the time Holsinger heard the music he was not a Christian, he could not hear the music without tears because of its great beauty. It was not only music for the ear, but music for the soul.

There are many interesting things about the Ephratah movement which we cannot touch upon here. Today the Commonwealth of Pennsylvania has taken over the ruins of the Cloisters and is gradually restoring the ancient buildings. For any who live in the vicinity of the Cloisters, or pass close by, a visit there will be interesting and profitable to you.

PRAYER REQUESTS



Pray for the national officers, as they have a great deal of work to do. Also remember the district and local officers.

Pray that the National Project Goal will be reached and even exceeded.

Pray that the SMM girls everywhere will be blessed through the articles prepared for them in the Herald.

Pray for the writers of this year and next, for they are all asking God's will in their topics.



1. You haven't forgotten about Valentine's Day, have you? This would be a wonderful opportunity for you to HOP along in your Sisterhood group and remember the young people in your church away at school or in the armed services. They would appreciate anything in the way of candy or cookies that you could have fun mixing together. They like to know that somebody cares for them, too!

2. Have you made plans for your spring cabinet meeting yet? This is the time to take an inventory of what you have done and what you have yet to SKIP along and do in your goals.

3. Each one of you should really JUMP at this wonderful offer! SMM pins may be obtained at the low price of 50c apiece. These sterling silver pins were originally 75c. Order yours immediately from the national literature secretary, Carole Sue Quartz.

Note—This month emphasize articles for the missionary *men* instead of women in filling your missionary hope chest.

"FOLLOW THE LEADER"

Yes; we'd like a large number of girls to follow in the steps of CAROLYN OBERHOLTZER, who has already memorized the Book of Colossians. Congratulations, Carolyn, on being the first one to complete this personal goal! It isn't very hard to memorize a passage from the Bible when you consider the spiritual reward for doing it. Put forth an honest effort, won't you? You'll never regret it!

THE GREAT DECISION

(Writing Contest Winner of Last Year) By Miss Jean Pittman

Debbie Jones stood with feet planted in the middle of the floor, and surveyed her room. Never in her life had things looked so old-fashioned and desolate. Her heart throbbed and her eyes blurred as she struggled to hold back the ocean of tears that welled up inside her and threatened to overflow. Suddenly she threw herself on her bed and her body was racked with great uncontrollable sobs. Her thoughts were all a turmoil as she remembered the reason for her unhappiness. All because of Mary Jo and that crazy Sisterhood meeting!

Just last Monday it was. She had been standing by the ramp of the gym when Bob Henderson came by. Bob Henderson! Her heart had beat so loudly that she was sure he must have heard it! She almost laughed now at the way she had felt so panic-stricken. But something—she will always believe it was fate—had made him slip on an old gum wrapper and spill the coke he was drinking all over the front of her new green plaid skirt. How she treasured that skirt, for it would always remind her of that first time. Being the gentleman that he was, he had stopped to apologize for it, and as an indirect ending of this little episode, he had ended up by asking her to go to the Junior-Senior Prom with him. Think of it! Bob Henderson asking her for a date, and to the Prom of all things!

That evening as she and Mary Jo had walked back to the dorm together, after their last classes, she was bubbling over with joy; so when Mary Jo had asked her to go to a meeting at the church with her, she had promised to go before she thought what she was doing. That was the silliest thing she had ever done! Why she had promised herself never, never to go to a "fanatical" religious meeting of any sort, and here she was hooked into going when Mary Jo knew how she hated to go to church!

Well, she had gone, just as she had promised—and thought she was going to be bored to death. But she had really had more fun than she could ever remember having before! Why the spirit here seemed so much different than she had become accustomed to. The kids even seemed to enjoy helping and sharing with teach other. Imagine being glad to give someone else the dessert you had fixed for your refreshments!

But it wasn't all fun, for at the end of the evening, they all came together and had what they called their "business meeting." After they had conducted this, one of the ladies arose and began to talk to them about the Bible and God. Then it was that she had spent the most miserable evening of her life! For everything that she had ever done that she had known was wrong flashed in front of her memory, and she squirmed and wiggled around, until everyone was watching, most of them quietly praying, for they knew what was wrong and had experienced the same ordeal before they came into their dear Saviour's light.

Well, at the invitation call she had stepped down from her high, haughty pedestal; down from her sinful and wicked way, into the precious light of her Saviour. And though there was certainly rejoicing among the angels in heaven, there was surely no more than in the little club meeting where another soul united with the heavenly family.

If they had helped her then, why couldn't they do it now? Why, of course! Why hadn't she thought of that before? She snatched up her purse and umbrella and, throwing on her raincoat, called to her mother, and dashed out onto the street. On she went, helter-skelter, almost bumping into everyone on the street. At last she was at the door, or at least at the walk, but now her confidence almost left her; well, she wasn't going to chicken out now; she would go right up there and tell the patroness what her problem was, and let her help her work it out.

Running up the steps, Debbie timidly rang the bell. She heard footsteps coming, and for one panic-stricken moment almost turned and ran. Yes; that was what she was going to do: she would just turn around and leave, and Mrs. Williams would just think that she had never been there; she would probably think it was one of the neighbor's children playing a trick on her. But it was too late now; the door had opened!

Immediately after the door had opened, Mrs. Williams had noticed the panic-stricken face of Debbie, and had said:

"Why Debbie, is anything wrong? May I help you?"

"Hello, Mrs. Williams. I would like to come in and talk to you for a minute if you have the time."

"Surely; come in and sit down, won't you?"

"Thank you, Mrs. Williams, you know Bob Henderson, of course?"

"Yes."

"Well, last Monday night he asked me if I would go to the Junior-Senior Prom with him this Saturday night, and I told him I would go. But now that I am a Christian, and am placing my faith in the Lord, I naturally can't go dancing anymore; so I am all mixed up wondering how to explain to him the reason I can't go. I do like him a lot; he is a real swell boy, and I don't want him to get angry with me, but I cannot think of any way to let him know I cannot go without telling him point-blank that I'm not going, and that will surely make him angry; so do you have a solution for me?"

"Goodness; you are mixed up, aren't you?" Mrs. Wliliams said laughingly. "But now your visit here has cleared up a great mystery for me. You see, while I was shopping downtown yesterday, I came across this little book, and the Lord seemed to lead me to buy it, but I didn't know what I would ever do with it. Nevertheless, I bought it anyway, and now I think it will be the thing to clear up your troubles for you." Mrs. Williams smiled as she laid it in her hands. "Take it and read it; then come back and tell me if it is the answer the Lord would have for you."

"Thank you, Mrs. Williams. I surely will read it." Debbie breathed clearly and deeply for the first time in almost a week. "And now if you will excuse me, I must be going. Good-bye, Mrs. Williams."

Several weeks have passed since that encounter with Mrs. Williams, and now Debbie is telling of her experience to all the Sisterhood girls. Her face is aglow, and she has a smile that would almost put the sun to shame.

". . . and after I told Bob why I couldn't go with him, he was awfully quiet for a long minute; but then he turned to me, and he had tears in his eyes! He told me that he was a Christian, but that he had strayed far from the Lord. Then together we knelt down in the grass, and he renewed his faith in God. Thanks to all you girls, and especially to you, Mary Jo, we are both Christians now, and are planning to spend our lives in the Master's service *together!*

Brethren YOUTH
By Ralph Colburn



Atlantic District youth who attended overnight rally at Hagerstown, Md.

Youth at Harrah Active for Christ

Harrah, Wash., may be only a small town in a rural area, but its young people are active for the Lord. Our church there has a fine BYF group averaging about 20, a splendid Sky Pilot squadron meeting every Monday night with between 20 and 30 present, and several men of the church work with them faithfully. Then it is mostly Brethren young people that spark the White Swan High School Bible Club, which averages over 30 in attendance. And it is Brethren young people that head up "Powerhouse," a Tuesday-night youth fellowship group that includes young people from several churches.

During our evangelistic crusade there recently, Monday night was "Sky Pilot Night," and over half the total crowd of about 70 were Sky Pilot men and boys. They cut their regular meeting short—from 7 to 8 p. m.—and came into the church service at 8 in a group. They meet in their own building, right behind the church. They even provided special music for the meeting.

Tuesday nights were "Powerhouse Nights," and the young people were present en masse. After these services, they gathered in the Peugh home, up the road a half mile, and invited the evangelistic party and pastor to be their special guests. There were more than fifty present at both of these gatherings in the home.

Jan Houghton and Eleanor Culver, who grew up in the Harrah church, and now teach school in the area, and Gordon and Jackie Stover, a young couple in the church, are the leaders of this group. It is bearing a very effective testimony for Christ to young people in that entire end of the valley.



Jan Houghton making announcements, with part of the large group present in the Peugh home, after a Crusade service.



Two teams in a Bible quiz. The winners have the correct answer spelled out. The losers were a little slow.



Two of the Sky Pilot boys providing special music in the services. A third accordionist, who had planned to play with them, was ill.

TIME!

At the beginning of a new year, we are always made conscious of "time." The year that has gone is pictured by "Father Time." He is an old man ready to die. The new year in contrast is portrayed by a tiny babe, ready to spring forth with all kinds of vim and vigor. As an old year draws to a close we become conscious of the importance of even seconds, for, strange as it seems, one second makes the difference between 1954 and 1955. At exactly 12 o'clock it is a brandnew year.

As I began to think about *time* and its relationship to the new year, I could not help but think of *time* and its relationship to our Sunday schools and churches. There seems to be abroad in the world (and in the hearts of many Brethren people) a desire to get all the "church" they need for the coming week in a short one hour on Sunday. If they come to Sunday school for an hour of study, they are ready to go home and do not care to remain for an additional hour of worship and sermon. Many pastors have attempted to meet the desire for shortened time by combining a worship service with its sermon and the teaching period into a brief hour and a half. However, even this has not been the answer, for we find many still cutting one part or the other.

At this season of the year it would be well for all of us to take inventory of our own lives. Perhaps the answer to the problem lies within.

If we are the ones responsible for the services of the church—the pastor, the superintendent of the school, the teachers and officers—we will need to take inventory of our services. We will need to lift them to the highest plane possible so that those who come will know that the services will be inspirational and informational. We will need to meet the needs of the students and worshipers who come. This will not be easy. It will require long hours of faithful work and study.

If we are the individuals who come to enjoy the services, we will need to take inventory of our own lives to see where we are falling short in desire. Perhaps more time spent in prayer and meditation before coming to the service would put us in readiness to enjoy the service.

This is the age of "capsules," and they are telling us that some of these days we will not need to spend time in eating meals—we will just take a capsule. This may appeal to you, but not to me, for "capsule food" would mean missing the fellowship that comes from sitting down to the table with my family and friends. It is likewise true in things spiritual. Our God reminds us again and again to wait upon Him! It takes time to be holy!

At the beginning of a new year, let us resolve as Christians and as Brethren that we will be present every Sunday in the Sunday school and in every worship service of the church, which will include as normal morning worship, evening worship, and the midweek service of prayer.

TIME—EVEN SECONDS OF TIME—spent in public worship and study will enrich our lives and the lives of those with whom we live.

CONTEST NEWS

The second month of our National Sunday School Contest is history. Seven more months to go in this year's contest. Each month is important, for there are seven winners every month, and then of course there will be the "Grand Winner" at the end of the contest. The Sunday school showing the largest gain for the nine-month period will be the winner. So again we suggest that YOU hold the key to success or failure in the contest. Every Sunday is important. And of course, just by being present every Sunday and bringing others with you, you are a winner personally, for you receive the joy of Christian teaching and fellowship.

But about those winners for November. I suppose you are just as anxious as we were, and since the results are all in and tabulated, here they are:

NOVEMBER WINNERS

Division A—Denver, Colo., Thomas Inman, pastor (winner two consecutive months).

Division B—Limestone Tenn., A. Harold Arrington, pastor (a new winner).

Division C—Listie, Pa., John J. Burns, pastor (a new winner).

Division D—Inglewood, Calif., Glenn O'Neal, pastor (winner two consecutive months).

Division E—Ashland, Ohio, Miles Taber, pastor (winner two consecutive months).

Division F—North Long Beach, Calif., George Peek, pastor (winner two consecutive months).



Division N (new schools)—Englewood, Ohio, Lon Karns, pastor (a new winner).

Our congratulations have already gone to these Sunday schools together with the banners. We are sure you are rejoicing with them. Our only sorrow is that not all could be winners for the month. It was a close race in some of the divisions. Why not determine now to make your Sunday school the winner next month?

WITH YOUR S. S. DIRECTOR

November was another month of real privilege and blessing as we shared in a two-week evangelistic effort with the Harrisburg, Pa., church. On the second Sunday of this meeting the Sunday school reached a new all-time high in attendance with 163 persons present for the Sunday-school hour. They had a real increase for the entire month of November, and we predict they will be well up in the standings every month of the contest.

During the campaign there were 15 various public decisions. Eight of these have already asked for baptism and expect to unite with the Harrisburg church. On the first Sunday morning, Pastor Sandy received into the membership eight persons that had recently been baptized. It was a wonderful sight on the first morning of a revival meeting!

It was a joy to share in the fellowship, hospitality, and Christian effort put forth by the pastor, Conard Sandy, his wife, and the people of the Harrisburg church. We are sure the Lord is richly blessing this people.

From Harrisburg we traveled to Alexandria, Va., for a one-night meeting with the Sunday school board of our Commonwealth Avenue Brethren Church. Never have we seen greater enthusiasm and optimism for Sunday school than here. Plans were begun for additional Sunday-school rooms, the division into departments, and some new

(Continued on Page 29)



EVANGELISM SUNDAY—FEBRUARY 27

February 27 is Evangelism Day in the Brethren Church. On this day the laymen of the Brethren Church will take an active part in the services in our churches, which will afford opportunity for the laymen to present the aims and purposes of the National Fellowship of Brethren Laymen.

As laymen, we must seek to recruit other laymen in this great job of supporting the Brethren Evangelistic Crusade. On February 27, offerings will be taken to support this work, and our goal is $12,000.

Plan now to shoulder your full load in this activity. Look over the record and give of your time, abilities, and income as the Lord enables you.

Clyde K. Landrum, president of the Brethren Evangelistic Crusade, in his November 1954 letter, keynotes the situation before us.

"The Board of Evangelism of the Brethren Church has cause to praise and thank the Lord. Reports from the pastors of churches, verified by Evangelists Archie Lynn and R. Paul Miller, show that God is blessing the Word as ministered through the Spirit. One pastor writes: 'This has been the best meeting we have ever had. The people here are thrilled with the victories won. God has done good things for us, and we thank Him for the victories.' Another says: 'What a blessed time! God stirred the hearts of the people and prayers ascended before the throne of grace. . . . Yes; we had real revival. . . .' Praise God for His many blessings upon the Crusade!

"Immediately after National Conference Team Two went to the Northwest District to minister in all of the churches there. God has worked in a mighty way, as the pastors up in the Northwest will testify. There comes real encouragement for the LAYMEN from these meetings. One pastor has this to say: 'We want to thank the Brethren Laymen for sponsoring the Brethren Evangelistic Crusade. May these crusades continue, and even more teams be thrust forth into the harvest field.' LAYMEN, AREN'T YOU GLAD THAT YOU HAVE TAKEN THE BOARD OF EVANGELISM AS *YOUR* SPONSORED PROJECT? I am sure that you are, and we certainly are glad, too. We do appreciate your help, and you will receive blessings in seeing revival come to churches and souls saved for eternity. THANKS TO THE LAYMEN FOR THEIR INCREASED GOAL FOR THE CURRENT YEAR. THEY VOTED AT NATIONAL CONFERENCE TO MULTIPLY LAST YEAR'S FINANCIAL GOAL (IN SUPPORT OF THE CRUSADE) BY FOUR! Quite an increase, but the men are able to do it as the Lord leads them. . . .

"WE HAVE GREAT PLANS FOR THE FUTURE. Schedules are shaping up and God is leading us to His choice of workers. But we must have YOU to pray and work with us under God. We ask that you pray daily for the work. We ask laymen to become active in soul-winning and in supplying the needed funds. We ask you all to call on us if you desire a meeting with one of the teams. But particularly right at this time we are in great need of funds. If you have a gift that you can send, it will be greatly appreciated. Then, too, begin now to plan for a great time of revival-evangelism, AND for a fine offering on Evangelism Sunday, February 27, 1955. We are depending on you to stay with us all the way."

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright" (Ps. 33:1). This is the testimony of the Board of Evangelism of the Brethren Church. Praise the Lord!



WHAT IS THE CURRENT STATUS OF OUR PROJECT?

August 1, 1954-November 30, 1954

Board of Evangelism.....	$267.76
Student Aid	23.50
Brethren Boys Clubs	3.00
General Fund	12 00

EVANGELISM OFFERING—FEB. 27

Regardless of the source of the offering, whether from an individual, a men's auxiliary, or some department of the church, please send the money to WALTER HOYT, TREASURER, NATIONAL FELLOWSHIP OF BRETHREN LAYMEN, 409 LELAND AVE., DAYTON 7, OHIO. Write on the left of the check "Evangelism Project." Brother Hoyt will forward the money as recorded to Herman Schumacher, treasurer of the Board of Evangelism. Only in this way can the men's organization obtain credit for their efforts. Brother Hoyt hopes to have special envelopes in the churches by Evangelism Sunday. If for any reason you do not receive your special envelopes, use any envelope and identify it for this purpose. Put it in your local church offering plate.

WITH YOUR S. S. DIRECTOR

(Continued From Page 28)

goals. Watch Alexandria in the days ahead.

From Alexandria to Philadelphia is a short hop. Here we were privileged to share in a five-day Sunday-school convention with our two Philadelphia churches and the Allentown church. The highlight of the convention came on Saturday night in a great youth and Sunday-school workers banquet shared by about 100 people. Everyone present came away with a new enthusiasm and zeal for "reaching the unreached" of the Philadelphia and Allentown areas.

HAGERSTOWN'S INVESTMENT IN GRACE

By Russell H. Weber, Pastor

Pastor, Grace Brethren Church, Hagerstown, Md.

Every time you pay tax money, whether willingly or grudgingly, you invest in the future of the nation; the nation could not continue to exist except for the various revenues exacted. Grace Seminary and College, the educational institution of the Brethren Church, carries on its work only as Brethren people and Brethren churches contribute to its support. Support of Grace Seminary and College is strictly voluntary; it is never forced.

Grace Brethren Church of Hagerstown, Md., has gladly contributed more than $5,000 during the past five years. THIS CHURCH BELIEVES IN "GRACE"! We also invest in "Grace" by sending our young people to the school for training. We are already reaping dividends through a missionary couple in Argentina, the Carson Rottlers, and an active pastor in Pennsylvania, William Wiles. We continue to invest in "Grace" with five young people in Grace College (two of these are daughters of the pastor).

We never feel "shaky" about our investment in Grace Seminary and College. The shares we hold are guaranteed by God himself. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). We are proud to send our young people to "Grace," where we know they will receive a good education, and where they will become thoroughly grounded in the Word.



Left to right—Janet Weber, Roger Pryor, Howard Stickler, Marvin Lowery, and Janice Weber.

Preaching the Gospel

By Norman Rohrer

One of the first evangelistic campaigns this fall was conducted by Senior Dean Fetterhoff in one of the newest home-mission churches, located near Goshen, and pastored by Rev. Herman Hein ('54).



Norman Rohrer

Every night for two weeks, Fetterhoff preached pointedly on subjects ranging from the judgment of God to the peace of God. But the sermons were not all that made the campaign a success. Every Monday, service was canceled and members of the congregation huddled for prayer. Half of these then went out calling while an equal number stayed at the church and prayed.

The first Monday four teams of two each visited community homes and the second Monday three teams of two each did the same.

A survey of 275 unchurched homes was made around the church. Said Pastor Hein, "We dealt with people about their souls, not about church membership."

Fetterhoff's cause for rejoicing were the number of conversions and consecrations. He said, "God did more work through conversions to unite families than I have seen in my meetings for some time."

New Births

By Herman H. Hein, Jr. ('54)

Pastor, Grace Brethren Church, Goshen, Ind.

Born: a new church, a new pastor, new experiences, and many souls into the kingdom of God.

The new church is the Grace Brethren Church of Goshen, Ind., organized on February 14, 1954, with 19 charter members. Herman H. Hein, Jr., is pastor of this new church, and a graduate of the class of 1954, Grace Theological Seminary. The new experiences are those which come with pastoring a church, and the souls born again are the evidence of God's children witnessing for the Lord Jesus Christ.

We can also praise the Lord for the birth of a new seminary back in 1937; namely, Grace Theological Seminary. It was born because God needed such a school to train men and women to serve Him in needy fields. It was made possible because of the vision of God's children throughout the nation who were burdened for souls, saw the need for trained workers, and gave that this need might be supplied.

Already many things learned in class have been put to practical use. Although much is yet to be learned, after class work has been finished, the knowledge acquired during the years of training is priceless.

REMEMBER GRACE SEMINARY AND COLLEGE THROUGH

THE ANNUAL OFFERING JANUARY 30

THE MONTHLY OFFERING ENVELOPES

THE FOURTH ANNUAL GRACE BIBLE CONFERENCE

Grace Theological Seminary, Winona Lake, Ind.—January 17-20, 1955

	Monday, January 17	*Tuesday, January 18*	*Wednesday, January 19*	*Thursday, January 20*
9:00-10:15		JAKE KLIEVER The Scriptures and Modern Missions	KENNETH TEAGUE Four Vital Questions	MAYNARD TITTLE Spiritual Knowledge and Love
10:30-11:45		DR. CHARLES W. MAYES Christ and the True Purpose for Preaching (Bauman Memorial Lectures)	DR. CHARLES W. MAYES Christ and the Individual Believer (Bauman Memorial Lectures)	DR. CHARLES W. MAYES Christ and the Social Emphasis (Bauman Memorial Lectures)
1:15-2:30		WILLIS BISHOP Serving the Lord in Bible Institute Work	JOHN STOLL Serving the Lord in Christian College Work	DR. CHARLES W. MAYES Christ and the Unfolding Future (Bauman Memorial Lectures)
7:30-9:00	LOWELL HOYT The Appearance of the Church Before the Judgment Seat of Christ	TRUE HUNT The Great Tribulation and Its Glorious Climax	MARK MALLES The Course and Consummation of the Millennial Age	JOHN BURNS The Newness of the Future

Grace Bible Conference—1955

By John C. Whitcomb, Jr., Alumni Secretary

Once again we are looking to God for a time of spiritual refreshment and blessing as the fourth annual Grace Bible Conference, sponsored by the Grace Seminary Alumni Association, convenes in the halls of Grace Seminary. In addition to the messages and testimonies that our alumni will bring, we shall be favored with the first series of four messages in the annual Bauman Memorial Lectures, to be delivered by Dr. Charles W. Mayes, pastor of the famous First Brethren Church of Long Beach, Calif.

Many of the alumni who shall come to Winona Lake for these meetings will be surprised to see the tremendous increase in the size of our student body, and will also be happy to see the parking lot and the road around the building *paved* as a result of their having exceeded the alumni project fund goal of $1,450. On Wednesday evening at 5:30 there will be another Alumni Fellowship Banquet. Printed programs with full particulars are being mailed to all alumni and Brethren pastors. Make your plans to attend now.

THE LOUIS S. BAUMAN MEMORIAL LECTURESHIP

At the 1952 conference of the National Fellowship of Brethren Churches, acting upon the recommendations of a special committee, the conference decided to establish in Grace Theological Seminary an annual lectureship for 15 years to be known as "The Louis S. Bauman Memorial Lectureship," for the purpose of giving recognition to the great contribution made by his ministry in the Brethren Church over a period of 57 years. Some of the conditions attached to this lectureship are as follows:

1. Each course of annual lectures shall consist of not less than four lectures.
2. The lecturers are to be chosen by Grace Theological Seminary, and at least eight of the fifteen are to be selected from members of the Brethren Church.
3. The subjects are to be chosen within the range of the late Louis S. Bauman's personal interests and ministry, particularly in the fields of foreign missions, Biblical prophecy, denominational history, and theological education.
4. Those lectures which are deemed of permanent value are to be published in book form, and all others shall be bound and catalogued for the seminary library.

The seminary is glad to announce that the initial course of lectures will be delivered by Dr. Charles W. Mayes, pastor of the First Brethren Church of Long Beach, Calif., during the week of the Grace Alumni Bible Conference, January 18-20.

—*Alva J. McClain.*

THE FACULTY

GRACE THEOLOGICAL SEMINARY AND COLLEGE

Seated (left to right)—Homer A. Kent, Jr., R. Wayne Snider, James L. Boyer, Herman A. Hoyt, President Alva J. McClain, Homer A. Kent, Sr., Paul R. Bauman, Ava Schnittjer, Norman H. Uphouse. Standing (left to right)—Benjamin A. Hamilton, S. Herbert Bess, Jesse D. Humberd, John C. Whitcomb, Edisene M. Whitcomb, John Rea, Ralph W. Gilbert, Donald Ogden. (Mrs. Mabel Hamilton was unable to be present when picture was taken.)



Life's Greatest Discovery

Sir Humphry Davy was an eminent British natural philosopher and chemist. His experiments led to such valuable discoveries as potassium, sodium, and nitrous oxide as an anesthetic. He enunciated principles which led to other brilliant discoveries. Near the close of his life somebody asked Sir Humphry what he regarded as his greatest discovery. Without a moment's hesitation he said: "My greatest discovery is the discovery of Michael Faraday" (the brilliant chemist, electrician, philosopher, and devout Christian). It was the discovery of a man and the putting of his spirit into that man, so that Michael Faraday, the younger, could take up the work of the older when he left the scene of action.

The faculty of Grace Theological Seminary and College is dedicated to this very task—discovering men and women and putting something of their spirit and knowledge into them so that they will be able to take up the work laid down when those older than themselves leave the scene of action.

When Jesus Christ came into this world to do His great work, He took twelve men aside, and for three years He taught them and drilled them and impregnated them with His ideas, His ideals. That first Christian seminary began a work which was destined to shake empires to their very foundations. Thus, the task that confronts us is in harmony with the example set by our Lord himself.

But this work is not confined to a few men and women such as those who are busy on a hill in Winona Lake, Indiana. The job begins with YOU in your local town and church where, first of all, boys and girls and young men and women are led to receive Christ as their Saviour. YOURS is the privilege of infusing something of your own spirit into them by rooting and grounding them in the faith and by challengng them to "lift up their eyes and look" upon fields which are "white unto harvest."

However, responsibility doesn't end there. YOURS AND OURS TOGETHER is the task of equipping them so that they effectively fulfill their responsibility of standing for the faith, facing new frontiers, and expanding the borders of the church both at home and abroad.

Your hands join those of the faculty of Grace Seminary and College through daily prayer and your regular monthly gifts to the school. These consecrated gifts are especially needed just now.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER JANUARY 15, 1955

Temple City Brethren Church Goes Self-Supporting





Editorials

By L. L. Grubb



A Year Crowned With Goodness

"Thou crownest the year with thy goodness." In Psalm 65, verse 11, written by David, are these words which so clearly express our reflections upon the past year of Christian service.

The "goodness" of the Lord in Brethren home-mission fields this past year is beyond any calculation. The only adequate way to express it is to borrow the words of David. God has "crowned the year with . . . goodness."

New churches established, hundreds of souls saved, thousands of dollars given to missions and expended in building church houses, and efforts in many different realms of Christian service have characterized the work in 1954.

The greatest interest in the evangelization of America has been manifested by our growing fellowship of churches. A greater burden of prayer for the millions of lost souls in America has been clearly evident. Greater and more sacrificial giving has been witnessed in many places. A growing pioneer spirit among our churches is manifesting itself in a desire to see more new Brethren churches in many different areas.

Yes; God has been infinitely good in His blessing in every way.

Our desire is to place an additional crown on the brow of our blessed Lord by turning His blessings upon us into precious dividends for His glory in the salvation of unbelievers during 1955.

Is the Church an Intrinsic Power in American Life?

The beginning of a new year is an appropriate time to ask and endeavor to answer such a basic and all-important question. Some think the answer is "Yes." Others would say, "No." We feel that there is a point between the two extremes where an understanding of this matter may be gained.

Just a few weeks ago the biennial assembly of the National Council of Churches met to hear a report on American church activity and life which stated that today American churches stand at a peak of "tremendous strength," but at the same time they are groping for ways to make that power felt in a topsy-turvy age.

It is apparent at once that the "tremendous strength" referred to is institutional strength rather than spiritual strength. Approximately 95 million people have their names on the church rolls of American churches. Denominational programs are at a new high in efficiency and advertising effectiveness. Millions of dollars were poured into new church construction this past year. It was agreed even at the National Council meeting that this organizational and institutional strength does not prove "spiritual strength." With all of the church's potential it was questioned whether the church is now "more or less influential in American life" than it used to be.

A local church and a national church are made up of members. Out of the present problem the question at once emerges. Are these 95 million church members qualified on a spiritual basis to be members of a church set up on the New Testament basis?

Thirty-one million plus of the 95 million total are supposed to be Roman Catholic. All who are informed know the legalistic basis for church membership in this church. Five million of the total are Jews. Tragically enough, very few Jews have found Christ as their Messiah and Saviour. Over 70,000 are Buddhists who cannot possibly be saved. From here on the standards for church membership, if there are any, are so weak and watered down that almost any relatively moral man—and even many who are immoral—may enjoy membership in good and regular standing in a local church.

Perhaps some of these significant realities caused the delegates to the National Council conclave to declare: "When we consider how little it costs to be counted among the church members in our country, we are troubled."

A church, no matter what its name or doctrinal platform or creed, is never any better than its members. It never has more power than resides in the average of its constituency.

Therefore, those who largely set the standards for church membership are vital figures in the condition of any church at any time in its history. The clergy are those who lead whole denominations in their spiritual thinking and who ultimately control the fixing of standards in the church. If the pastor resorts to the Bible, God's Guidebook for all church organization and standards for membership, there should be no difficulty, but often this is not done. Standards are manmade and just as spiritually powerless as an unsanctified human mind. Therefore, ultimately the pastor must be held responsible for low church standards and powerlessness in the pew. There must be a revival among the clergy before the present condition can be rectified.

While church membership increases each year in the U. S. A., crime and juvenile delinquency also rise in an uncontrolled tide. This strange paradox has only one answer and it is not the increase in our population, but must be traced to failure on the part of a church which is often peopled with unsaved and spiritually disinterested members. For this reason it is so often easy for teen-agers to walk boldly out of a church or Sunday school into a life of horrible crime. The spiritual power to combat human depravity and Satan is absent.

This picture would not be complete without reference

(Continued on Page 41)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 3

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Brethren Home Missions Scores Another Victory!

The Home Missions Council is happy to present another self-supporting church to the National Fellowship of Brethren Churches. Temple City, Calif., is another splendid example of the growth and development of Brethren home-mission churches. This church has now completed the beautiful and spacious first unit of a building program. They have achieved an excellent record in missionary giving. The work has grown numerically and has displayed real vision in promoting and developing the San Gabriel Academy Christian Day School.

The Brethren Home Missions Council expresses its gratefulness to the Temple City folks for their fine spirit of cooperation, to all the Brethren who have contributed to home missions, to the California District for helping start the work, and to everyone else who helped in any way to score this victory. We commend Rev. and Mrs. Leo Polman for their tireless energy and leadership in developing this mission point into a strong testimony for Christ. We are deeply grateful to the Lord Jesus Christ, for it is under His blessing of power and grace that this occasion is made possible.

REMINISCING . . . A TEMPORARY 7-YEAR ASSIGNMENT

By Rev. Leo Polman
Pastor, Temple City Brethren Church

While managing the Biola Bookroom in Los Angeles one day in February 1948, the writer received a long-distance phone call from our home-mission secretary, Dr. L. L. Grubb. The substance of his call: "Leo, will you go out to our East Pasadena church until we can get a pastor for them?" This was to be a temporary assignment. It was temporary for seven years, lacking one month. And they have been wonderful years.

A group of Brethren from the South Pasadena church stepped out on faith, with the blessings of their home church and pastor, to begin a new Brethren work. First a Sunday school in a store building, then Bible classes, and finally a church was organized.

Rev. Al Flory, their first pastor, left a fine testimony. He now is superintendent of Brethren schools at Long Beach, with some 400 students. Then a period of discouragement came.

This discouraged handful soon took an interest, and anything their pastor pro tem. suggested, they were willing to do. I wish that could be said of all church members. Only 17 were present that first Sunday. Seven years later (December 5, 1954), here in Temple City, 145 were in Sunday school and 105 in morning worship service. With less than 30 in membership in 1948 it has increased to 72 in 1954. Thirty-six have been transferred to other churches from this membership, many to other Brethren churches. Of course, there have been some who had to be dropped for one reason or another. There have been close to 100 who have found their way to this church and their Lord in these seven years.

It soon became apparent that the church in East Pasadena would have to look for other quarters. Local ordinances were such that if and when the church considered any expansion they could not, as there would be no room for off-street parking. Then, too, the history of this property was not so good before the Brethren purchased it. It was used by a Pentecostal group and even after some years our church was, in the estimation of the community, part of this same group. So we considered relocating. There was a possibility that we would be offered a parent-controlled Christian day school which our church housed the first year of their operation. After its second year, operating in another church of Alhambra, it was being pressed to find some other place to hold its school. Some of our men were vitally interested in this Christian day school, the San Gabriel Valley Academy. They found a property formerly used by another church group for a day school, and this group was selling because they had built a new building. The Home Missions Council gave permission for us to sell our East Pasadena property and helped us with a loan to purchase this new property on Las Tunas Drive in Temple City, some three miles away. During the summer school vacation our people made the newly acquired buildings ready for our new venture into the Christian day school field. The school has proved a wonderful asset to our church and certainly a real mission field for Christian service.

For three years we worshiped at the Las Tunas location, seated at school desks in classrooms instead of pews or chairs. We had a fine two-acre piece of property with two good buildings on it and had plenty of room for building a chapel, but we saw commercial expansion on every side of us. We felt this would sooner or later become undesirable for a church and school location. It became apparent we should relocate again and we began looking for a new location. We found a two-and-one-half-acre property which certainly looked like just the place, but it had already been sold pending a zoning by the planning commission. However, the pastor had the word of the owner that if anything should happen that the zoning would hinder the sale to the subdivider, we were next in line and they would be more than glad to sell this plot to our church.

The Lord knew we needed a place and, believe it or not, the planning commission voted down the subdivision. This gave us the option on the property and the owners held it for the Brethren almost one year without paying a dime or making a deposit. All we had was a verbal agreement that we wanted it and would buy if



Top: Young People's Department; Dr. Francis Altig, teacher.
Bottom: Jr. Hi. Department; Teachers, Mr. and Mrs. Robert Elson.



Top: Young Adult Department; Mr. M. C. Dalke, teacher.
Bottom: Adult Department; Rev. Leo Polman, teacher.

we could sell our present Las Tunas property. Even during this one year of waiting, the owners could have sold the property for $30,000, which was $10,000 more than they offered it to us. Finally, with the financial help of a loan from the Home Missions Council, we again ventured out on faith. We purchased this acreage before disposing of the two acres on Las Tunas Drive. Brethren, the Lord has been good to this church. He knew that we had no money for such an undertaking. The Lord provided in a real material way.

Our church had $7,000 invested in the East Pasadena property. This we sold for $18,000 cash. We bought the Las Tunas Drive acreage for $28,500 with the two school buildings on it. In July 1953 we moved the two buildings to the new property on Temple City Boulevard. The two buildings were appraised at $16,000. That left an equity of $12,500 on Las Tunas. I say the Lord provided for us! Look at this: after moving the buildings we received $40,300 cash for the vacant property. Today, with our new chapel, schoolbuildings, and two-and-one-half-acre

TWO MORE DEPARTMENTS IN THE TEMPLE CITY SUNDAY SCHOOL



Top: Combined Nursery and Beginners Departments; Supt., Mrs. Evelyn Carlisle; Mrs. Francis Altig and Miss Phyllis Campbell teachers.

Bottom: Primary and Junior Departments; Mrs. Wanda Dalke, primary supt., and Mrs. Leo Polman, junior supt.

property on Temple City Boulevard, this church has assets of over $100,000 and an indebtedness of less than $25,000. Hasn't God done great things for us?

So much for material gains. Spiritually the work has shown real growth—not only among the children in our Christian day school which we are rejoicing in (kindergarten through eighth grade, but also in our Sunday school and church. In these few years the Lord has already led three young men from this congregation—Jerry Adams, Don Rough, and Larry Wedetz—to Grace College in preparation for Christian service. One of our fine young ladies, Miss Phyllis Campbell, is now attending the Bible Institute of Los Angeles preparing for Christian day school teaching. The work of our youth directors, Mr. and Mrs. Byron Frick, certainly is to be commended. With their splendid work among these and all those who yet are in secondary schools looking forward to further preparation for Christian service, we expect some real Christian workers.



TEMPLE CITY BOYS IN GRACE COLLEGE

Left to right: Jerry Adams, Larry Wedetz, Don Rough.

Our church has a WMC, two SMM organizations, four BYF and CE societies, a departmentalized Sunday school with a record attendance of 185, Sunday-morning and Sunday-evening services, a midweek prayer meeting with an average of over 40, and regular visitation by Sunday-school classes and church members being done each week. We have a staff of five Christian day school teachers, two bus drivers, custodian, and office clerk, all sacrificing in salary as a missionary work for the Lord. Every one of these could go out into the secular field and get more than twice what we can pay them. Here is real missions.

Brethren, the Lord has accomplished all this through your giving, praying, and interest in home missions. We would be most ungrateful if we did not take this opportunity to say a big "thank you." May the Lord's richest blessings be upon each one of you as you continue to support home missions.

In the life of every pastor there comes a time to say a last official good-bye. And it's not because we had to say it, but only because we have been of the conviction



Temple City Brethren Sunday School; (Inset) East Pasadena Group

Many changes took place in the Temple City Brethren Church during its brief history. The small group above was known as the East Pasadena Brethren Church and was the original of the present Temple City church. Later the name was changed to Rosemead Boulevard Brethren Church and finally to Temple City Brethren.

The original location was on Rosemead Boulevard. Later the location was changed to Las Tunas Drive, and finally to Temple City Boulevard.

Not only was the name and location changing, but the congregation was changing rapidly also. It had changed from the small group to the 158 present on Sunday, November 14, 1954, as contrasted in the above picture.

that this was God's will for this work at Temple City. As I have been reflecting in retrospect the events of the almost seven years, they have been busy years for both Mrs. Polman and myself. Not only have we been busy with the work of the church, which is a full-time job anytime, we have been busy traveling up and down the Pacific Coast as field representative for Scripture Press. Together this work and the church has been for some time more than we could comfortably handle. The days were filled with various activities, programming, and administration, with the ministry of the Word from the pulpit, with the ministry of comfort in the sickroom, with the exhortation, challenge, and instruction always trying to lead with all that goes into the life of a pastor. These things could never have been done if the Lord hadn't given this pastor a REAL helpmeet. She has had much of the responsibility when I was away from home and the church. If any success here, much of it must be credited to this preacher's wife!

I cannot but think of the times of joy and sorrow of these years, and thank God for the privilege of having the opportunity of serving the church here and our Home Missions Council (which, by the way, we have served in three pastorates since 1929, with a few years out for evangelistic work among our churches). These have been wonderful years. It is not to the past that we must look now. Only the future lies before us—the future of Temple City and home missions and the ministry of the Word.

With the new pastor, Rev. John Aeby, and his family coming to the field here January 9, 1955, giving full time to this work, I look for a great growth here in the next few years. Having this beautiful new chapel, classrooms, and equipment which we worked without for so many years, this church should show progress as never before. With a people who have done so much with so little these many years, it cannot be otherwise.

To those who so faithfully support home missions, we must tell you that your investment in this place has not only accomplished the things which you have just read, but has for a number of years had its part in making possible an interest among this people in their giving. The records will show that they have been among those in the top bracket in per-capita giving to home missions,

DENVER GRACE BRETHREN CHURCH WINS BANNER AGAIN





Left: Denver Sunday school; right: Rev. and Mrs. Tom Inman with their children, and the Denver church.

Grace Brethren Church, Denver, Colo., a home-mission church, won the Brethren National Sunday School Contest for the first two months of October and November in Division "A." This home-mission Sunday school not only won the banner for the largest increase in attendance, but also showed the largest percentage of increase of all the Sunday schools reporting during the two months.

The increase in the Sunday school is reflecting increases in all phases and services of the church. A recent building-fund Sunday showed a record offering and it is being needed to complete the upper auditorium. The increasing Sunday school is taxing the present facilities to the limit.

The Brethren Home Missions Council is proud of the Sunday school records being made by other home-mission churches, with many of them finishing month by month near the top of the various divisions. We want to see our churches getting a good portion of those "60,000 by 1960," the national Sunday-school goal.

foreign missions, the seminary, youth work, Sunday-school work, etc. This is a missionary church. Pray with us that it will always be so.

Our future—Mrs. Polman and I—as we leave is certain. The ways and means of it are uncertain, to be sure, but it is in the hands of the Lord, so we know that it is sure. We do not know how or where He shall lead through the years, but we do know He will lead, so we doubt not. We only ask that you will pray with us that we shall always be willing to follow wherever He leads. It may be one day we shall again be building another home-mission church—maybe many of them. You may be sure that our hearts will always be in home missions.



Temple City's First WMC Group

VACATIONING IN FLORIDA?

If so, please remember the Brethren Church is establishing a beachhead at Fort Lauderdale. By the time you read this, Rev. and Mrs. Ralph J. Colburn will be on the field. They do not have a permanent address at this time, but they may be contacted by calling or writing to them c/o James W. Snyder, 1112 NE. 10th Ave., Fort Lauderdale, Fla.

Better yet, if you are planning to move to Florida, why not consider Fort Lauderdale? By establishing a church there, *you* will help make possible other new Brethren churches in the southern States.

MINUTE-MEN BE ON THE ALERT!

To do a good job and do it quickly in Fort Lauderdale, *you* are going to be called upon to assist. A letter will be coming your way soon with the details.

ISRAEL CALLS!

IGNORANCE IS BLISS?

By Leanore Button

It was an open court—one of those where apartments close in three sides. In most apartment sections there are many doorways and much shrubbery so that speaking to the people is an easy matter because you are usually able to speak with one person undisturbed. As I went up the stairs to apartments 9 and 12, a little boy passed me going down. I smiled at him. His hair was blond, but his brown eyes marked him as a son of Israel.

The porch, if it could be called that, was very small. A playpen took up most of the room, and sitting on the doorsill of No. 9 was a very lovely young Jewess. On the other side of the playpen was a tall Jewess and her dark hair was set in pincurls. She also was very young.

"Good morning," I said cheerily. "I'm that pest around again with the Mediator. Since we haven't bothered you for such a long time, surely you won't be too disturbed this morning if I take only a few minutes of your time." I never like to find two women together because it is always difficult to get them to listen or to participate in any conversation. Alone, either might be interested.

The tall girl gave me a withering look. "I don't want that paper, and, furthermore, I don't want to be bothered by you at all. Why can't you leave us alone? You are always trying to make us believe in Jesus."

The other girl sitting on the doorstep refused the Mediator also, but quietly and unobtrusively. I didn't press her, feeling that next time we would catch her alone and she would accept it. I turned back to the tall one.

"I'm not trying to *make* you believe anything," I said. "I'm only interested in trying to get you to check the claims of Messiah and to ask you to read your own book, the Tenach, the Old Testament."

"I have read it!" she snapped, scooping up a little girl who was crawling rapidly toward the stairs. The other children seemed suddenly to become restless. The two in the playpen began to cry and slap at each other.

"Then what do you think of the prophecies made by your own Jewish prophets concerning the Messiah?" I asked her above the noise.

"Who am I to question God? I have my own belief. I don't want to know anything else. This is one place where ignorance is bliss."

"You mean you don't believe the Torah [the Law—first five books of the Old Testament] and you don't believe your Jewish prophets?"

"No. I am perfectly satisfied not to know what is in that Book. I wish you would go away and leave us alone. We don't want your Jesus. We want to be ignorant."

"That is your choice, of course, but whether you believe it or whether you are ignorant of God's law, the fact is, if you break it, you will pay the penalty. You should be sure that what you have is enough because it is not only your own soul that you are responsible for, but your children will follow in what you believe unless you direct them to the truth."

She was very angry and there was no point in talking further. I went downstairs, but she followed me. Her children were giving her quite a little trouble.

Another lady was in the court. I handed her a Mediator, which she took. As I left, I heard the tall one still grumbling under her breath: "These people are always coming around trying to make us believe in Jesus!"

Out on the sidewalk I ran into an elderly man with whom I had quite a talk several days before. He had taken a New Testament.

"How's business?" he asked, grinning at me.

"God's business is always good," I told him. We walked along together to the next apartment. "If you mean how is the message of salvation being received," I told him, "that's a different story. Your Jewish brethren are still blind and deaf and stony-hearted to the only One who can save them, but we don't worry about that Even that, He has taken care of because He promised us that He would save a remnant of Israel. We are in search of those few.'"

I waved good-bye to him, a little surprised that he would walk with me in plain sight of his Jewish friends. But as I went on my way, it was the tall girl I thought of—the one who said, "Ignorance is bliss in this case." What excuse will this young woman have when she meets her Creator—the Holy One of Israel? Ignorance will be of little help because what she actually means is that she chooses not to believe what the Jewish prophets have said in God's Word. No; more than that, for she has said in effect, "I will not believe in God."



Los Angeles, Ca'if., Jewish Mission (Isobel Fraser, Missionary)—

Yes; we're back into the swing of our calling program again and in it I have had several wonderful discussions and opportunities to present the claims of Christ. We do have interesting ones on occasion; I had one today. This Jewish gentleman invited me in. Instead of my asking the questions, he did the asking. Did I believe Jesus was born of the Holy Ghost? Was He also a descendant of David? He then took me to the genealogy in Matthew 1. His contention was that Jesus could not possibly be born of the Holy Ghost and at the same time be a Son of David. Therefore, Christianity was based on a lie. This was something new from a Jew—

ACTIVITIES AT SPANISH-AMERICAN MISSION



Top: The missionary staff gathered for one of its regular prayer meetings. Center: The Taos WMC group in session. Bottom: Miss Phyllis Horney celebrates birthday No. 7.

that is, in my experience. My explanation regarding the ancestry of Mary and Christ's legal claims as a foster son of Joseph stuck like water on a duck's back. We discussed the virgin birth to no avail. But God is able!

Brethren Navaho Mission, Cuba, N. Mex. (Evan Adams, Missionary)—

We had an all-day snow for a post-White Christmas December 27. Sixty-two attended the afternoon church service yesterday. Along with the regular service there was a good testimony meeting, followed by a time of prayer for those who desired to remain. Eleven remained, and among them was one young man who has never made any profession of Christ as Saviour.

EDITORIALS

(Continued From Page 34)

to what the National Council delegates felt were major steps forward.

1. There is a renewed concern in the "great social issues."
2. "Increasing emphasis" on Christian vocation or how to get along on your job.
3. "Increased recognition of the importance of lay activity."
4. A "fresh realization" of the church's role in educational processes in America.
5. A "discernible and highly significant improvement in the religious morale" of church members. (We wonder where this fits into the above picture.)
6. The growth of a "great network" of cooperative agencies.

These things, the council felt, were advances of major proportions.

Indeed, they are every one commendable and should exist in any state of Christian society.

We cannot help but ask—

1. Where does the Lord Jesus Christ figure in this picture?
2. Are these emphases all the result of the clear teaching and exhortation received from God's Holy Word?
3. How many souls were born again through this program last year?
4. How many true preachers and missionaries of the cross laid their lives on the altar for home- and foreign-mission work?
5. How many spiritual victories were won in the lives of church members as the direct result of such a program?
6. Is the program for 1955 to proceed on the same basis? If so, what will be the story on crime and juvenile delinquency at the end of another year?

No; the church (Christendom in America) is not powerless, but it is weak, emaciated, sick, and misguided by men who no longer use the Bible as their basic and only source of information, instruction, and power. The only parts of the church as a whole today which have power are those we call "fundamental" churches for want of a better name. These assemblies and denominations stand squarely on the Scripture as the absolute rule of faith and practice.

Ninety-five million Christians with a vision could move the world for Christ. But, tragically, this is not the picture. *On the other hand, many church members have never heard the Gospel of saving grace.* In addition, the National Council of Churches is doing little if anything to change the situation.

The true children of God have a big job ahead until Jesus comes!

CHICO HOST FOR WORKSHOP

The Grace Brethren Church of Chico, Calif., will be host church for the second annual Home Mission Workshop to be held February 22, 23, and 24. This one is for the home-mission pastors and missionaries in the western section of the United States, and a similar workshop will be held at Winona Lake for those living in the eastern section. Phillip J. Simmons will be host pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. Bill Byers, graduate of Bob Jones University, is the new songleader of Crusade Team Two, and James Martin is the new pianist. Rev. Archie Lynn is evangelist.

LONG BEACH, CALIF. The Torrey Memorial Bible Conference will be held at the North Long Beach Brethren Church and the First Brethren Church Jan. 16-23.

WOOSTER, OHIO. An eight-day Sunday-school and missionary conference was held at the First Brethren Church Jan. 2-9. Rev. Kenneth Ashman is pastor.

CORRECTION. On page 2 of the current Adult Sunday School Quarterly, paragraph 1, lines 1 and 2 should read, "The Holy Spirit used the Apostle John"

DAYTON, OHIO. The Southern Ohio District Ministerium, and their wives, met at the YMCA on Dec. 6 for a time of business and fellowship.

COVINGTON, OHIO. A Jewish missionary conference was held at the First Brethren Church Dec. 17-19. Rev. James Young is pastor.

BOZOUM, F. E. AFRICA. Daniel Paul Beaver arrived Dec. 23 in the home of Rev. and Mrs. Wayne Beaver.

BELEM, BRAZIL. A son, Stanley Craig, was born to Rev. and Mrs. Edward Miller on Dec. 29.

WHITTIER, CALIF. The new address of Rev. Lewis Hohenstein is 11472 Mines Blvd. Please change Annual.

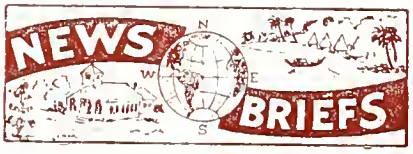
INGLEWOOD, CALIF. The California District Ministerium met at the First Brethren Church on Dec. 13. Rev. Glenn O'Neal was host pastor.

FREMONT, OHIO. The son of Rev. and Mrs. Gordon Bracker is ill with what the doctors have diagnosed as "bell palsy." If recovery is normal, it will take about six weeks. Rev. Bracker is pastor of the Grace Brethren Church. Prayer is requested.

ASHLAND, OHIO. Mr. and Mrs. Henry W. Martin celebrated their 50th wedding anniversary. They are members of the West Tenth Street Brethren Church.

PHOENIX, ARIZ. A "Christ and the Home Bible Conference" was held at the First Brethren Church Jan. 9-16. Dr. L. L. Grubb was the speaker. Rev. J. C. McKillen is pastor. All previous records for attendance were recently broken when there were 185 for Sunday school, 210 for the morning worship, and 90 for the evening service.

SOUTH GATE, CALIF. The First Brethren Church occupied the new church building early in January. Rev. Alfred Dodds is pastor.



SPECIAL. A Scofield Bible revision committee has been selected to begin work on a five-year revision program. The committee is made up of leading theologians of the United States. Dr. Alva J. McClain is a member of the committee. A full report will be made in the next issue of the Missionary Herald.

SEATTLE, WASH. The Northwest District Ministerium will meet here on Jan. 18. Rev. Thomas Hammers will be host pastor.

MARTINSBURG, VA. The prayer meeting attendance of the Rosemont Brethren Church was 115 Dec. 5, and 120 Dec. 12. There were 214 in Sunday school on Dec. 19. Rev. Earle Peer is pastor.

WHITTIER, CALIF. Mr. and Mrs. L. E. Miller, members of the First Brethren Church, celebrated their 50th wedding anniversary Nov. 3.

BUENA VISTA, VA. *Correction:* The Southeast District laymen's rally will be held at the First Brethren Church on Feb. 4. Rev. K. E. Richardson, pastor of the Fairlawn Brethren Church, Radford, Va., will be the speaker.

LEON, IOWA

CASE DISMISSED

On October 27, 1954, suit was filed against the Leon Brethren Church, Leon, Iowa, by the plaintiffs (a minority group of members of the Leon Brethren Church under the guidance of Mr. George Ronk) who were sympathetic to Ashland College (Ohio) and to the National Conference of the Brethren Church. It was the Ashland faction of this conference that illegally wrested control of the National Conference of the Brethren Church in 1939 chiefly because of our opposition to legalism and liberalism in our Brethren denomination.

About January 4, 1955, the plaintiffs in the case requested of the court that the case be "dismissed without prejudice." This simply means that the status now stands as though the case had never been filed.

Indeed, Brethren, this is an answer to prayer. Thousands have been praying that God would intervene and change hearts or circumstances. Our prayers have been answered.

It has been the editorial policy of the Missionary Herald to keep from our pages all reference to the lawsuit that has been pending against the Leon Brethren Church, until the case actually went to court. However, with this turn of events, we publish the decision. We should all now unite in prayer that God will bless this church in its future ministry.

The Committee on Denominational Interests desires to express appreciation to Mr. Leonard Bosgraf, of Chicago, Ill., for his capable counsel in our behalf which assisted in bringing the dismissal of the case.

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Evangelist*
Albany, Oreg....	Jan. 17-19.....	Glen Welborn....	R. I. Humberd.
Kittanning, Pa...	Jan. 18-30.....	Wm. Schaffer.....	Crusade Team 2.
Covington, Ohio..	Jan. 23-Feb. 6...	James Young.....	Bill Smith.
Portland, Oreg...	Jan. 24-25.....	Vernon Harris....	R. I. Humberd.
Modesto, Calif....	Jan. 30-Feb. 2...	J. Paul Miller....	R. I. Humberd.
Glendale, Calif...	Feb. 8-13.....	Keith Altig.....	R. I. Humberd.



IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND

FAITHFUL

By REV. C. S. ZIMMERMAN

National Statistician

Another evidence of the faithfulness of God to the people of the Brethren Church is in the statistical report submitted at National Conference in August 1954. We see the increased accomplishment of the churches in every avenue of endeavor. There is a substantial gain in membership and souls won to the Lord. Finances have never been so good, and the per-capita giving of $100.92 is the highest in our history. But there are more interesting figures that did not get into the published report.

According to information received from the Chamber of Commerce of the United States the following statistics hold for the year 1953:

Population of United States—162,000,000.

Average persons per American home—3.4.

Average family income in 1953—$5,970.

Number of gainfully employed persons in United States—62,000,000.

Average income of gainfully employed persons—$4,589.

From the statistical report of the Brethren Church you will find the total membership to be 20,819 for 1953. If the average size of the American family taken from the above report of 3.4 is applied to the Brethren Church, there are 6,123 families in the churches. The average family income for the United States in 1953 was $5,970. This multiplied by 6,123—the number of families in Brethren churches — will show the total income of the Brethren families to be $36,554,310 for 1953. If this income would have been tithed, there would have been a total of $3,655,431 passed into the work of Brethren churches. From the annual statistical report there was $2,101,010.04 brought into the treasuries of the many churches for all purposes. This figure is $1,554,420.96 short of the tithe on the total income of Brethren families.

But let us take the figures another way lest there be some who say that only the unemployed children of some families are in the church. According to the report above from the Chamber of Commerce, the total number gainfully employed persons in the U. S. A. is 62 million. The percentage relation of this figure to the total population of 162 million applied to the total membership of the Brethren Church indicates that there are 7,967 gainfully employed Brethren people. Multiply this figure by $4,589, the average income for all gainfully employed people in the U. S. A., and the total income for gainfully employed Brethren is $36,553,563. There is only $747 difference in this total and the total for the family income. The tithe of this would be $3,655,356.30. The excess of this over the total coming into Brethren treasuries for all purposes is $1,554,346.26. Take either figure you desire and the amount withheld from the Lord in tithes is a staggering one.

Now take a quick look at the major items of expenditure. According to the statistical report of the church, approximately 74 percent was retained for local use; 12 percent sent to foreign missions; 9 percent used for home missions; 4 percent went into the field of education; and .3 percent used for publications. Now if these percentages were applied to the $1,554,420.96 withheld tithe, the following additional amounts could have been used as follows, with some to spare:

Locally	$1,150,277
Foreign missions	186,530
Home missions	139,898
Education	62,177
Publications	4,663

Now lest the accusation of being a legalist be made, we believe that the Scripture teaches that we are to give to our Lord according as He has prospered us, and we believe this heartily, but we also believe that the tithe is a good starting place to determine the amount of the gift. If applied to the income it will increase or decrease as we are prospered or prosperity is withheld. Brethren, let us think on these things; let us become hilarious givers. Remember, when we rob God, we rob ourselves!

COMFORT

Each "fate" in life is for the best—
 Though hard to understand;
The night as well as sunny day
 Is measured from His hand.

He metes the variant rains that fall,
 And clouds that dim the sun;
He tempers every shattered hope,
 Or human griefs that stun.

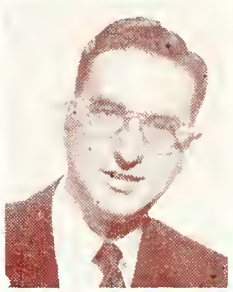
Each tear by Him is treasured up
 In vials of memory;
The cause, and healing, of them hold
 For Him no mystery.

And He who lights the stars of night,
 As gleams amid the gloom,
Will tend the tapers of our faith—
 If we permit Him room.

—*Wm. Wallace Ellis.*

"It's the Oregon Trail to Portland in '55—August 10-17"

The Year 1955



By JOHN MAYES
Pastor, Paramount Brethren Church
Paramount, Calif.

Years come and go. With the passing of each one there are lessons learned and with the new there are opportunities for greater things. As we think concerning the year 1955, three words bring to us the urgency of living outwardly the life of Christ.

FAITHFULNESS

It was the Apostle Paul writing to Christians in the city of Corinth concerning their faithfulness as stewards of the mysteries of God who said "that a man be found faithful." This demands that we continue in the ministry of Christ, knowing our heavenly calling. Every believer is a minister of Christ. A spasmodic ministry on our part is insufficient. We must serve in faithfulness. This is conditioned upon several things.

A proper knowledge of eternal values will cause us to be faithful. Many desires and wants of this life are magnified out of proportion by our own earthliness and are to blame for the interruptions in our Christian service. This robs us of the rewards of faithfulness.

A willingness to do service for Christ when we do not feel like it is essential to faithfulness. If we would only serve Christ when we feel at our best, our year, our life, would be a dismal failure.

A desire to forego our own pleasure to do God's will is another necessary element in faithfulness. Those who have found the choicest of blessings in Christian service have been the ones who had a desire to sidestep many of the joys of living in view of the overwhelming burden of doing God's will. Without such a desire, faithfulness will soon give way to self's ambitions.

A consistency in the doing of the task at hand is the capstone of faithfulness. To be always the same is a characteristic of our Christian lives to be much sought after. Many begin the task with a flourish, but soon cease their efforts as the newness wears away. Some begin again at the next mountain peak, to cease again in the valley. Without a steady pace in Christian service great abiding faithfulness can never develop.

SPIRITUALITY

Spirituality is a quality in the life of a Christian which is difficult to define. In a real sense spirituality is much like humility, in that as one becomes aware of its presence, it is in great jeopardy of being lost A lack of spirituality is most easily discerned. The Apostle Paul wrote to the Corinthian believers that he could not speak unto them as unto spiritual, but as unto carnal He further states that strifes and divisions with other fleshly evidences were the basis of his conclusion.

Thus we deduce that the spiritual life is one of harmony with the will and program of God, resulting in abstinence from that which is fleshly or carnal. "For to be carnally minded is death; but to be spiritually minded is life and peace." We learn from Colossians, chapter 1, several of the things upon which spirituality rests.

The work of the Spirit of God is the foundation of spirituality. Without this transforming work of the Spirit spirituality must by nature be nonexistent. In the heart of the natural man, who is the unregenerate sinner, death dwells. Until he is resurrected in the newness of the life in Christ he can never be spiritual.

The spiritual understanding which is brought into the believer's life by the Spirit of God is the guide which enables him to walk worthy of the Lord. A man cannot be spiritual while he is spiritually dead, and he can never be spiritual of his own attainment, even after becoming a believer. Spiritual understanding resides by the indwelling Spirit who enables the believer to live pleasing to the Lord from day to day

The strength of the life allied with the Spirit of God is a further basis of spirituality. Byproducts of this strength are patience, longsuffering, joyfulness, and thanksgiving. This is that strength which enables us to stand against sin.

DEDICATION

The last of these three words is dedication. This means to turn one's self aside from one thing to the motivated doing of another. Bringing this to bear upon the believer's life it means that we have turned aside from sin to do, by the motivation of our love for our Lord, service in living for Him. Dedication, too, has some principles upon which it is dependent.

To follow Christ is the prime requisite for those who would dedicate themselves to Him. Our Lord tells us that if we would be His disciples, we must take up our cross and follow Him. In this is shown our dedication to His work. To be independent in action and purpose is contradictory to that dedication which would have us act in regard to God's purpose.

To hear the voice of Christ is essential for the carrying out of His work to which we have dedicated ourselves. Jesus said, "My sheep hear my voice." The listening heart will be divinely guided, causing the efforts of the dedicated life to be spent in harmony with the purposes of God and thus to become fruitful unto every good work.

Ahead of us in a new year lies great opportunity. By living a faithful, spiritual, and fully dedicated life we may enjoy deeper fellowship and richer blessings than we have ever before experienced.

A Positive Faith for This New Year



By RAYMOND THOMPSON

Pastor of McHenry Avenue Grace Brethren Church, Modesto, Calif.

A brandnew year, 1955. A clean slate. A new chance to correct past failures and move on to greater accomplishments. These and kindred thoughts move through the minds of men as we pass from the old year and step into the new. We see others doing it and perhaps we find ourselves forming resolutions which are aimed to correct the shortcomings turned up by the inventories to which we may have subjected ourselves. Resolutions, as made by most people, are at best futile abortive attempts at self-betterment which, even traditionally, arrive on the surge of a feeling of a need for improvement and disappear even before the crest of enthusiasm has subsided into the turbulence of everyday life.

Besides there being a lack of strength or will to accomplish in the energy of human flesh alone, most resolutions have an aspect about them which causes them to be distasteful and to be soon broken and discarded simply because we do not want to keep them. We treat them as we do medicine—"mighty good fer what ails ya, but awful bad-tastin' stuff." We soon feel that the cure is worse than the disease and we abandon the effort.

The quality which causes failure in the keeping of many resolutions, personal betterment programs, and even plans for growth in the Christian life, is that of being negative rather than positive. Even when stated positively the thought behind many such worthy ideals is negative. We think in terms of what we ought to give up in order that we might benefit. Overindulgences in eating or other practices are seen as being harmful to us even though pleasurable, and so we decide to make the supreme sacrifice and forego that which we otherwise desire. The decision is commendable, but the result very often is not. There is a basic error in this sort of reasoning for the born-again child of God which it should prove helpful to consider as we enter into what we pray will be a truly prosperous year for each of us.

The natural man seldom thinks beyond the measure of material prosperity and physical well-being which brings enjoyment of life, but there is a great depth of meaning beyond the worldly conception in the word "happy" as it is used in the New Testament. The word occurs six times in the King James Version. However, the same Greek word which in those six instances is translated "happy" has 43 other occurrences where it is translated "blessed." Immediately we grasp a new depth to the word which is beyond our customary usage. We see it as a condition which is dependent upon and vitally connected with our relationship to God. We are "blessed" or "happy" when we through God's grace become united with the Lord Jesus Christ and stand as sons before our heavenly Father.

Subjectively, when we are clothed in God's blessing we will experience "the peace of God which passeth all understanding" and our cup will be full to overflowing with true joy and happiness.

Objectively, the peace, joy, and happiness which we inwardly feel will radiate from us and our lives will be living testimonies to the glorious grace of our God. Moreover, as we see that this same word "happy" or "blessed" is used by Jesus as recorded in Matthew 5 to describe those who are to be the subjects of His kingdom, it takes on another dimension which we have not yet mentioned. Persons evidencing about nine different characteristics are honored as "blessed" in this passage. These characteristics are not assumed as a veneer or a front behind which the true personality hides. Rather they are the evidences which flow forth from the character of the true person, a character which partakes of the very essence of God himself, for we read in I Timothy 1:11 of the "blessed God" who is the Author of the "glorious gospel." God not only communicates His benefits to His children as blessings, but He instills by the new birth His own nature in such a way that the acts which issue from the life so changed are described as "blessed" acts, being the result of a "blessed" nature. We see then that the Christian life is a positive thing from its very inception. It is not a mere removal of that which is bad from the old nature, but it is a new birth whereby the very life of Christ dwells within and motivates life.

Many professing Christians have wandered from a positive Christian life as evidenced by the gauges which they use to determine what they should or should not do. When contemplating some service in the name of Christ, a man may say, "What will I have to give up?" No Christian ever "gives up" anything for the cause of Christ. Because of our shortsightedness it may sometimes appear that we do, but in reality each supposed sacrifice is a steppingstone to a greater and an eternal blessing. The cross of Christ was in the path to victory and blessing. Through the channel of the cross He purchased infinite eternal glory to himself and salvation for the world. Aside from our identification at Calvary with Him, our cross, those things in which we are given a choice to either go forward to victory in His strength or to fall down to defeat in our own, is the path to eternal blessing and glory.

Another negative standard which blights the life of Christians is the question, "What harm is there in it?" by which questionable practices are so often measured. What business has a possessor of the light of life, one who is indwelt by the spotless Son of God, in seeing how close he can come to the slime pits of hell without being soiled? He has been sent on a positive mission of good. He is on an errand with a message, the message that Jesus died to save men from the mire and slime of sin. His standard then is not "What harm is there in it?" but "What can I accomplish through this thing which will honor my Saviour?"

THE SECOND COMING OF CHRIST

AND ITS RELATIONSHIP TO SATAN

By ALFRED DODDS
Pastor, First Brethren Church
South Gate, Calif.

UP FROM the mists and shadows of the ending age, like some colossal specter, is to start a mighty figure of sin and wickedness whose ominous outline against the twilight sky of the centuries is the sure and unfailing sign of the end-time to which this world is swiftly and inevitably wheeling. Paul tells us his name. He is the *man of sin.* He is the incarnation of sin even as God's spotless Christ was the incarnation of holiness. He is the Antichrist. He is an *abomination;* he is a *desolator;* he sitteth in the temple of God; he opposeth and exalteth himself above all that is called God; he is a false king and a false god; he shall be destroyed by the brightness of the Lord's own glorious coming. Thus a divine hand underscores the 15th verse of the 24th chapter of Matthew and marks as the first sign of the end the sign of Antichrist and tribulation.



"Antichrist shall come." Such is the inspired pronouncement, and "the scriptures cannot be broken." Therefore, immediately following the rapture of the church, this seven-year period of great tribulation will be thrust upon this world. Hence the superman, for whom all the world is waiting, will soon be here. Even now he may be alive. But who is he? From whence does he come? Such are the questions to which we seek an answer. Let us hear what God says.

1. The Antichrist will arise in the midst of a ten-leagued nation; namely, the revived Roman Empire, and, subduing three kings, will reign over the remaining seven (Dan. 7:8, 23-24).

2. He will hold sway until Christ returns, and, with the saints, establishes the kingdom. Therefore, the Antichrist will be manifested and will rule just previous to the return of Christ and His millennial reign (Dan. 7:21-22).

3. He will endeavor to change the calendar and establish laws (Dan. 7:25).

4. His reign will be characterized by hatred of God and persecution of the saints (Dan. 7:21, 25; 8:24).

5. He will make a seven-year covenant with the Jews, but will break it at the end of three and a half years (Dan. 9:27).

6. He will exalt himself to the position of God, and prosper greatly until the end of the tribulation (Dan. 11:36-39; Ezek. 28:2, 6, 9).

7. He will be the wisest, the richest, the proudest, and the most glorious of all rulers (Ezek. 28:3-7).

8. He will be accepted by the Jews (John 5:43).

9. He is the man of sin and the son of perdition. Apostasy precedes his manifestation. He presents himself in the temple as God. He will be destroyed by the return of Christ. His work will be satanic. He will have great power, will work miracles and thus deceive. He will completely delude those who reject the truth and love unrighteousness. And all who accept him will perish (II Thess. 2:3-4, 8-12).

10. He will prosper for three and a half years, energized by Satan, after being fatally wounded and healed. He blasphemes God, makes war on the saints, rules over all nations, and is worshiped by the unsaved (Dan. 8:24; Rev. 13:1-8).

11. He obtains worship by means of deceptive miracles performed by the false prophet, has an image of himself placed in the temple which is made to speak. He compels all to take his mark in order to buy and sell, and is designated by the number 666 (Rev. 13:11-18).

12. He leads the kings of the earth to the Battle of Armageddon, and is finally conquered by Christ at His second advent; his army is destroyed, and he himself, with the false prophet is cast alive into Gehenna (Rev. 19:19-20).

He is Satan's counterfeit of Christ. That is, he is both the imitator and the opposite of the true Christ. He comes up from the pit, even as Christ came down from heaven. He receives his authority from Satan, even as Christ received His from the Father. His reign, from the time of his open revelation, lasts three years and a half, about the same as that of our Lord's ministry upon earth. He is a false king, even as Christ is the true one. He is a boaster and a braggart, even as Christ humbled and emptied himself. He breaks all laws, whereas Christ came to fulfill the law. He controls the wealth of the world, whereas Christ "for our sakes became poor."

He is the warlord of the earth, to which Christ came to bring peace and goodwill. He is the opposer of God, while Christ came expressly to do the Father's will. He is the wolf who seeks to destroy God's sheep, whereas Christ is the tender shepherd who came to care for them and to give His life for them He is one of a satanic trinity; to wit, Satan, the Beast, and the False Prophet, just as Christ is one person of the Triune God. He is accepted and worshiped by the world; Christ was rejected and crucified by the same. He is hurled from his world throne at the last; Christ is exalted to His. He is finally abased in the lowest hell; Christ is lifted up to the highest heaven.

Terse, vivid, and authoritative is Jesus Christ's story of the end. The wickedness of all times shall be headed up in a man of sin, even as God's holiness was embodied in the Man of Righteousness. Satan's "time is short" and "his wrath is great." He vents this rage in a fierce tribulation upon the world which from the beginning he has sought to be-

(Continued on Page 48)



Martinsburg, Pa.

The power of God was felt very keenly during the days of evangelistic services at Martinsburg, Pa., October 17-31. United prayer and cooperation were the backbone for the campaign. The average attendance for the two weeks was 160 and the visible results were five decisions for salvation and two for rededication.

Rev. Gerald Teeter did a wonderful job as director of music. The choir added much to the services.

There were representatives from every one of the seven Brethren churches in this area during the two weeks.

This was my first trip to Martinsburg and I continually thank our Lord that He let me be there during this time when He was going to bless.—*Bill Smith, evangelist.*

October 17-31 were days when God revived His work in Martinsburg, Pa. A genuine love for souls and sincere preaching of the Word was manifested by our evangelist, Bill Smith. This became contagious with our people and as a result we felt it was a united work of evangelist, pastor, and people in seeking lost souls for Christ.

The Lord rewarded the efforts with decisions that have been beneficial to the work.

Certainly the Lord did exceedingly abundantly above our requests.—*Gerald W. Teeter, pastor.*

Albany, Oreg.

It was getting dangerously close to Christmas. And the spirit of the season made some subtle encroachments upon the meeting scheduled for the Grace Brethren Church November 30-December 12 with Crusade Team Two. Notwithstanding, many of the members were faithful in attendance. Also, many bought up opportunities to go and invite others.

Average attendance for the meetings was above the 70 mark. During these services four souls came forward for salvation. Several others rededicated their lives to the Lord.

During the last week there were four afternoon "Happy Hour" services for children. An average of 70 children attended. Thirty children responded to the invitation to receive Christ as Saviour. This phase of the campaign was led by Rev. Ralph Colburn and his wife.

Some sow the good seed of the Gospel, others water, but God gives the increase. And we believe God will give more increase.—*Glen Welborn, pastor.*

Aleppo, Pa.

Aleppo recently enjoyed the blessings of special meetings with Rev. H. Leslie Moore as evangelist. Even hurricane "Hazel" didn't spoil our attendance, which ranged from 22 on the night of the storm and high water, to 160, with an average of 98.

A highlight of our meeting was our preprayer circle, never before so successful. The pastor and evangelist were busy calling, dealing with souls, and helping in the transportation.

Since then our Wednesday-night prayer meeting has doubled in attendance with more Sunday-school teachers present than for years before. Special prayer-request cards are being given out and exchanged each week. These are for daily prayer by individuals and will bring blessing.—*Fred Wm. Walter, pastor, Aleppo Brethren Church.*

Sugar Grove, Pa.

November 16-28 Victor Rogers, pastor of the Brethren church at Jenners, Pa., came to a Union Church at Sugar Grove, where we pastor the work part time. The Lord blessed in the meetings from the start Interest was good. Attendance was the best for many years, with an average of 118. Twenty-six people made decisions, most of them first-time decisions for Christ.—*Fred Wm. Walter, pastor.*

Beaver City, Nebr.

We had two good weeks in revival effort at the Brethren church in Beaver City, Nebr. The Lord blessed from the beginning and several vital decisions were made, including one family for the church. The pastor, Dayton Cundiff, led the singing, and Mrs. Cundiff made a chalk drawing each night. It was good work.

They have a splendid group of young people. Dozens of calls were made as pastor and people worked together in harmony. We thank God for the victories, and that a full-time pastor is now in Beaver City.—*R. Kettell, evangelist.*

Clayton, Ohio

In December 1953 the Lord gave us a blessed revival at Clayton, Ohio. In the recent evangelistic campaign conducted here, He gave us even greater blessings.

The passion and enthusiasm were in operation before I arrived for the meeting. Deep conviction and interest were evident at every service. There were seven precious souls who came publicly to receive Jesus Christ as Saviour.

Rev. Clair Brickel, the songleader for 1954 National Fellowship, was the songleader for the campaign. A revival choir, along with excellent special music, did much to prepare hearts for the message.

The theme for these two weeks was "Know Jesus Christ," with John 17:3 as the campaign verse. There were delegations from Covington, Bethany, Patterson Park, Englewood, Troy, Dayton First, Sampleville, and Columbus.—*Bill Smith, evangelist.*

The Lord blessed the Clayton church during the two weeks of revival services conducted by Evangelist Bill Smith. The attendance was excellent for the two weeks and the average of 130 was the best we have experienced. Souls were saved under the sound preaching of the Word by this energetic Spirit-filled servant of the Lord.

The interest in these meetings was keenly felt by pastor and evangelist. The Lord's people were successful in bringing out unsaved to the meetings. The Lord only knows the results that will come from the working of God's people and the faithful preaching of this evangelist. We were thankful that the Lord sent Brother Smith to bless our hearts by the preaching of the Word.—*Clair Brickel, pastor, First Brethren Church.*

Harrisburg, Pa.

Evangelistic meetings were conducted Nov. 17-28 with Rev. Harold Etling as evangelist, and Rev. Gerald Polman, of York Pa., as songleader. There were 14 public decisions and an average attendance of 114. From Nov. 14 to Dec. 5, 11 have joined the church. Eight await baptism. Rev. Conard Sandy is pastor.

(Continued From Page 46)

tray and to wreck. God veils the heavens in darkness, the sign of His indignation against sin and of His near and swift vengeance upon its malignant author.

Titanic forces of evil gird themselves for their final struggle of the age-end. But struggle there is none! As easily as the white hissing lightning leaps from the midheavens and shivers to atoms the towering pines, so does He, whose coming is as the lightning flash, wither to palsied helplessness by "the breath of his mouth and the brightness of his coming" the braggart false god and king. He who had exalted himself to the heavens is cast into the depths of hell, while angel hands lay hold of and bind the prince of evil through all the golden centuries of peace and righteousness which now bring to a weary world the glorious reign of earth's lawful King—the Prince of Peace in truth. Of that marvelous painting, then, of the age-end which unrolls in stupendous and solemn grandeur in the Book of Revelation, the 24th chapter of Matthew is the Master's pencil sketch.

Thy Speech Betrayeth Thee

"How many of you children want a doughnut?" Mother asked her brood of nine as they surrounded the table.

"Me," came the chorus reply.

"No one gets anything unless he answers correctly. I get weary of having to forever correct your grammar. You older children especially know better and should set a good example for the little ones. Since the little word "do" is implied in your answer, and you most certainly wouldn't say 'me do,' how should you have replied?"

"Ah." In the chorus response this time Mother heard only one or two strong "I's." The "ah's" for "I" were as southern as corn pone and hominy grits. She burst into laughter and said: "You little Rebels. No one would know by your speech that seven of you were Yankee-born. You do the southerners credit."



"What else can you expect, Mother?" David questioned. "We hear it all around us every day. I don't even know I'm talking differently. And our little children don't remember the way northerners talk. You don't object to our accent, do you?"

"Certainly not. In fact, I find the southern drawl quite delightful. It is a refreshing change from the clipped Yankee speech, although I confess it took me several months to understand some pronunciations. I'll never forget the first weekend here in Roanoke when the BYF went on an outing to a place which sounded to me like 'Peak Sevada.' It was nearly two weeks before I understood that you had gone to the mountain known as 'Peaks of Otter.' I think that one of the compensations which come to preachers' families is a wide range of acquaintances with the mores and colloquialisms of the various sections where we are called to live and serve the Lord."

"Do you like to move?" Sharon asked. "Are we gonna move?"

"Who said anything about moving, Nosey?" an exasperated older brother remonstrated.

"Now, let's not get excited. Sharon has a right to ask questions. No; I can't say that moving is the most soothing experience in the world, Honey. Especially with the trappings of nine youngsters. But it can be done without turning the world upside down. If I never had anything harder to do than moving in my lifetime, I'd have no complaints. As for moving, we go where and when the Lord says. The pastor's life, and that of his family's, is one that recognizes in a special way that on this earth we have 'no certain abiding place.' We cannot let down our roots too deeply in any one spot because the uprooting would be very painful and upsetting. I'm sure pastors' families will really enjoy the sinless glory and permanency of heaven. Ardyth, stop pouring that salt into your milk! Come, children. Let's get to our work. It is 6 o'clock already and prayer meeting starts at 7:15."

As Mother worked at top speed to bed down the babies and prepare for the hour of prayer and Bible study, she chuckled again at the "ah's" of her children. How their speech tells where they've been living for better than five years. Northern friends have commented more than once, because to them it is especially noticeable. To Daddy and Mother it is not so pronounced because it has come gradually and they have been with it all the while.

How truly the maiden spoke to Peter the night his Lord was betrayed: "Surely thou also art one of them; for thy speech bewrayeth [betrayeth] thee" (Matt. 26:73). What of your speech and mine, oh Christian? What does it tell of us?

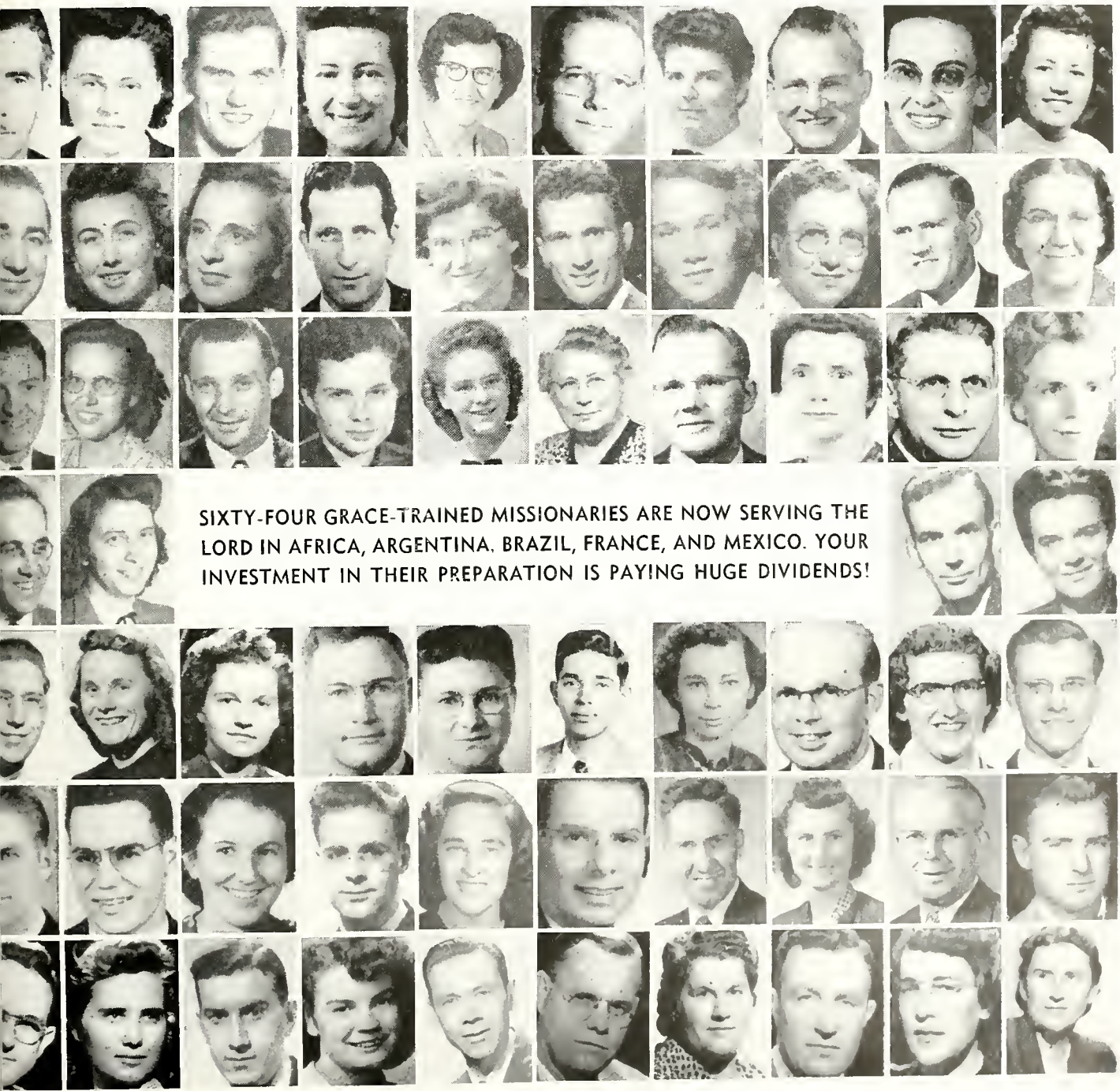
"Thy speech betrayeth thee." Does your speech honor the Lord you profess to love, or does it bring dishonor upon His holy name? If the speech is bitter, unkind, dishonest, sweet to one's face but like barbed wire in the back, it is evident that the heart out of which such things proceed needs cleansing, for "out of the heart are the issues of life." Nor is speech, however soft-spoken or gently handled, honoring to the Lord if it is not backed up by the life. The old proverb, "What you do speaks so loudly I cannot hear what you say," packs a mighty truth. "Thy speech betrayeth thee." The language of heaven will not deceive God or save the soul.

"Thy speech betrayeth thee." Oh, Father God, give us cleansed hearts and pure speech, coupled with a burning desire to win the lost all around us to Jesus Christ, who is the world's Way, Truth, and Life (John 14:6).

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER JANUARY 22, 1955

RACE SEMINARY'S PART IN BRETHREN FOREIGN MISSIONS



SIXTY-FOUR GRACE-TRAINED MISSIONARIES ARE NOW SERVING THE LORD IN AFRICA, ARGENTINA, BRAZIL, FRANCE, AND MEXICO. YOUR INVESTMENT IN THEIR PREPARATION IS PAYING HUGE DIVIDENDS!

A Grace---Not a Burden

By Dr. Homer A. Kent, Chairman of the Administrative Committee

Sometimes the matter of giving for the support of the work of the Lord is looked upon as a burden to be borne. Some preachers hesitate to present financial appeals to their congregations lest their people become irritated thereby.

The Apostle Paul had an entirely different conception of Christian giving than this. He looked upon it as a grace, not as a burden to be shunned. When writing to the Corinthian church on the matter of receiving an offering for the poor saints at Jerusalem, he cited them to the manner in which the churches of Macedonia had given, and said that their liberality was due to "the grace of God bestowed" on them (II Cor. 8:1). This grace was so active in their lives that even in the midst of deep poverty they could not be restrained from manifesting it. Prior to this manifestation, the grace of God had impelled them to first give "their own selves to the Lord" (ibid., vs. 5). The result of this operation of the grace of giving and living in the experience of the Macedonians provided Paul with just the sort of illustration he needed to impress the Corinthians with their privilege and responsibility.



Dr. Kent.

Then after citing this example he proceeded to make use of the most perfect example of the grace of giving in all the corridors of time. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich" (ibid., vs. 9). The conclusion to be reached from Paul's two examples is this: the sort of giving that God wants and that God can bless is prompted by the grace of God in the heart of the believer.

Grace is the undeserved favor of God in the lives of those who deserve the very opposite. It is a gift from heaven. It is an attitude of mind and heart that takes possession of a person when he yields himself to the Lord Jesus Christ. The grace of God in the heart is a sure evidence of the new birth. That aspect of this divine grace known as the grace of giving is also a gift of God, and it is an evidence that a person is truly a child of God and loves God's work. Why are some professed Christians so niggardly in their giving? One of two things must be true. Either such as these do not really have the grace of God in their hearts at all and so are Christians in name only, or they, though being true children of God, have not fully yielded themselves to the Lord, and so refuse to let the grace of giving operate in their lives.

The grace of giving is a beautiful thing to behold in God's people. It is so Christlike. It may operate in different ways, but it always brings blessing to God's cause. It is heavenly in its origin. If all of God's people would manifest it as they should, God's work would always be cared for. When Israel in the wilderness possessed willing hearts, they brought more than enough in materials to complete the tabernacle (Exod. 30:5-6). If all the members of the Brethren Church would allow the grace of giving to be displayed, as these Israelites displayed it, and as the Macedonians did, there would be no lack in the support of any phase of the work of the church.

We who are connected with Grace Seminary and College are persuaded that this part of the Lord's work, having to do with establishing young people in the faith of our Lord Jesus Christ and with preparing them for His service in this and other lands, is of vast importance. For its continuance it is dependent upon a multitude of friends who experience the grace of giving. They who experience this grace and who see the necessity of an adequate preparation for those who desire to serve the Lord find real joy in having a part in this ministry. What ministry in our church offers more far-reaching results than that of Christian education as is offered in Grace Seminary and College? Year after year from its halls goes forth a steady stream of young men and women to assume leadership in pastorates, the mission fields, the classrooms, and other phases of the Lord's work.

We are sure that if Brethren people as a whole will let the grace of giving operate in their lives, all the material needs of the school will be met and an expanded program will be made possible. God has sent us 251 of the finest young people in the land. We dare not let them down!

NOT GUESSING

Sebastien Chamfort was one of the most talented of French writers. In college he advanced so rapidly in his studies that he astonished his instructors. In two years he captured nine of the ten prizes for which he competed. Yet he became so disgusted with some of the material he had to master that he paid his respects in the following epigram of rare irony: "What I have learned I know no longer; the little that I do know, I have guessed." Sad indeed is the fact that when a young man or woman finishes his education in one of the godless schools of the present day, if he is to retain his faith, he must spend a lot of time "unlearning" much of what he was taught. Having nothing left, he is compelled to say with Chamfort: "The little that I do know I have guessed." We should be thankful that the Lord has given to the Brethren Church a school which sends young people out into the world knowing and believing something. Are you a part of the Grace family through prayers and gifts?—P. R. B.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 4

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

A REAL NEED FOR TRAINED WORKERS

By Dr. Russell D. Barnard

General Secretary of the Foreign Missionary Society

Since the beginning of our present mechanical age, we have been in an era of specialization. Specialization has increased as the years have passed. I seem to see a different trend in recent years toward specialization for *the many* while in years past this was reserved for *the few*.



Dr. Barnard

For all believers. Applied to spiritual matters, specialization has always been for the many—in fact, for all believers. On the subject the Bible teaches: "*Train* up a child in the way he should go" (Prov. 22:6). Specialization is to begin early in life. "*Study* to shew thyself approved unto God" (II Tim. 2:15). Specialization always requires faithful application; it is a lifetime job. "*Search* the scriptures" (John 5:39). Specialization results only from diligent research. It's not easy to be a Biblical specialist. "And *go* quickly, and tell" (Matt. 28:7). The purpose of all this specialization is that we may give the Gospel to others. "The same *commit* thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Trained specialists are to teach others also to be specialists in the winning of souls.

We need leadership! Training is necessary for our missionary pastors, teachers, doctors, and nurses. We need more trained people right now. As I am writing I have before me very urgent appeals from at least four of our fields asking for immediate reinforcements. What we need in foreign missions only reechoes the need in home missions and in the local church.

We need "followship"! Pastors at home or in the foreign field will be greatly assisted if the membership of the church can be a trained membership. The usefulness of the pastor will be greatly multiplied if those in the pew are so trained that they may serve well. I am sure the Scriptures quoted above apply to those in the pew—yes; possibly even more than to those in the pulpit. Training—effective training—is therefore needed both in the pulpit and the pew.

Sources. We look to Grace College and Grace Theological Seminary more than to any other institution of higher learning for our supply of trained workers. I believe we would all have it thus, that our Brethren schools should train our Brethren young people for the work in our Brethren mission fields. Not only are our young people well trained here in leadership, but they are prepared to train others in "followship" through leadership training classes, local Bible institutes, and various Bible classes. Believe me, please, as I again say there is *a real need for trained workers!*

Sixty-Six Grace-Trained Foreign-Mission Workers

No; the figures on the front cover of the magazine are not incorrect, nor is the number given above. No list of workers in Brethren foreign missions would be complete without the addition of two more who, along with the 64 men and women pictured this week, have received training at Grace Theological Seminary. So, although they are not serving on foreign soil, it is altogether fitting that we should add here the pictures of Miss Ruth Reddick and Miss Marcia Lowe, whom the Lord is using in a gracious way as assistants to Dr. Barnard in the offices of the Foreign Missionary Society at Winona Lake.



Miss Ruth Reddick



Miss Marcia Lowe

Can you name those whose pictures appear on the front cover? They are (from left to right), *first row:* Albert and Elsie Balzer, Wayne and Dorothy Beaver, Rosella Cochran, George Cone, Jr., Mary Cripe, Harold and Marguerite Dunning, Edith Geske. *Second row:* Martin and Beverley Garber, Mary Ann Habegger, Robert Hill, Gail Jones, Lester and Lois Kennedy, Ruth Kent, Jake Kliever, Marie Mishler. *Third row:* Harold and Margaret Mason, Donald and Lois Miller, Marybeth Munn, Estella Myers, William Samarin, Clara Schwartz, Chauncey Sheldon, Ruth Snyder. *Fourth Row:* Roy and Ruth Snyder, Charles and Pauline Sumey. *Fifth row:* Charles and Betty Taber, Marian Thurston, Robert and Lenora Williams, Fred Fogle, Bertha Abel, Donald and Hazel Bishop, Jack Churchill. *Sixth row:* Paul Dowdy, Solon and Kathryn Hoyt, James and Margaret Marshall, Hill Maconaghy, Carson and Rosalind Rottler, Lynn Schrock, John Zielasko. *Seventh row:* Bill and Imogene Burk, Edward and Eileen Miller, Sibley Edmiston, Leroy and Dorothy Howard, Walter and Alys Haag, Dorothy Robinson.

The faculty of Grace Theological Seminary is deeply grateful for the trust committed to them in the task of training men and women such as these. Eternity alone will reveal the tremendous value of the investments you are making in the lives of young men and women who will touch thousands for Christ because you first equipped them with the tools, and then sent them forth to do the work.

Remember the Grace Seminary Annual Offering January 30

Oxford Begins Work on Revised Edition of Scofield Bible

Grace Theological Seminary's president, Dr. Alva J. McClain, has had the honor of being selected as a member of a committee of eminent Bible scholars who are now at work on a revised edition of the world-famous Scofield Reference Bible. Mr. Henry Z. Walck, president of the New York office of Oxford University Press, publishers of this special edition of the King James Version, has pointed out that the "revision of the Scofield Reference Bible is a long-range proposition, for there is a vast amount of editorial work before the committee," and he adds: "I should say that it will certainly be five or six years before the new edition will be available to the public."

The chairman of the committee on revision is Dr. E. Schuyler English. Dr. English edited the "Pilgrim Edition" of the Holy Bible which Oxford published in 1948, and is also editor of the magazine Our Hope. Dr. Frank E. Gaebelein, headmaster of the Stony Brook School, Long Island, and author of "The Pattern of God's Truth," will serve as vice chairman. He is the son of the Rev. Arno C. Gaebelein, one of the consulting editors of the original Scofield Bible.

Other members of the editorial committee are: President William Culbertson, Moody Bible Institute, Chicago, Ill.; Prof. Charles Feinberg, Talbot Theological Seminary; Los Angeles, Calif.; President Allan A. MacRae, Faith Theological Seminary, Elkins Park, Pa.; Dean Clarence E. Mason, Jr., Philadelphia, Pa.; Prof. Wilbur M. Smith, Fuller Theological Seminary, Pasadena, Calif.; President John F. Walvoord, Dallas Theological Seminary, Dallas Tex ; and President Alva J. McClain, Grace Theological Seminary, Winona Lake, Ind.

The first meeting of the committee was held in Chicago, Ill., on October 25, with all members present, together with Mr. Walck and Wilbur D. Ruggles, manager of the Bible Department of Oxford University Press.

After the meeting Dr. English said: "We shall retain the King James Version, of course, with its familiar phraseology, beauty, and cadence. There are in it, however, words that are archaic and expressions that are not wholly transparent in modern speech. These need clarification. Furthermore, certain notes in the present edition of the Scofield Bible are capable of simplification, and there are some statements that require revision. New helps for the reader will be added also. However, the basic theological position which has made the Scofield Bible loved by millions of readers will be retained."

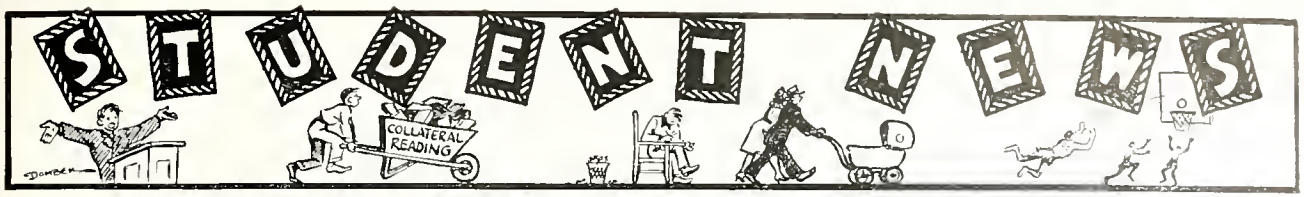
The committee will hold meetings periodically during the course of its work in the next few years.

The Scofield Reference Bible was first published by Oxford University Press in January 1909. Its editor was the Rev. C. I. Scofield, who had conceived the idea some years before and who began to devote the greater part of his time to it in 1902. He was assisted by a group of consulting editors.

Dr. Scofield worked on his project for several years before a publisher was selected. After consulting various authorities, he was told that the only publishing house which could handle such a project was the Oxford University Press, and arrangements were then made with the American office of Oxford. The Scofield Reference Bible was an immediate success, and a new edition, completely reset and improved, was issued in 1917. Dr. Scofield died in 1921, but his edition of the King James Version has continued to be a best seller year in and year out for nearly half a century.



Shown above is the committee for revision with representatives of the Oxford University Press. They are: (first row sitting from left to right): Dr. Frank Gaebelein; Wilbur D. Ruggles, manager of the Bible Department of Oxford; Dr. E. Schuyler English; Henry Z. Walck, president of the New York office of Oxford; Dr. Wilbur M. Smith; (second row, standing from left to right): Dr. Alva J. McClain, Dr. Allan A. MacRae, Dean Clarence E. Mason, jr., Dr. John F. Walvoord, Dr. William Culbertson, Dr. Charles Feinberg.



By Norman Rohrer

FROM SHEPHERDS TO SAINTS

On Friday evening, one week before Christmas vacation, Earl Witmer, collegiate junior, taught his child evangelism teacher training class in the "Little Church" at Winona Lake; then pondered a project en route home.

"How," he asked himself, "can we get into local schools with the Christmas story where simple flannelgraph lessons have lost their appeal?" Drama seemed like a good answer. Why not dramatize the event, say for instance, from the viewpoint of the shepherds?

Two days later actors were selected (Ron Meznar, Earl himself, and the writer); "angels" (Ruth Bennett, Anne Kliever, and Mary Bauman) tape-recorded trios; the Grace Trumpeters opened the transcribed production; and LeRoy Hawkins sang his inimitable solos. John Gallagher sandwiched his narration at appropriate spots, and the tape offstage from the three shepherds was ready to go! First assignment: Pierceton High.

AN APPLE FOR THE TEACHERS

Appreciative pupils seized an opportunity at the all-school Christmas party to outfit the faculty with proper equipment for manifold duties.

With gifts presented by Activities Director Don Hocking, Archaeologist John Rea went home with a thumb-sized rake and garden sprinkler. Astronomer Whitcomb was elated at the gift of a wallet-size pair of binoculars, and predicted many more important finds in the universe because of them. Dr. Boyer received a fishing game to help catch swimmers with coins-in-mouth so that the school would never suffer debt, and Professor Kent, Jr., expressed appreciation for a doll nursing outfit with the attached note, "No explanation needed."

EXERCISE PROFITETH FOR A SIX TO SIX

Twelve of the season's 24 basketball games are history, with a six-win-six-loss record at vacation time. The ping-pong tournament moves into its quarter-finals. Winona Lake is freezing over for the skating, and broad-shouldered grapplers Doug Cassel, Russ Schelling, Ron Eckstein, and Roy Dice are building hard muscles on a soft $180 wrestling mat donated by Doug Cassel's parents and grandparents, Hershey, Pa. The cost was shared equally by Mr. and Mrs. R. Earl Cassel, C. E. Cassel, and G. C. Saufley. We are grateful.

INFORMATION, PLEASE

Nobody would argue that Miss Dorothy Magnuson in the main office may not be the most efficient secretary in the world, but few have ever recognized her powers of extrasensory perception.

One day in early December she lifted her jangling phone and heard: "Will you please tell those two girls I need them for work this afternoon?"

"I'll tell them," said the secretary. And as the phoner "hung up," Miss Magnuson went out to find Velma Blackwell and Dorothy Haight. How did she know? You'd know if you knew Miss Magnuson!

IT'S MALE FOR MATH

Thousands in Winona Lake, Warsaw, and surrounding Indiana towns heard Bill Mollenhour's WRSW contest question, "What is twice as cold as zero?" but only Seminary Senior Bill Male came up with the right answer.

Bill's elaborate calculation produced the answer of 229.9 degrees below zero Fahrenheit, judged closest by engineers of the Cecil W. Armstrong Company.

Wrote Bill in parentheses ("It's cold down here!"). Then, after taking his picture, Announcer Mollenhour awarded him the Gast Fuel and Service Company's grand prize of 100 gallons of fuel oil, worth about $17.

SCIENCE CLUB VISITS GRACE COLLEGE



Almost every year at least one member of the student body in Grace's graduate division is engaged in teaching part time at the Warsaw High School. This year Archie Keffer, of Uniontown, Pa., a senior in the seminary, is teaching science at the local school. On December 21, Mr. Keffer and Mr. Lowell Knoop, teacher of chemistry and mechanical arts, brought the high school science club to the Grace Seminary campus. The group met in the social lounge, and Dr. Paul Bauman presented an illustrated lecture on "Egypt: Its Glories, Humiliation, and Restoration in the Light of Prophecy." After the lecture, members of the club were given an opportunity to ask questions, and refreshments were served.

This is the first of such groups to visit the campus of Grace College. The young people attending expressed some surprise and considerable interest in learning of a liberal arts college right in their own community.

Greetings From Macapa



The Millers: Brother Miller holds Jeanette, Mrs. Miller is holding Edward, Jr., with Carol standing in front.

By Edward D. Miller ('49)

It is a real joy to be able to tell those in the homeland a little about our work here in Macapa. Our main purpose and aim is to get the Gospel out to those who have never heard or, having heard, know little about the way of salvation. However, there are various ways and means of getting this message of salvation to those who have never heard.

Here in Macapa we have the regular services on Sunday morning and evening. We use the public-address system to play gospel records before the services and invite the people to come in and hear the message. Then too we use our Dodge truck to bring in those from the outlying districts who might not otherwise come. On Wednesday nights we have Bible study and prayer meeting. On Thursday nights we load up the truck with our public-address outfit and some of the believers and go to the "Fazendinha," a small village about seven miles from town. Here we have our own "prayer house" that was built just nine months ago. We have about 20 believers here, and we usually have a full house on Thursday night. Some of the believers come in their little sailboats from the surrounding islands to attend these services. On Sunday afternoons we have a Sunday school for these people in the Fazendinha.

However, we not only use the truck and public address, but when we go to Mazagao we have to use the motorboat. Mazagao is a little town in the interior with no roads; so the only way to get there is by boat. We make this trip at least twice a month, and the believers themselves carry on the work the rest of the time. Needless to say, the work of caring for these three different stations is a full-time job, but it is one that is worthwhile when we see men and women come to know the Saviour as their own Lord, and then see them grow in grace and a knowledge of the Word. Certainly all the sweat and tears and money that is spent in getting the Gospel out and evangelizing this area is worthwhile.

In February of this year we hope to start a Christian

(Continued on Page 57)

Grace and Mexico

By Sibley Edmiston ('53)

Since laboring among the Mexican people for the past year and a half, I have learned something more about the great value of training before entering a mission field There are many times that I have had occasion to pause and be thankful to God for the wonderful training that Grace Seminary gave to me.

No matter where one labors, whether at home or abroad, men are basically the same. That is, they are a personality, and no personality is fully developed until it is regenerated and trained spiritually, mentally, socially, and practically. Even our blessed Lord grew as a man in these four graces (Luke 2:52). If we lack in any of these, we lack in that measure of being conformed to the life of our Lord Jesus Christ, and we are hindered from conveying that life to others. I am glad that Grace Seminary is putting a strong emphasis on all four of these necessary elements.

There is a great need for this type of training today. On every hand the enemy of men's souls is surrounding them through others who are trying to destroy or impair the life that Christ offers them. In Mexico this is as true as anywhere else. In this town alone I have encountered groups and individuals who fail at one or more of these points. They range all the way from gluttons to hyperspiritualists. For example, there are many who are being inclined toward the so-called "Jehovah's Witnesses." These are antigovernment and, in fact, anti-everything. It seems such a spirit has a strong appeal to many here. Then there are the Sabbatists who have failed of the grace of God. Some of them were even so bold as to enter one humble service and demand that they be heard! There are also the Mormons, who contend that they are the only true way. All three of these groups have been to our doors. It has not been necessary to go out looking for them.

Because of lack of space I will only mention other systems of error and evil such as Roman Catholicism, communism, socialism, modernism, atheism, and spiritism. Modernism is already making its subtle inroads into Mexico, even though the Gospel has been preached but a few short years. The past few years the door of Mexico has been opened much wider to the Gospel of grace. But it has also let in an abundance of false cults and ideologies. Every inch of ground that is being claimed for Christ seems to be challenged from all sides by the false.

Even among those who by God's grace are of Christ's own true body in Mexico there is often confusion and division both in doctrine and practice. This is largely due to insufficient and inadequate teaching. Yet it has been my joy to see weaker brethren strengthened in their faith when they have been taught properly and clearly. The training that I have received at Grace Seminary has had a large part in making this possible. And personally it has helped greatly to keep my own head from being overwhelmed by the winds of doctrine that sometimes blow in great fury about us. We seem to be at the point of being swallowed up in this generation by every device that Satan can muster against us. Thanks be to God for His superabounding grace, and for Grace Seminary which magnifies that grace as it touches every part of our personality, and puts it before us on a sound and solid basis.

Missionaries to Argentina Must Be Trained

By Jack Churchill ('49)

Concerning service for Christ in a foreign land someone has said: "It isn't so much a question of how soon we get there as it is what we can do when we get there." Not discounting that which the Lord himself does for those who serve Him, we must face the fact that there are some things that He expects us to do to make our service for Him more effective.

I am thankful that the Brethren Church takes seriously the urgency of Christ's command to evangelize the nations. I am just as thankful that it believes in sending out missionaries who are prepared in the best way possible for that task. Out of my brief experience as one whom the Brethren Church has sent to Argentina, and as a graduate of Grace Seminary, let me say something that I trust will be helpful to those who support this school and to those whom the Lord may send to Argentina.

A missionary to Argentina must know God's Word. I am not referring to a "blanket belief" in it "from cover to cover." In addition to accepting it as God's complete written revelation, he must "be able to move freely in thought among the grand doctrines of the Bible and present them in an impelling and convincing way to his hearers." For the great majority in Argentina the Bible has no relation to their daily lives even though the Catholic Church claims to be its sole custodian. A young priest who was my traveling companion for over an hour on an Argentine train one day "confessed" to me: "One thing you *evangelicos* have to your advantage is your knowledge of the Scriptures"!

Thank God for a school like Grace where men and women are given a training in God's Word that allows them to hold forth the Word with a thus-saith-the-Lord certainty.

A missionary in Argentina likewise needs to be prepared to face the followers of Mormonism, Russellism, Spiritism, Theosophy, Christian Science, etc. They are all there, and, unfortunately, they are looked upon by the average person as a part of the evangelical circle because they are not Roman Catholic. To show that their message is a perversion of the Gospel of Jesus Christ and therefore not the Gospel at all, and at the same time not have men whom you want to see accept Christ throw up their hands in dismay or disgust at the seeming confusion is not easy. The missionary who has a knowledge of what these groups teach, a knowledge of how to rightly divide the Word, and a graciousness and tact in doing it will be a more effective instrument for the Spirit to use than one who has not taken the trouble to prepare himself.

Again we can be thankful for a school like Grace Seminary which helps prepare us for this particular aspect of our service which is not pleasant but often unavoidable.

A missionary in Argentina also needs to be prepared to make himself "servant unto all . . . that by all means he might save some" (I Cor. 9:19, 22). We North Americans are often unconsciously guilty of a super-race complex. It comes naturally from the position that our nation holds in the world. But, as Dr. Barnhouse has said, Americans are too much hated throughout the world to allow the offense of being an American to be added to the offense of the cross. The flesh rebels against this, but we go to Argentina to talk of Him who is the Way, the Truth, and the Life and not of the American way of life, thankful though we should be for the latter. The Argentine is proud of his language, his history, his literature, his country. We can make our knowledge of these things serve to bring us closer to those whom we want to bring to the Saviour. It may be a chore to acquire some of this knowledge, but if we really want to win Argentines for Christ, we will not want to pass up any proper means of improving our effectiveness as a servant of Christ among them.

It may not be any intentional plan of the faculty, but as I look back to my three years at Grace I recall one passage that was continually brought into the lectures. It was Philippians 2:5-16. I am certain that it is the purpose of the Holy Spirit that this glorious example of our Lord's servanthood among us be used to challenge those who attend Grace Seminary. How much more effective my service in Argentina would be if I would only "let this mind be in me" to a greater extent.

If the Lord should lead you to serve Him in Argentina, it is quite likely that your path will lead through Grace. Be thankful for it and make your days there count for the time ahead when you will set foot under the blue-and-white flag of Argentina to win men for Christ. Remember that you want to serve Him in the most effective way possible once you are there.

CLASSROOM ECHOES ON THE MISSION FIELD

By A. L. Howard ('51)

In the work of the foreign field one learns to appreciate the real value of a thorough preparation for the service of Christ. The problems faced are basically the same everywhere; yet the methods and approaches may differ greatly due to cultural or economic backgrounds.

The Mexican, in general, is a deeply religious and emotional person. Traces of his early pagan practices are often found mixed with the form of Christianity forced upon him by his Spanish conquerors. For centuries he has followed the teaching and practices of the Roman Church with limited opportunities to hear of salvation by grace through personal faith in Christ. His devotion to saints and images is a marked characteristic. Thus his religion becomes one of the chief barriers to a true Christian experience.

In meeting such problems we are grateful that God's plan for us included the training offered at Grace Theological Seminary. An understanding of the Word and its teaching on sin and salvation is a basic requirement. A knowledge of the early church, its practices, and subsequent history is of utmost value in the challenge of Mexico. To know the background of the Bible is often important in effective witnessing when the validity of the so-called "Protestant Bible" is challenged. Above all else, the most gratifying experiences have been ours in witnessing the power of God in the lives of people who have found hope and peace in Christ. In this, truths spoken even softly in the seminary classroom still echo in Mexico.

"Set For" and "Holding Forth"



Rev. and Mrs. John Zeilasko with Ann and John.

By John W. Zielasko

"I am set for the defence of the gospel" (Phil. 1:17). "Holding forth the word of life" (Phil. 2:16).

In days such as these when communism, Romanism, liberalism, and neo-orthodoxy are advancing to capture the souls of men, it is imperative that the thoughts suggested by these two portions of Scripture should be an intrinsic part of the evangelical missionary program.

The Apostle Paul was set for the defense of the Gospel. He was not willing to yield an inch if it would mean the sacrifice of any part of the Gospel (Gal. 2:5). Peter (unwittingly, no doubt) was ready to compromise, but Paul was set. Peter had associated himself for a time with the Judaizers, and this association had colored his thinking. This should teach us that it is not possible to sit at the feet of those who add to or subtract from the Word of God and not be influenced to some degree by their subtle teachings. I praise the Lord for the privilege that was mine of attending a seminary whose professors are set for the defense of the Gospel and who instill within their students the desire to "go thou and do likewise."

However, it is not enough to defend the Gospel. The Christian is not merely to "hold the line" against error, but he is to advance with the Good News, calling others to follow our Lord and Saviour, Jesus Christ. Paul tells us we are to hold forth the Word of Life. No one can hold forth the Word who does not know the Word. Grace Seminary makes certain that her students know the Word of God. I praise God for the unequaled excellency of the Bible courses taught at Grace.

I feel confident that it can be said of Grace Seminary graduates that they are set for the defense of the Gospel and that they are holding forth the Word of Life. Such a seminary deserves your wholehearted support.

Reports We Like to Print

By Dr. Paul R. Bauman

It has been six months since our financial secretary, Dr. James L. Boyer, has smiled radiantly as he handed a copy of the monthly financial report to the editor of the Educational Number of the Herald. Earlier in the month it appeared that it would be necessary for the school to borrow if the salaries for December were to be paid (checks are ordinarily dated on the 25th). Thus, the prospect at Christmastime was a dim one, so far as the Christmas salaries were concerned. But, as the books for the month of December weer closed, there was real cause for rejoicing because the offerings given to the school's general fund reached a total of $6,027.97. In addition to this there were $274 in designated gifts.

Now, it is necessary for the school to receive a minimum monthly income of $6,000 along with funds coming in from other sources if the bare expenses of the budget are met. You will therefore understand the reason for the financial secretary's smile if you will check the records carefully enough to see that, until last month, only on three occasions since April 1953 has the offering income exceeded the $6,000 mark. These three months were February, March, and June of 1954.

The December offering does not put the school "out of the red," but it does keep us from going in deeper. The main purpose of the annual offering is to put us back "in the black" once more as we begin the new year. Let us make it the greatest offering ever given. Such an offering should be given, first of all, because it is pleasing to the Lord. Then, also, take a look at the face of our financial secretary!

REPORT OF GIFTS TO GRACE SEMINARY

DECEMBER 1954

Altoona, Pa. (Grace)	$6.00	Modesto, Calif.	$16.00
Ankenytown, Ohio	58.00	North English, Iowa	13.35
Berne, Ind.	66.33	Peru, Ind.	10.00
Buena Vista, Va.	5.00	Philadelphia, Pa. (1)	262.50
Canton, Ohio	20.00	Portland, Oreg.	13.00
Cedar Rapids, Iowa	36.00	Rittman, Ohio	20.00
Clay City, Ind.	42.00	Roanoke, Va. (W. Hts.)	28.11
Conemaugh, Pa.	10.00	Sidney, Ind.	21.00
Covington, Ohio	4.00	South Bend, Ind.	5.00
Cuyahoga Falls, Ohio	10.00	Summit Mills, Pa.	25.00
Dallas Center, Iowa	10.00	Tracy, Calif.	155.45
Danville, Ohio	35.00	Troy, Ohio	12.50
Dayton, Ohio (P. Pk.)	151.00	Uniontown, Pa.	82.48
Denver, Colo.	10.00	Waterloo, Iowa	158.00
Everett, Pa.	15.00	Waynesboro, Pa.	134.00
Flora, Ind.	43.00	Whittier, Calif. (1)	27.00
Fort Wayne, Ind.	176.50	Winchester, Va.	43.00
Fremont, Ohio	152.45	Winona Lake, Ind.	935.20
Garwin, Iowa	51.85	Winona Lake, Ind.	
Hagerstown, Md.	86.00	(maint.)	500.00
Harrah, Wash.	17.00	Yellow Creek, Pa.	20.00
Harrisburg, Pa.	26.25	Grace Seminary student	
Hollidaysburg, Pa.	10.00	body	574.21
Homerville, Ohio	16.00	Isolated Brethren	354.00
Jenners, Pa.	20.00	Non-Brethren	149.79
Johnstown, Pa. (First)	34.00		
Kittanning, Pa.	187.01	Total General Fund	6,027.97
Lake Odessa, Mich.	27.00		
La Verne, Calif.	191.25	*Designated Gifts—*	
Leesburg, Ind.	86.75		
Limestone, Tenn.	5.00	Johnstown, Pa. (First)	35.00
Long Beach, Calif. (1)	588.83	Winona Lake, Ind.	4.00
Long Beach, Calif. (N.)	50.00	Isolated Brethren	15.00
Los Angeles, Calif. (1)	41.00	Non-Brethren	220.00
Martinsburg, Pa.	100.00		
Meyersdale, Pa.	80.16	Total designated gifts	274.00

REMEMBER THE GRACE SEMINARY AND COLLEGE ANNUAL OFFERING—JANUARY 30

ZEAL THAT AROUSES

The Apostle Paul once wrote to the Christians at Corinth commending them for their liberality. As nearly as his words can be translated from the Greek, he said to them: "Through your zeal many were aroused" (II Cor. 9:2). Through the years we have seen many examples of sacrificial giving at Grace Seminary and College, but nothing, in the estimation of the faculty, has surpassed the zeal recently displayed by the students, just as the first semester was drawing to a close, and they were soon to enjoy vacation and Christmas.

Let the story now continue as it was told to us by Student Reporter Norman Rohrer, whose page of student news is now being read with interest by so many.

When the school coffers were low last month, students' spirits were high, and they determined to reach into their pockets and pull the bursar's office out of the red.

Organized by Student Body President Nathan Meyer, and his eight-usher team, regular offerings began piling up cash. The scheme was for each student to give a dollar a week for a month, resulting in one thousand dollars.

As 251 budgets were juggled, the first offering (taken on payday Friday) totaled $253, followed by a "gleaners" offering on Monday. In the end of the fourth week, offerings nudged the goal with $16 short, which embarrassment was dissolved with a final pushover the day vacation began. Total: $1,066.50.

The faculty was pleased.



Nathan Meyer presents offering to Dr. Kent.

A Brazilian of Three Months



Mrs. Burk holds Arthur and Brother Burk holds Linda.

By Bill Burk ('54)

After planning for more than seven years, arrival on the field came quite on schedule, or more specifically, on August 17. We've been very happy to observe these past three months that our "schooldays" have prepared us in many varied ways for that most enjoyable occupation to which our Lord has called us. (Since Imogene also has studied at Grace, the use of the plural pronouns here is quite literal!)

One of the many things to which I refer is the way we've been prepared to meet the Amazon Valley from a purely physical standpoint. I refer, of course, to the section on Missions in the library at Grace, a rich source not only of descriptive facts, but of most pleasant and inspirational reading.

Quite naturally for new missionaries, our occupation is still language study, which language in our case is Portuguese. Both of us are convinced that our past study in school of other languages has made this present language study both enjoyable and of steady progress. Stated in other words, we're now observing a very valuable "byproduct" of our many hours of hard work with the far more difficult languages of the Bible. I'm satisfied that Hebrew and Greek are wisely required at Grace!

GREETINGS FROM MACAPA

(Continued From Page 54)

day school here in Macapa for the children of our own believers and others who have an interest in such a school. This is just one more step forward that the Brethren Church is taking in evangelizing this needy part of the Amazon Valley.

Before closing this article about our new work here in Macapa I would like to give just a brief testimony about the training that I received at Grace. Certainly those three years spent in training and studying the Word of God are years that have meant much already, and they will mean much more in the years that lie ahead. A basic knowledge of the Word of God is an essential for anyone who is going to the mission field. Such a school as Grace is the place to get a thorough education.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

CAMDEN, OHIO. Dr. Randall Rossman, pastor of the First Brethren Church is very ill. Prayer is requested in his behalf.

KITTANNING, PA. The First Brethren Church, Wm. Schaffer, pastor, won the three-month Sunday-school contest with the Free Methodist Church of this city. The contest was won by 14 points.

ROANOKE, VA. The senior SMM of the Ghent Brethren Church presented the third annual public concert on Dec. 31. Mrs. Robert E. A. Miller is patroness. The offering that was received is to be applied to the national SMM project.

CHANGES OF ADDRESS: The new addresses of the following ministers are: Richard Grant, 124 34th St. NE., Cedar Rapids, Iowa; Adam Rager, 12403 East Britain St., Artesia, Calif.; Kenneth Wilt, R. R. 1, Conemaugh, Pa.; Mark Malles, 3310 S. Webster Ct., Fort Wayne 6, Ind Please change Annual.

WINONA LAKE, IND. The order blanks for the next quarter's Sunday-school material have been mailed to the churches. Please return these at once for prompt, early delivery. You will enjoy the writing of Miles Taber in the teacher's quarterly, and the regular writers in the other quarterlies. This last quarter two more of our Brethren churches *switched* to Brethren literature.

FREMONT, OHIO. All previous attendance records at the Grace Brethren Church were broken on Dec. 19. Gordon Bracker is pastor. Brother Bracker delivered the annual Christmas message at the annual banquet of Heinz Company.

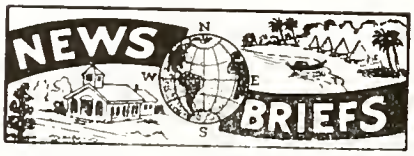
AKRON, OHIO. M. L. Myers had his car stolen from in front of his home on Dec. 27.

OSCEOLA, IND. The Men's Fellowship of the Bethel Brethren Church honored their wives at a Christmas supper at a local cafeteria Dec. 18. There were 45 in attendance. Dr. Herman A. Hoyt was the guest speaker.

DENVER, COLO. Christ for America, national spiritual awakening movement, will sponsor a seminar on evangelism here Mar. 27-31 at the Hotel Cosmopolitan. Horace Dean is president. Speakers at the seminar will include Dr. Robert Parr, of Detroit, Mich.; Dr. Walter Wilson, of Kansas City; and Mr. Harry R. Smtih, of San Francisco, vice president of the Bank of America.

WINONA LAKE, IND. This is the last opportunity to have your Missionary Heralds bound for $5.50. After Feb. 1 the cost will be $7. The magazines must be in the Missionary Herald office by Feb. 1. All magazines will be delivered to the bindery on Feb. 1.

CHICAGO, ILL. The annual meeting of the Evangelical Press Association will convene in Chicago Jan. 25-23 at the Midland Hotel.



DAVENPORT, IOWA. Rev. True Hunt, who only recently moved to this city to become pastor of the new Brethren home-mission church, was interviewed over the local TV station on Jan. 7 regarding this new work. Services are being held at the home of the pastor, 3243 Homestead Ave., and the phone number is 34-526. (Please change Annual.) If you have any relatives or friends living in Davenport, Rock Island, Ill., or Moline, Ill., please send their addresses to Brother Hunt.

WOOSTER, OHIO. It was "stay-at-home week" for Rev. and Mrs. Kenneth Ashman the week of Dec. 26 to Jan. 2. An invitation was extended to the congregation to visit the parsonage, day or night. Brother Ashman suggested, "We've been coming to your homes all through the year—now you come to see us!"

This issue of the Missionary Herald has been mailed to 8,362 subscribers, and is read by over twice this many people.

In Memoriam

Charles Edward Beard, 85, went to be with the Lord on Dec. 4. He was brought to a saving knowledge of Christ under the ministry of Dr. Paul Bauman, when he was pastor of the Second Brethren Church of Los Angeles. Brother Beard was faithful to the Lord until the very day that he was ushered into the presence of His Lord.—*Rev. Henry Rempel, Norwalk (Calif.) Brethren Church.*

LeRoy H. Bates, father of Rev. Robert Bates, was suddenly taken to be with his Lord, the result of a heart attack.—*Rev. Henry Rempel, Norwalk (Calif.) Brethren Church.*

Mrs. Mary Quinn was called from her earthly sojourn on Dec. 1. She had been a member of the First Brethren Church of Johnstown, Pa., for many years. *Dr. W. A. Ogden, pastor.*

Mrs. Audrey Troutner departed from this life to be with Christ on Dec. 14. She had been a member of the First Brethren Church of Long Beach, Calif., since Mar. 18, 1934.—*Dr. C. W. Mayes, pastor.*

Linda Kay Mason, 13, answered the call to "come up hither" and leave her frail body for a new and glorious one which the Lord will give her in that day when all suffering and pain shall be no more. Linda attended faithfully the services of the First Brethren Church of Long Beach in a wheelchair where her parents had just united with the church on Nov. 14. Linda was called into the presence of her Lord on Dec. 23.—*Dr. C. W. Mayes, pastor.*

(Editor: This ought to be done in every church about twice a year.)

CHICAGO (EP). The 49th annual Founder's Week Conference of Moody Bible Institute will be held in the brandnew Torrey-Gray auditorium building. The new auditorium, now under construction, will be dedicated during the week-long conference, Jan. 31-Feb. 6, marking the 118th anniversary of the birth of the institute's founder, Dwight L. Moody. It also will honor the 100th anniversary of his conversion.

ALEXANDRIA, VA. The Atlantic District overnight youth rally will be held at the Commonwealth Avenue Brethren Church Feb. 4-5. Rev. Robert Markley is pastor.

MUZZLE NOT THE OX

By C. S. ZIMMERMAN
National Statistician



The above words were applied by the Apostle Paul to the faithful ministers of the Word in I Corinthians 9:9 and I Timothy 5:18, but lest some take offense, we will use the other words of the apostle, "The labourer is worthy of his reward."

In looking at the national statistical report for the year 1953, we discover the per-capita giving to be $100.92. This is the largest in our history, but this does not tell the complete story. It raises several questions of vital interest, one of which is: Who are the largest contributors to the Brethren Church? The following figures will help us to answer this question.

To the knowledge of the national statistician, which may be faulty because of lack of information, but accurate in accordance with known information, there are 116 preachers in Brethren churches who are employed full time in their pastorates. These 116 laborers received as salary and other allowances a total of $414,981.37 for the year 1953. This includes house and car allowances reported. By dividing this figure by 116, the *average salary for Brethren preachers is $3,577.42.*

But this is not the whole story. Salaries for the 116 preachers range from $1,300, in the lowest case, to $5,790 for the highest paid. But let us look further:

1 preacher received $1,300 per year.
5 preachers received from $1,500 to $1,900.
12 preachers received from $2,000 to $2,500.
7 preachers received from $2,500 to $2,900.
27 preachers received from $3,000 to $3,500.
30 preachers received from $3,600 to $4,000.
17 preachers received from $4,100 to $4,500.
11 preachers received from $4,600 to $5,000.
4 preachers received from $5,100 to $5,500.
2 preachers received from $5,600 to $5,800.

This summarized would be like this:

27 preachers received the average salary for Brethren preachers.
30 preachers received just a trifle above the average.
34 preachers received better than the average.
25 preachers received far below the average.

From a previous report it will be noted that the average income for the gainfully employed in the U. S. is $4,589 and the average income for the family is $5,970.

Now if we applied the average salary for those gainfully employed, which is $4,589, against the average salary for the Brethren preachers, which is $3,577.42, the per-capita contribution of each of these men is $1,012 plus $100.92 of which he had an additional share in giving along with the rest of his brethren. If you take it on the basis of the average income for the family, which is $5,970, then his per-capita giving is $2,393 plus $100.92. Now this is just for the year 1953, and his giving goes on like this year after year. Who gives the most to the work of Brethren churches?

But this is not all the contribution he makes. Most Brethren preachers do not get an allowance for the operation of their car. This item alone will run from $400 to $900 per year. There are other contributions made of a smaller nature which he makes cheerfully for his Lord. Remember, he pays income tax just as anyone else does.

The answer to this problem of pastoral remuneration lies in just one word; namely, tithing. In a previous article we referred to the staggering amount withheld from the churches in the tithe, and pointed out how much more there could have been for local use if all of the tithes were brought to the church treasury. This would enable all churches of the brotherhood to increase the salary of every pastor to one that would compare to the average income of the families of the churches.

ARE ALL CHRISTIANS
INDWELT BY THE HOLY SPIRIT?

By LOWELL HOYT
Pastor, Grace Brethren Church, Elkhart, Ind.

It Was Promised

That every Christian was to receive the Spirit there can be no question. The promise of the indwelling of the Spirit was stated clearly by Christ to His apostles: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth . . . he dwelleth in you, and shall be in you" (John 14:16-17). He referred to it again in Acts 1:4-5, saying that it was "the promise of the Father, which . . . ye have heard of me," and that it was to come "not many days hence."

After the great outpouring of the Spirit at Pentecost, Peter explained some things in his sermon. He said what they had seen that day was the fulfillment (at least partial) of a promise given through Joel that God would pour out His Spirit upon men (Acts 2:17). He concluded his message by saying that upon the condition of repentance and confession of Christ the gift of the Spirit was available to his hearers. Then he extended that circle to include all believers: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Every believer, then, was to receive the Spirit.

It Is a Necessity

Furthermore, it is clear from several passages that every believer must and does receive the Spirit. No person can be saved and not have the Spirit. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). (Sometimes the Holy Spirit is called "Spirit of Christ," as also in Acts 16:6-7, ASV). Jude's description of unbelievers of the last days includes as a distinguishing mark, "having not the Spirit" (Jude 19). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. 1:22). (See also II Cor. 5:5; Eph. 1:13-14).

The answer to the question, Are all Christians indwelt by the Holy Spirit? hinges on the time element. When does a Christian receive the Spirit? If there is a lapse of time between conversion and the reception of the Spirit, then not all Christians are indwelt by the Spirit. If there is no lapse of time, then of necessity, all Christians are indwelt by the Spirit.

The Problem

—concerning the time when a Christian receives the Spirit seems to arise from the Acts record. In the Acts period there were cases where there was a lapse of time between conversion and the reception of the Spirit. This was true of the original disciples at Pentecost (Acts 2:1-4). It ws true in the case of the converts of Philip in Samaria (Acts 8:12-17). It may have been true of certain disciples at Ephesus (Acts 9:1-6). There were also cases where the reception of the Spirit was immediate upon belief in Christ. This was true with Cornelius and his household (Acts 10:43-44). It was probably the case with the believers at Antioch in Pisidia (Acts 13:48, 52). It may have been true also in the case of the 3,000 converts at Pentecost (Acts 2: 38, 41; cf. 4:31). Now the question arises, Were the later experiences of believers to follow one or both of these patterns?

No Support

Outside the Book of Acts there is no Scripture that supports the idea of a reception of the Spirit subsequent to salvation. The King James translation of Ephesians 1:13b: "in whom also after that ye believed, ye were sealed with that holy Spirit of promise," is corrected in the ASV to read: "in whom, having also believed, ye were sealed with the Holy Spirit of promise." There is no time period indicated at all, but rather a condition for the reception of the Spirit; namely, belief. And even in the Acts there is no statement which can be construed to mean that reception of the Spirit after salvation was to be the normal or the predominating pattern. Paul's question to the disciples of John he found at Ephesus (Acts 19:2) does not indicate a time element. In the King James Version his question reads: "Have ye received the Holy Ghost since ye believed?" but, more correctly, in the ASV it reads: "Did ye receive the Holy Ghost when ye believed?"



The Deciding Passage

The conclusive passage appears in I Corinthians 6:19: "What? know ye not that your body is the temple of the Holy Ghost *which is in you,* which ye have of God, and ye are not your own?" Evidently, Paul's statement is true of every person to whom he is writing. In chapter 1, verse 2, he addresses his epistle to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, *with all that in every place call upon the name of Jesus Christ our Lord.*" This last clause must, of course, be taken in the Biblical sense. This sense is given in Romans 10:13: "For whosoever shall call upon the name of the Lord shall be saved." No manner of dividing those addressed into different groups of varying Christian experience can evade the point at issue, for Paul says every one of them is indwelt by the Spirit. So then he is referring to all Christians without distinction. The newborn babe in Christ and the mature Christian are included. Therefore, since the day Paul wrote the first epistle to the Corinthians, every Christian may be assured of the blessed truth that the Holy Spirit is dwelling within him, to abide there forever.

THE BOOK OF HAGGAI

BY RALPH S. BURNS

PASTOR, FIRST BRETHREN CHURCH, CLAY CITY, IND.

THE importance of Haggai is out of all proportion to the length of his book. His two short chapters contain a summary of only four addresses and a few short verses of narrative matter (1:12-15), but the ideas he expressed and the impulses he stirred produced a situation which profoundly affected the whole subsequent history of Judaism. This book explains the interest of the Prophet Haggai in the rebuilding of the Temple, and while Haggai touches upon many topics, he has been rightly described as "a man of one idea"; namely, the speedy restoration of the Temple of Jehovah.

CHAPTER 1.

The Jews who were exiles returned to Jerusalem in 537 B. C. to a dilapidated city and a ruined Temple. Anxious to reestablish their worship, they erected an altar (Ezra 3:2) and possibly made a beginning with the building of the Temple, but under the stress of many discouragements, little or nothing had been done during the next 16 years.

Verses 1 to 11.

The people had been disheartened by bad harvests; they had sown much and brought in little (vs. 6)—a drought had been upon the land, withering everything (vs. 11)—and worse still, there had been a drought upon their hearts. The promises of Isaiah 40-55 had not been fulfilled, and they were disillusioned men. Prices were high and wages were low (vs. 6). Sincerely enough they may have argued that the time had not yet come to build the Temple (vs. 2).

Haggai meets this mood, as prophets always did, by putting a moral interpretation on the people's disasters. Jehovah invited them to consider their ways (vs. 5). He reminded them that though they had neglected His house, they did not neglect their own (vs. 4). The reason for their receiving little (vs. 9) was their own fault; it was because of their apathy and negligence that the heavens had withheld their dew and the earth her fruit (vs. 10).

The message of Haggai was that they should change their policy and make a start on the building. Let them go up to the hill country and bring wood and build the house (vs. 8). If this interest was shown by the people, Haggai declared, Jehovah would take pleasure in it, and would be glorified (vs. 8).

The prophet's appeal was met with great earnestness by the people. In less than a month after it was delivered (vs. 15) a genuine response was made and the work was started (vs. 14). We find in verses 12 and 14 that everybody participated in the work, the civil and religious leaders and all the remnant of the people, i. e., all the people who returned from exile. These people recognized Haggai as divinely commissioned to declare this message (vs. 13), and their new enthusiasm was the work of God himself.

CHAPTER II.

Verses 1-9.

After the people had been working on the Temple for about three and one-half weeks, Haggai found it necessary to address them again. They were discouraged by the clearing away of the rubbish and of the many difficulties. Soon they were to be found very downhearted. To meet this mood Haggai comes forward with a message of encouragement (vs. 1). In 536, when the people erected the altar, there would have been some who were present and had seen the glorious Temple which was destroyed 50 years before, but in 520 B. C. very few of them would still be alive. There was a great contrast between then and now. Its former glory had vanished (vs. 3). Quickly Haggai makes appeals for them to continue and keep up their courage and to go on with the work (vs. 4). In verses 6-9 this shaking of all nations would soon be the means of the glory that is coming in a little while. Into the Temple would soon be streaming the desirable things of all nations, silver and gold, which would go to beautify Jehovah's house, making its glory greater than the former Temple.



Verses 10-14.

Three months after the work had begun there was need for another appeal by the prophet. He must remind the people that now they were engaged in a very good work and to see that it was done in a right manner, for otherwise it would not be accepted of God. All are warned here to purify the hands they employ in this work, for to the pure only all things are pure, and from the pure only that comes which is pure. This matter is here illustrated by the established rules of the ceremonial law, in putting a difference between the clean and the unclean.

Verses 15-19.

If their hearts be right with God, and their eyes single in his service, they shall have the benefit of their devotion. God will take away the judgment of famine wherewith they have been corrected for their remissness, and will restore them great plenty. This they are called to consider.

Verses 20-23.

After Haggai's sermon to the people, he gives a sermon to the magistrates, a word directed particularly to Zerubbabel, the governor of Judah, who was a leading active man in this good work which the people now set about. Zerubbabel was grandson of Jeconiah and was to be the central figure and highest honors are showered upon him. He is compared to the signet ring upon Jehovah's finger (cf. Jer. 22:24), sealing as it were his purposes and clothed with his authority. He is invested with the exalted titles of Jehovah's servant and His chosen one (vs. 23). Haggai, like Zechariah (6:12), sees in this man the messianic King.

"WE LEAVE HEAVEN TO THE SPARROWS"

THE ERRORS OF UNITARIANISM

BY REV. BLAINE SNYDER
WINONA LAKE, IND.

Of all the "isms" cursing our country today this is perhaps the most difficult to catalog and say, "This is Unitarianism." The difficulty lies in making any line of demarcation between this and the entire modernistic movement. Unitarians as such have no authoritative or representative "statement of faith," which adds to the difficulty of defining their theological system. Their theology is primarily a reflection of their own religious experience, which fluctuates widely with time, personality, and circumstance.

Plan and Program for America

The history of this movement on our own continent makes sad reading. The plan has been to slowly get liberal leaders into positions and pulpits of importance and then to slowly permeate entire denominations with their teaching. How well they have succeeded is well set forth in the book, "The Leaven of the Sadducees," by Ernest Gordon, which we highly recommend. The philosophy can be summed up in the words of Rev. W. S. Morgan: "Don't label your heresy, was my advice. Do as I do. Give them heresy in such a fashion that the very saints will not suspect it. Bad ethics, you say! I say, very bad! But this is the only way in which hundreds of orthodox pulpits can be held."

Aversion to Creeds

One thing which you will discover about Unitarianism is that it is more of a negative religion than a positive one. Unitarians deny one doctrine after another without ever setting forth what *they* believe. From this it naturally follows that we can expect few creedal confessions from them. One of their leaders puts it this way: "We have no creed of any kind. Is it because we believe nothing or so little? No; it is because we believe so much we can find no formula to express our beliefs. To us Truth is infinite and cannot be enclosed in any statement of belief Each one of us should have his own creed, the result of his own best thinking, but he has no desire to fix that creed upon anyone else" (Dr. C. S. Wicks). Or again: "We stand for nothing but the liberty to stand for anything or nothing at all" (Dr. Dodson). We have found that men who refuse to state their beliefs usually have nothing to state! Let us now look more particularly at some of the theology of the Unitarian movement and see how far short it falls from being the revealed Word of God.

The Trinity

According to the Unitarians the Christian doctrine of the Trinity proclaims three Gods instead of one. There is only one uni-personal God and he is not Christ nor the Holy Spirit. Thus it would seem that the Unitarian still clings to the worship of one God—but is this one God the Jehovah of the Bible? Bruce Barton's declaration of God is this: "He must be at least as good as I am, for He created me, and my intelligence is a tiny fragment of His own." In light of its context this is a far cry from the exclamation of the psalmist: "Great is our Lord and of great power; his understanding is infinite" (Ps. 147:5). "Twentieth century people recognize God chiefly in the wonderful energies of sound, light, electricity, in the vital processes of plants and animals, in human loves and aspiration, and in the evolution of human society." This is the pantheistic God of President Eliot of Harvard.

Jesus Christ

In view of the foregoing paragraph one can well expect a most ruthless verbal barrage against this great Person. His virgin birth is "an insult to motherhood." Instead of the Alpha and Omega of the New Testament we read: "He was not the first; He will not be the last He was but one in a long line of revealers to men of the law by which they are called upon to live." Concerning His sinlessness, John W. Chadwick said: "That Jesus was a perfect man is an assertion as impossible to prove as that the inhabitants of Mars eat nothing but unleavened bread."

Substitutionary Atonement

What have the Unitarians to say of this great doctrine? In the first place, no salvation is necessary, for "What the human race needs is not redemption, but education." If mankind does need regeneration, most surely the Jesus of the Unitarian would be impotent to provide it. "It were a terrible mistake to think that any life, albeit that of Jesus . . . could fully answer to our utmost need. Mankind needs for its salvation all the best that science, art, philosophy, religion, literature, and life contain within their boundless scope" (Chadwick). Thus, the preaching of salvation through the shed blood of Christ is a great void in the Unitarian pulpit program. One of them confessed: "When it was whispered abroad that in my ministry of three years I had not preached a sermon on the blood of Jesus cleansing us from all sin, I saw clearly that I was discovered" (Rev. W. S. Morgan). "You cannot think of a Unitarian congregation singing 'Jesus paid it all, all the debt I owe.' We have no hymns in our books that cry: 'Great God, how infinite thou art, what worthless worms we are.'" The contemptuous cry of another was that "one might as well speak of the wool of the Lamb as the blood of the Lamb" (Prof. Kent).

Prayer

When God is stripped of all His might and majesty, He is no longer looked upon as One who might solicit our prayers. At the hands of the Unitarians man has been deified and God has been humanized. Men are still described as "flabby from long reliance on prayer." "As soon as men begin to think straight, that is, to think the thoughts of civilization, the childish conception of prayer fades away."

Second Coming

If the doctrines of Jesus Christ and salvation arouse the wrath of the Unitarians, this one stirs them to a fury bordering on hysteria! This great Christian truth is regarded as "doctrine more heinous and rotting to the soul than polygamy, witch-burning, and slavery combined"

(Christian Register). One Unitarian minister referred to this doctrine as "a medieval gospel of blood and the devil, a hydra-headed monster that has crawled out of the Dark Ages" (Rev. Weil). Rev. Maxwell Savage calls it "the debauching Second Coming enormity."

Heaven

It would seem that by this time we should have exhausted the liberalism and blasphemy of the Unitarian movement. However, we take one final glimpse at this great element of our faith. Instead of the words of our Lord, "I go to prepare a place for you," what are we offered by the Unitarians? Heinrich Heine said, "*We leave heaven to the sparrows.*" Rev. Edward Cummings speaks of the abode of the blest as "that ridiculous spiritual roof-garden in the next world."

We are fully aware of the fact that these words may fall into the hands of some of the group about whom we have been writing, and if so, they will be branded by them as unjust, unfair, and altogether too critical. However, our analysis of their viewpoint is not nearly as scathing and diabolical as that of one of their own number concerning the ministry of the well-known Dr. Massee, of Tremont Temple, Boston. Concerning his radio ministry, Dr. Dieffenbach once said: "What awful stuff! And the great radio station of one of the stores in Boston is a broadcasting accomplice in this wretched business. Into thousands of homes evil things about a fiendish, murderous God are poured in the name of the religion of Christ. It is terrible. We should as lief hear a minister advise a maiden to yield her chastity, a youth to steal a purse, as to have people taught as they are by Dr. Massee" (quoted in "The Leaven of the Sadducees," by Ernest Gordon, p. 83).

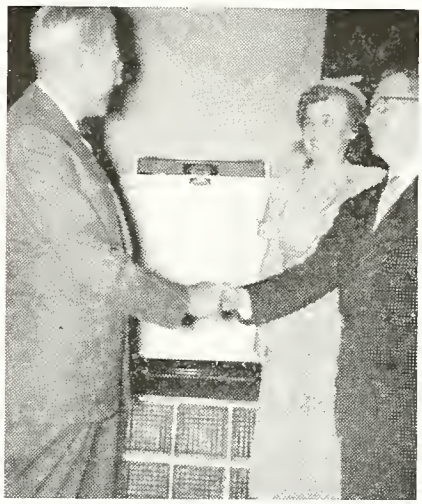
Man's Real Need

This, dear reader, is modernism gone mad. But once a man has rejected the inspiration of the Scriptures and all its great teachings, deified the human race and made man sufficient to save his own soul, what else can you expect? What mankind needs is the Gospel of the great grace of our loving Lord. This alone is the sufficient antidote for the spiritual poison revealed in this brief study of this modern curse.



Fremont, Ohio

At the annual children's Christmas program Pastor and Mrs. Gordon Gordon Bracker were given a real surprise. During the program, the



family of Brother Bracker was invited to the platform for a photograph to mark the first anniversary of his ministry in Fremont. Two notes were delivered to the platform. One was addressed to the Brackers, informing them that 200 pounds of meat were being delivered to their deep-freeze; the second note was handed to the chairman directing him to open the baptistry curtains. When this was done, a spotlight played on an automatic clothes-dryer, a gift to the Bracker family.

Camden, Ohio

We have just closed a campaign which we believe was a genuine revival effort at Camden, Ohio. The dates of the meeting were November 28-December 12, and during these days the blessings of God surpassed previous plans. Deep conviction was present at the first meeting and lasted through the entire campaign. There was a feeling by all that God was going to work. Prayers were offered and tears were shed and, praise God, genuine decisions were made.

Dr. Randall Rossman, the pastor of this church, surely is a man of cooperation and devotion to his Lord and Saviour. We thank God for what He did at Camden and we trust that this fire may burn brightly until Christ himself returns.—*Bill Smith, evangelist.*

It was indeed a blessed privilege to labor together with God and Evangelist Bill Smith in our recent evangelistic campaign. Brother Bill is a naturally born evangelist which, coupled with his second birth, his unique approach, enthusiasm, magnetic personality, and delivery of God's message, drew record crowds. The average attendance for each service was 94.4.

Four persons making first-time decisions for Christ have obeyed in Christian baptism. Three of them have united with our fellowship, one of them being unable to attend since baptism because of illness.

The spirit of revival continues, and we trust that the splendid spirit of unity now manifest among our people might continue on and serve to bind both pastor and people more closely to our blessed Lord and to one another. We covet your prayers for the Lord's work here in Camden. —*Dr. R. L. Rossman, pastor, First Brethren Church.*

Sunnyside, Wash.

The Lord sent gracious "showers of blessings" to the Brethren in Sunnyside, Wash., in the two weeks with Crusade Team Two.

We praise the Lord for the leadership of Evangelist Archie Lynn and Rev. and Mrs. Ralph Colburn. Only eternity will reveal all the results, but today we see a revived church, and have received new members into the fellowship and have many good prospects for the future.

No offerings were received until the closing Sunday, when we more than met the entire budget for the Crusade.—*Harold D. Painter, pastor, First Brethren Church.*

Crusade Team Two spent two very enjoyable and profitable weeks at Sunnyside, Wash., with Pastor Harold Painter. Attendance was the best of any Northwest church, averaging 163. Decisions were made at most of the services for salvation, restoration, rededication, and church membership. Sunday-morning services were broadcast over the local radio station, and a special service was

(Continued on Page 64)

The Board of Ministerial Relief in Relation to Social Security for Ministers

A STATEMENT

In answer to inquiries concerning how the Federal social security provisions for ministers will affect the program of the Board on Ministerial Relief of the National Fellowship of Brethren Churches, we call attention to certain facts.

First—Beginning January 1, 1955, ministers may elect to be covered by social security under the same terms as self-employed persons. On or before April 15, 1957, a certificate must be filed electing such coverage. Only those who are qualified as ministers on January 1, 1955, will be covered from that date. Those ordained after the year 1954 will be covered from the first of the year in which they file.

Second—The rate of tax begins at 3 percent of the first $4,200 of annual earnings. It increases every five years until it reaches 6 percent in 1957 and thereafter. This tax is paid at the time of filing the annual income-tax return. The minister must include fees and allowances for ministerial functions in addition to the regular compensation in figuring his annual income. Parsonage allowance must be figured as income.

Third—The minister can never withdraw after he has elected to be covered. He must continue. The Government will collect the tax as long as he lives, or until he retires.

Fourth—A minister is insured as early as April 1956 (if he elects coverage beginning with January 1955 and has made $400 or more in income in both 1955 and 1956.

Fifth—The church has nothing to do with the social security of ministers. Ministers are under self-employed classification. The churches do not enter into the plan or pay any of the tax for ministers.

In view of these facts, we advise that *all churches* continue sending their 3 percent to the Board of Ministerial Relief. Part of this goes into the "emergency fund," from which help is given to Brethren ministers in the time of emergency needs. The remainder of the 3 percent goes into the retirement fund for retired Brethren ministers. The amount that Brethren ministers receive from this retirement fund would be a needful and welcome supplement to any social security benefits possible. Neither benefits—those received from either social security or the board's retirement—would be sufficient to care for all needs. The two together would not be any more than adequate to care for minimum needs. *All Brethren churches* should contribute the 3 percent regularly, regardless of whether Brethren ministers enter social security. Remember, the churches have nothing to do with the minister's social security; if he enters, he goes in as a self-employed person.

Our sincere advice to *all Brethren ministers* is to pay their 1 percent to the Board of Ministerial Relief. Social security has no insurance as is provided under our board. Most of your 1 percent is consumed in paying the insurance premium. You not only need this insurance, but you need the retirement benefits as well, whether you enter social security or not. You cannot qualify for the retirement benefits unless you contribute the 1 percent.

We see no reason why the program of our board should be either limited or discontinued. In fact, we believe it should continue and be enlarged. Plans for enlargement are under consideration. They will be presented at the next annual meeting of Brethren churches at Portland, Oreg.

Dr. C. H. Ashman, president.
Ord Gehman, secretary.

(Continued From Page 63)

held on Thanksgiving morning, as well as Thanksgiving night.

"Happy Hour" was held the first week, with attendance averaging 113 boys and girls for the four days. Many boys and girls accepted Christ as Saviour here and in the Sunday-school service.

The team had the opportunity of preaching at Grandview, a new church started by Pastor Harold Painter in a community a few miles away. This is a thriving church, and attendances ran over 60 both Sundays. Services are held early here, during the Sunday-school hour at Sunnyside. Many of the Grandview people attended the Sunnyside meetings, and some of the decisions recorded were from them.

The blessing of God was evident upon this church, and these meetings, and we praise Him for every victory won.—*Crusade Team Two.*

Ozark, Mich.

We are enjoying our work at Ozark. We have had no open decisions to accept Jesus Christ as Saviour since we came, but there are many other blessings for which we are very thankful.

God has been supplying our material needs in amazing and new ways daily. We are reaching new contacts continually. We miss the quantity of Christian fellowship that we had in the Alto area, but it helps us to appreciate the quality of the few Christians around us. There is certainly very little Gospel in this sparsely settled area. Some that were saved in Crusade Team One's meeting this summer are growing in the Lord in a way that makes our hearts rejoice.

We are already outgrowing the schoolhouse that the group here have bought and paid for. It will mean either remodeling or moving in the spring.—*Earl Funderburg, pastor, Grace Brethren Church.*

"It's the Oregon Trail to Portland in '55—August 10-17"

The BRETHREN MISSIONARY HERALD

JANUARY 29, 1955



—Photo courtesy of Portland Chamber of Commerce.

Portland, Oregon, With Mount Hood in Background

SITE OF 1955 NATIONAL FELLOWSHIP—AUGUST 10-17

The BRETHREN MISSIONARY HERALD

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PHILADELPHIA, PA. The Atlantic District Men's Rally will be held here Jan. 29 at the Third Brethren Church. Robert Cessna will be host pastor.

ASHLAND, OHIO. The Sunday-school average of the West Tenth Street Brethren Church was 17 percent over 1953. Miles Taber is pastor.

RITTMAN, OHIO. The Northern Ohio District youth rally was held at the First Brethren Church on Jan. 8. Rev. and Mrs. Jake Kliever and Rev. Harold Etling participated in the rally.

ROANOKE, VA. The Southeast District overnight youth rally was held at the Washington Heights Brethren Church Jan. 7-8. W. Carl Miller was host pastor.

BUENA VISTA, VA. The Southeast District Laymen's meeting will be held at the First Brethren Church Feb. 4. Edward Lewis is pastor.

FILLMORE, CALIF. Maxwell Brenneman, pastor of the First Brethren Church, was ordained to the Christian ministry on Jan. 16. Those assisting in the service were J. Keith Altig, pastor of the First Brethren Church of Glendale, Calif.; Dr. Charles Ashman, pastor of the Fremont Avenue Brethren Church, South Pasadena, Calif.; Glenn O'Neal, pastor of the First Brethren Church of Inglewood, Calif.; and Leo Polman, formerly pastor of the Temple City Brethren Church and father-in-law of Brother Brenneman.

HOLLIDAYSBURG, PA. Rev. and Mrs. Foster Tresise, self-supporting Brethren missionaries at Honolulu, Hawaii, arrived in the States by plane on Jan. 2 on a rush trip to the bedside of Mrs. Mary A. Tresise, the mother of Rev. Tresise. On Jan. 9 she departed to be with the Lord.

WAYNESBORO, PA. Word has been received that Mrs. Wm. Gray, wife of the pastor of the First Brethren Church, is improved in health.

BIG BEAR LAKE, CALIF. The annual Youth Snow Camp for the California District will be held here Feb. 26-27.

MARTINSBURG, W. Va. The Rosemont Brethren Church became a self-supporting church on Jan. 1, according to Earle Peer, pastor. This church also won first place in the National Brethren Sunday School Contest for the month of December.

COMPTON, CALIF. The new telephone number of Dennis Holliday, pastor of the First Brethren Church, is NEwmark 5-9027. Please change Annual.

NEWS BRIEFS

WINONA LAKE, IND. The Grace Seminary and College basketball team has planned a brief tour which will take them to four other Christian schools during the week beginning Feb. 6. The itinerary will take the team to Philadelphia Bible Institute, Pa., Feb. 8; Shelton College, New Jersey, Feb. 9; Providence Bible College, Rhode Island, Feb. 10; Nyack Bible Institute, N. Y., Feb. 12. On the way to and from these appointments the team will conduct several gospel services. To date the record of the team is 8 wins and 7 losses. The opposing teams have included Huntington College, Western Michigan College, Manchester College, Goshen College, Kalamazoo College, Fort Wayne Bible College, and several independent teams. Mar. 12 the team will go to Wheaton College for the Wheaton Invitational Basketball Tournament.

FORT LAUDERDALE, FLA. The first regular services of the Grace Brethren Church were held in the North Lauderdale Improvement Association Building with 29 in Sunday school, 29 for the morning worship, and 26 for the evening service. The new address of Rev. Ralph Colburn, pastor, is 1118 NW. 18th Ct. Please change Annual.

WHEATON, ILL. On Jan. 10 a fire swept through the home-mission church that is under construction here, causing damage estimated at about $4,000. The fire was caused by the accidental tipping of an oil burner by some volunteer workmen. The fire spread to the unfinished roof before it was extinguished. Plans called for occupying the new building about Feb 1, but the fire will delay this about one month. The damage was covered by insurance.

STERLING, Ohio. Rev. J. L. Gingrich has resigned as pastor of the First Brethren Church after a faithful ministry of seven years. Rev. Gingrich was the secretary of our national conference for many years.

CHICAGO, ILL. More than 3,000 alumni of Moody Bible Institute are expected to attend the homecoming celebrations Feb. 1-6. Anton Marco, baritone, former opera star, will sing at the Hymnspiration program to be presented by the Moody Chorale on Feb. 6.

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Evangelist*
Modesto, Calif....	Jan. 30-Feb. 2...	J. Paul Miller....	R. I. Humberd.
Roanoke, Va. (Ghent)	Feb. 1-13.....	Robert E. A. Miller	Crusade Team 2.
Berne, Ind.....	Feb. 6-20.....	Ord Gehman.....	Pat Henry.
Fillmore, Calif...	Feb. 6-20.....	Max Brenneman..	Crusade Team 1.
Glendale, Calif...	Feb. 8-13.....	Keith Altig.....	R. I. Humberd.
Alto, Mich.....	Feb. 8-20.....	Irving Miller.....	Bill Smith.
Dayton, Ohio (Patterson P'k)	Mar. 13-27.....	C. S. Zimmerman.	Richard DeArmey.
La Verne, Calif..	Mar. 20-Apr. 3..	Victor Meyers....	Bill Smith.
Ashland, Ohio....	Mar. 22-Apr. 3..	Miles Taber.....	Crusade Team 2.
Uniontown, Pa...	Mar. 27-Apr. 10.	Clyde Landrum..	Dean Fetterhoff.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 5

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Five Minutes With Your Herald Editor

"A Livin' Doll"

The name of Jehovah was so holy in Israel that one dared not so much as speak His name aloud. Holy reverence was demonstrated each time the name was used. In the Old Testament it is recorded that the seraphim cried, "Holy, holy, holy, is the Lord of hosts . . . and the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (Isa. 6:3-4).

The modern attitude is considerably different. Recently, no less a "Hollywood theologian" than Movie Actress Jane Russell declared that the Lord is "a livin' doll, a right nice guy" (Newsweek magazine).

What blasphemy! Imagine, if possible, the seraphim employing such profanity in reference to the thrice holy God. When Isaiah prophesied the coming of the Lord, he declared that His name would be called "Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Nearly 30 centuries later one Jane Russell from Hollywood (which has a "reputation" of being anything but spiritual), adds to Isaiah's names for the Lord and calls Him a "livin' doll, a right nice guy." This Hollywood terminology is obnoxious to the regenerated child of God.

The Holy Spirit of God spoke through the Apostle Paul saying, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips" (Rom. 3:13). It is quite evident that a mouth that would call God "a livin' doll" stems from a heart that ignores God's glory and grace.

Only 4 Percent

According to our national statistician, only 4 percent of the total giving of our brotherhood went to educational purposes during 1953-54. It should be remembered that of this 4 percent, some went to institutions which were not Brethren, which further means that we have not given the proper evalution to the work of our educational program.

Brethren, we can praise God that we have an institution like Grace Seminary and College. We dare not neglect the formal training of young men and women, for such is fundamental to home missions, foreign missions, and certainly becomes pertinent when we have empty pulpits in our established churches.

Let us pray earnestly that the offering for 1954-55 will demonstrate our interest in our Christian educational program in the Brethren Church.

New Testament for the Navaho

The American Bible Society is now printing the New Testament in the Navaho language, which is considered one of the most difficult languages in the world. Few white men have ever mastered it. When it is considered that there are nearly 75,000 Navaho Indians in Arizona and New Mexico who have never had the Bible printed in their language, one can more fully appreciate the magnitude of the work of this translation.

Religion in the News

For many years pastors have complained that it is difficult to get church news into the daily newspapers. Since the early and middle twenties editors have shown little or no interest in "church news."

Today the picture has completely changed. Five hundred fifty daily newspapers have full-time religious editors who are eager for church news. Citywide evangelistic meetings are now front-page stories. Dr. Billy Graham has been interviewed by many of the leading secular magazines which formerly manifested little interest in "religion." A local TV station in Davenport, Iowa, gave an interview on their noon news to Rev. True Hunt, the new pastor of our home-mission church in that city. Ten years ago this would never have taken place, even on radio. The Lord be praised for this opportunity to publicize the Gospel. We need to be sure that we have "news" that is worthy of space and is of general interest to the reader of the "daily."

Healing Campaigns

From the Atlantic to the Pacific, north and south, "dynamic actor-evangelists" are having huge tents raised in metropolitan areas and through psychological persuasion are swaying thousands of men and women with their un-Scriptural healing cult.

It is reported that in a meeting recently conducted in Hartford, Conn., 2,200 people out of a crowd of 4,000 responded to the first invitation.

One such nationally known "healer" has a radio network of 216 stations, and is now preparing films of Palestine and South Africa to be used in connection with his proposed television program. The fact is that down through the years "healers" come and "healers" go, and they usually go with a moral question mark placed upon their character. Employing psychical methods to beguile frustrated people to seek healing is diabolically inspired.

The Bible teaches healing, and God is able to heal in this day of grace, but all such healing must be in full accord with the teaching of the Word of God as recorded in James 5:14-15.

In the first place, in 99 44/100 percent of the cases, the professional "healer" gives a general call from the pulpit for all who are sick and who desire to be healed to come to the front to be prayed for. The Bible teaches that if any is sick, "let him call for the elders of the church." That is, the ill person is instructed to call, and not the preacher. *Secondly,* it is not to be *a* preacher, but several. Man cannot heal; it is God who does the healing. Lest man take the credit, God commanded that several unite in prayer for the one who is ill. *Thirdly,* the Word of God instructs that this should be done by the "elders," which is always masculine gender in the Greek. *Lastly,* the sick one should be anointed with oil. Oil is a symbol of the Holy Spirit. God can and does heal, but let us be sure it is Scriptural healing.

Arnold R. Kriegbaum

THE ANOINTED ONE TRIUMPHS

PSALM TWO

By EVA GODFREY
Grace Seminary Senior

Before us is a vivid picture of man's hatred for divine control and his ultimate rebellion. Historically, this psalm has a threefold setting. The first setting is derived from David's own experience. King David, as the Lord's anointed, had to establish his position through his victories on the battlefield. He suffered rebellion against his leadership from among his top officials and even in his own household. No doubt these conditions were recalled to memory as he penned this psalm. A second historical fulfillment, at least in part, is shown in Acts 4:25-28. The believers in the early church interpreted this prophecy of rebellion as pertaining to the crucifixion of Christ through the instrumentality of Herod and Pilate in conjunction with the Romans and Jews. The final and complete fulfillment of this psalm is yet future. The hatred and rebellion of mankind against God will be consummated during the reign of the Antichrist in the tribulation period. It is with this phase of our picture that we wish to deal.

There is little question as to the divisions in this psalm. It is commonly agreed that it is divided into four sections, each containing three verses. One has considered the parts as representing voices. The first voice to be heard is that of *the nations*. The next three voices are those of *God the Father, God the Son,* and *God the Holy Spirit,* respectively. This is the threefold answer of the Godhead to the bold plan of the nations. Listen to what the voices have to say.

THE NATIONS SPEAK

The nations say, "Let us rebel." The nations are raging. They are gathered together in a tumultuous assembly. If it is hard for you to imagine such a scene, look at the newspaper and magazine headlines of today: "Fall of Hanoi," "Revolt Among Survivors," "Collective Security Is a Myth," "Arms for the Germans," "Dark Trial of Treason," "Red Finger on the Arabs," "Duel in the East." Truly this is a foretaste of the commotion and turmoil which must yet come.

The people instigate the rebellion. This is no revolt foisted upon the people by a few fanatics. It is not a case of the nations being suddenly aroused to a white heat of fury by an unprincipled but influential orator. The *peoples* imagine a vain thing. The word "imagine" could better be understood if given the connotation of meditation. This verb in the original is in the imperfect aspect, showing reiteration. The people have habitually mulled over this idea of defiance until it has become a part of them. They are like a pot of water beginning to boil. The bubbles of resistance begin to gather. Then they work their way slowly to the surface. They continue to develop in number and intensity until suddenly they boil up in feverish activity. The sullen muttering crowd has become a riotous gathering.

Thus, the leaders plan the rebellion. Very often princes and their people do not have a common interest, but in this case they are united in their thoughts of treason. Deliberately the kings and rulers of the earth begin their maneuvers of warfare. The armies of the nations are swiftly mustered. Meanwhile, the military strategists assemble themselves and take counsel together to devise a scheme of attack. This is a mighty undertaking, involving the nations of the world. Such a bold assault requires the cold, hard logic of the military genius. With deft precision they mold the seething multitudes into a powerful army and set it in battle array. But against what person or force is such feverish activity directed?

The objects of the rebellion are the Lord himself and His Anointed. The creature has so distantly removed himself from his Creator through his corrupt appetites and desires that he is now found in a position of direct antagonism. Since their hatred for the things of God has become so deeply ingrained in their hearts the people have the audacity to rise up in open opposition against their God. They refuse to submit themselves to the Anointed One, the Messiah, God's chosen ruler. They will *not* have Him to rule over them.

The motive for the rebellion is found in their moral attitude. In defiance the people cry out: "Let us break their bands asunder, and cast away their cords from us." The restraining moral bands of a holy God have become too confining for them. Like a colt being broken to the harness, they chafe and snort and rage in an effort to break loose. Oh, to be free from the restraints of moral law! If they could but stifle the conscience! They will be their *own* God. *Then* they may do as they please.

THE FATHER SPEAKS

But suddenly the prospect changes from the raging tumult and the council rooms of the wicked to the very sanctuary of heaven, where the Lord God sits in majesty surrounded by the heavenly hosts. While in the midst of the calm composure of this magnificent scene we hear the voice of *God the Father,* who says, "Yet have I set my king upon . . . Zion." We see the reaction of the omniscient, omnipotent God as He views the wild turmoil of the nations of the earth in the act of rebellion. He that sitteth in the heavens shall laugh.

The Father shall have them in derision. The princes of the earth have combined their power to overthrow the authority of the Lord—but in vain. How small their puny efforts must appear to God! Have you ever watched a colony of ants in action? One afternoon while I was walking along, I suddenly spotted a black line diagonally across the pathway. It seemed to be in motion, and yet remained in place. Upon closer examination I discovered it was an army of ants in several columns. The

line was fully two inches wide and the ants followed in close formation, one after the other. They could be traced through the brush to a hole at the base of a pine tree. Into this hole they poured, only to have others emerge and form into columns paralleling the first group. There were innumerable multitudes of these ants scampering back and forth in a determined, unbroken line.

The purpose of all this activity was not clear. For the sake of illustration, let us suppose we *were* able to understand their intentions. The story might unfold as follows. Several of their number had been crushed into the sand as humans traveled along the path. Thus they had called out the *entire* colony and others adjoining. Marshaling the army into columns, they would march back and forth across the path, thus preventing any humans from traversing it. You say, how silly! Either they could be totally ignored by merely stepping over them or with a few quick steps most of them could be annihilated. The ant is too wise and practical to dream of such things. Only humans could conceive such a fairy tale. But is not the rebellion of the nations as silly and futile in God's eyes? He that sitteth in the heavens shall laugh. The Lord, Adonai, the One who has absolute freedom to do as He wills without possibility of frustration—*He* will have the peoples in derision. Although this venture of treason is futile, God must not fail to punish such disobedience.

The Father will show them His displeasure. To the nations who rise up in revolt against the heir, the Anointed One, God speaks forth in wrath. Despising their preposterous and irrational attempts, He does not condescend to do battle with them. The Word of His mouth is sufficient to overthrow them. To bring about their destruction the Father will send this very One they have rejected. He will smite the nations with the sword of the Word. This encounter with them is pictured in Revelation 19:11-19. A further description of the outpouring of His wrath is given by the Prophet Isaiah, who says in the 63d chapter: "I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments."

The psalmist himself elaborates on the thought by employing a literary form which is widely used through this psalm as in all Hebrew poetry, that of parallelism of ideas. Adding to the concept of the Father's wrath, he writes that He will "vex them in his sore displeasure." The term "vex" has the idea of troubling, and in a more vivid language, to strike with terror. They *need* to fear the wrath of the living God and it is *this* dread that sinks deeply into their hearts. Thus we see the people disconcerted both inwardly and outwardly as a result of the Father's anger.

Having squelched the rebels, *the Father makes His declaration.* "Yet have I set my king upon my holy hill of Zion." The King has already been chosen. There is no question as to who shall reign upon Mount Zion. God the Father says it is "my king" that shall rule. While the people rage, God acts, and despite their plans to prevent it, His Anointed has been set upon the throne. The verb "set" is in the perfect tense, denoting past action. Although it is prophetic, it awaits fulfillment. However, the Word of God is so certain that the act of establishing the King may be regarded as completed. As God's King, Christ has invested in himself all the dignity and authority of a sovereign prince. The sole administration of government and judgment has been entrusted to Him. Truly Zion is a holy hill. Prophetically, it is set apart as the place where the heir according to the Davidic line will be enthroned. When the Messiah does take His place, Zion will be sanctified by *His* very presence.

THE SON SPEAKS

Immediately following, we hear a further word from the Godhead. God *the Son says, "I will declare the decree."* The declaration of the Father, I have "set my king upon my holy hill of Zion," is based upon the decree, "Thou art my son: this day have I begotten thee." Such a statement resulting from the determination of divine wills is unalterable. Contrary to the counsels of earth, the counsels of divine wisdom have declared that the Son shall be King.

The Son's position is that of the only begotten Son of God. There are those who do not wish to view the psalm as pertaining to unfulfilled prophecy. Therefore, at this point, the verse is either ignored or we get some extraordinary interpretations. However, let us permit Scripture to interpret itself. Acts 13:33 tells us that this phrase, "Thou art my Son, this day have I begotten thee," refers to the time that Jesus was raised from the dead. Then, in Hebrews 5:5, the same phrase is quoted as concerning Christ's glorification at His entrance into the high priesthood. Thus the One who is made king on the hill of Zion by the Father's sovereign choice is the One that rose from the dead and who also holds the intercessory office of the high priest. The inverted word order of the Hebrew text places the name of the Lord in an emphatic position. The Son is basing His claim to His exalted position on the established and unbreakable Word of the Lord.

It is *the Son's privilege* to ask of the Father this dominion. Because He is the only begotten Son, the Father desires to grant this position to the Son. Therefore, the Son need only ask to receive. It is not necessary to take this honor to himself. Nor should He make this request of anyone else. The Father says, Ask of Me. Jesus did not forget this promise when He was approached in the wilderness by Satan, who was willing to offer Him the kingdoms of the world if he might receive worship from the Son. Jesus answered that worship belonged only to the Lord. Thus He chose to make His request of the One whose word never changes. Now let us see the extent of this promised dominion.

The Son's possession includes the uttermost parts of the earth. As the Father states in verse 8: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." That which the people have denied the Son, the Father says, is to be His inheritance.

The Son's sovereign right to this authority is made plain by the four living creatures and the 24 elders



who worship Him in song. Bowing down before Him, they say: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Surely He who has given His life to redeem the world deserves such a position of rulership. The Son was obedient unto death and thus the Father will not fail to give Him the promised kingdom. Again the Book of the Revelation discloses the heavenly voices which say: "The kingdoms of this world are become the kingdoms of our Lord and his Christ: and he shall reign for ever and ever." Along with such a pledge the Father grants the power that is needed.

The Son's power is manifested in His ability to bring them under His control. The Father who says: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," shall place this very power at the Son's command. Despite their imperial strength, the rebellious nations shall be overwhelmed at the coming of the King of kings. Revelation 19:15 tells us that He will smite the nations and rule them with a rod of iron. For those who renounce allegiance to the rightful sovereign He will bring forth the sceptre of His dominion, the rod of iron, and totally destroy them. As a potter's vessel they will be shattered, and like the broken potter's vessel they are not restored. If they will not submit, they will be irreparably crushed. According to the apt statement of some, they must bend or break!

THE SPIRIT SPEAKS

In answer to the people's cry of rebellion we have heard the declaration of the Father and the claim of the Son. The answer of the Godhead is now made complete as we hear the exhortation of *God the Holy Spirit*, who says, "*Be instructed.*" This is directed toward the rebellious mob, as we may see by comparing verse 10 with verse 2, but *we too* may learn much from such sage counsel.

"*Show receptiveness,*" *advises the Spirit.* This advice is directed to those who are in positions of influence. The terms "kings" and "judges" in verse 10 are similar to the terms "kings" and "rulers" in verse 2. Thus we may safely say that in general there is a reference to the same groups of people.

To the kings, the Spirit makes a suggestion that they show wisdom. In view of the assertions that have been made by both the Father and the Son, the kings should intelligently evaluate their position. The judges are to allow themselves to be instructed. If the leaders would calmly and objectively face the facts, the Spirit of God is certain that they would come to the proper conclusion. They would realize the futility of their revolt and capitulate immediately before they were destroyed. It is the duty of these men who are capable of receiving instruction to influence the multitudes in the right direction. As leaders, their responsibility is greater. Let us who are in training for positions of leadership resolve to be teachable and receptive to the leading of the Spirit. The right attitude will result in proper service.

"*Serve reverently,*" *exhorts the Spirit.* It is the duty of the nations of the earth to serve the Messiah. This service must be rendered with due respect to His Lordship. Those who serve the Anointed One need not fear the wrath which must come upon the unsubmissive. To the true servant the fear of the Lord involves an abhorrence of *any* presumptuous act. The writer of Hebrews tells us that God is a *consuming* fire. Those who trust in Him may rejoice in their place of safety, but they may not run to excess in their security. A rejoicing tempered with awe is the attitude the people should maintain before their mighty God. The words of the Spirit of God have a timely message for us. We may boldly enter into the presence of our omnipotent God, but let us remember the example of our Lord Jesus Christ as He faced the tests of Satan: "It is said, Thou shalt not tempt the Lord thy God."

"*Submit or perish,*" *the Spirit warns.* If they fail to heed this final ultimatum, they must go the way of all the ungodly. "Kiss the Son, lest he be angry, and ye perish from the way." Such an admonition meant much to the first hearers of this psalm. It was expected of a great monarch's subjects to bow down and kiss the hands or feet of their king, in homage to him. At this final period also, the people are warned to give an evidence of their submission. Their ruin is certain if they refuse or reject Christ. If they slight Him the wrath of the Father will abide upon them, but in addition they must also encounter the anger of the Son. Revelation 6:16 tells us that they will cry out to the mountains and rocks saying: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." The Son alone is capable of being a mediator before God in their behalf. If they then incur the wrath of the Son, who will intercede for them? They must not neglect to honor the Anointed One while there is yet time. His wrath will soon be kindled. Suddenly the opportunity for repentance shall cease, for "the great day of his wrath is come; and who shall be able to stand."

"*Seek refuge,*" *the Spirit urges.* It will be too late to hide when the day of wrath has come. Were all the mountains and rocks of the whole world heaped over their trembling forms, they could not elude this great disaster. But there is a rock in which they may find refuge. There is a place where they need not dread the outburst of God's wrath. This safe retreat is in the Rock, Christ Jesus. To Him they may go up while there is yet time. Let them acquiesce to the will of God and do obeisance to their rightful sovereign. He it was who shed His blood that He might redeem them. Let them own Him as their Lord and King.

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CHRIST'S GREAT WORDS
TO THE CHURCH

BY R. PAUL MILLER

Moderator, National Fellowship of Brethren Churches

"Remember . . . thou art fallen, . . . repent, . . . do the first works, . . . or else . . . repent" (Rev. 2:5).

What a church those Ephesians were! Look at the list of things to their credit! Some church people seem to feel that the Lord doesn't know what goes on in the church, in the official board meetings, in the deacons' meetings, in the Sunday-school cabinet meetings, and in the WMC meetings. See His description of that Ephesian congregation: "I know thy *works,* and thy *labour,* and thy *patience,* and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast *found them liars:* and hast *borne,* and hast *patience,* and for my name's sake hast *laboured,* and hast not *fainted.*"

What a church those Ephesians were! If we had a church like that today we would consider it the finest we had. You would think that the Lord would not find *anything* wrong with *that* church, for sure. How they worked and labored, and how they had zealously held their heresy trials; how they had thrown out the worldly crowd, and how they had hung on and had not gotten discouraged or quit. My, oh my, what a church!

But what does the Lord say? "I have somewhat against thee," Ephesus. You have fallen. What? Ephesus a fallen church! If Ephesus was a fallen church, where do a lot of churches come in today? Certainly, there are none of which we know which could afford to form a "mutual admiration society." The Lord invites them to repent, and return to their first love, their first devotion, which belongs to Him. They were urged to return to *doing the thing that He wanted done above everything else, which was to bring lost men to himself. It seems that God said, "If you love Me above all else, if you put Me first, that is what you will do."*

Then the Lord adds, If you do *not* take this admonition to heart, if you do *not* repent of your sad fall from my design for you, I will remove your candlestick. Now the candlestick is the divine symbol of the Holy Spirit. The Lord is saying, If you don't do the work *I* want you to do, which is to take the Gospel to lost men everywhere, then *My promise* to go with you and empower and bless you will be *taken away.* Right here is the cause of the powerless church! If the church grows so cold toward Christ himself, and His will, which is to make soul-winning their first work, then no matter how many other activities it engages in, it might as well close its doors.

There has never been a time when this divine exhortation is more apropos than this very hour. There has never been a time when so much



Rev. R. Paul Miller

of the average church's time, effort, and money was being spent on side-shows rather than the main God-given job of keeping men out of hell, than as today. That was undoubtedly the trouble with the Ephesian church. "Repent," says the Lord, "*or else.*"

Repentance means revival. Revival is for the church, not for the world. The world is dead. You can't revive a thing that is dead, and has never lived. We do not hold revivals to save lost men. Lost men are saved when the church is revived and returns to doing what God designed, and starts winning souls. Undoubtedly, the thing that this lost world of men needs to see more than anything else is a revived church, a church that evidences the presence and power of almighty God within, a church that lives like people who belong in heaven, a church that is *not* building for an endless day in *this* world, but seeking to get men saved *out of this world* and ready for eternity; a church that, when it falls upon its knees to pray, God starts to work! When the world gets a glimpse of *that* sort of church in their midst, they will respect it, they will fear it, *and they will kneel at its altars.*

Why do not sinners confess their sins? It is because cold and careless Christians do not confess *their* proud sins. Why are sinners not afraid of hell? It is because so many church members don't seem to be afraid of it either, by the way they live. Why don't sinners fall on their knees and pray? It is because *church members* are not falling on *their* knees in prayer and confession. Just as soon as Christians get concerned about their own sins of coldness, indifference, and worldliness, the sinner will become concerned over his. Why don't sinners cease to love the world? It is because so many Christians still love the world and live for it. "Repent," cries the Lord, "or else."

Love makes the heart sensitive and tender, and willing to bear burdens and sacrifices. Love for the Lord Jesus will make the Christian sensitive and devoted to please Him above all things. Excuses will die. Obedience will rule. "If a man love me, he will keep my words," said the Master. If a man truly loves Jesus Christ, he will love those for whom He died. He can't just let them go to hell without doing something about it.

Christian, Jesus has no hands but *your* hands; He has no feet but *your* feet; He has no lips but *yours.* When you yield them unreservedly to Him to win lost men to Christ, that is revival. That is returning to your first love.

This is Christ's great message to the church today.

SMOKING---IS IT A

I am very much aware of the fact that I am touching upon something that has become common among the American people, both male and female, young and old, rich and poor. I realize that it is the wrong thing to talk about if I am seeking the applause of the people. But, if seeking popularity in this old sin-cursed world is my aim, I should at once leave the ministry and not mock God and intelligent people.

In treating this subject, it shall not be my purpose to try to tell the lost how they should live. The message God has for the lost is to repent and believe on the Lord Jesus Christ, trusting in Him for eternal salvation. If they don't, God has given ample warning as to the eternal consequences.

Most of the Bible is occupied with God's dealing with His own people. In the Old Testament it was with His chosen nation, Israel. In the New Testament it is with His chosen people, the church. It shall be my purpose to help believers to know the truth regarding this enslaving habit. If you are not a Christian, you are certainly invited to read these lines, but don't get angry at me for something I may say that you won't like. Remember, this is addressed not primarily to you. If you are not a child of God and you think it is all right to use tobacco, that's your business. But if you are a child of God, it is *not* your business. It is God's. You belong to Him. He bought you with a price (see I Cor. 6:19-20).

SIN DEFINED

In answering the question, "Is Smoking Sin?" we have six points for consideration. The first three have to do with God's definition of sin, and the last three are reasons why sin should not be practiced in the life of the believer.

What is sin? Webster defines it as follows: "Any voluntary transgression of the law of God. Sin includes not only actions, but neglect of known duty, all evil thoughts, words, purposes, and all that is contrary to the law of God." Using the Bible as the final authority, we must agree that the definition is good, but let's allow the Bible to speak for itself.

First: In I John 3:4 God says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." The law is given to show man what sin is. The law cannot save a man. It serves to condemn him. The law is recorded in the Old Testament. And since we, as Christians, are on New Testament ground, shall we employ the law? In answering this question, we shall read from the New Testament concerning the law. In I Timothy 1:8 we read: "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners." We must use the law lawfully, so we want to make it clear that we are not now using the law as an instrument upon believers. Neither are we using it as an instrument upon the lost as a means of obtaining salvation.

I John 3:4 declares that "sin is the transgression of the law." We are using the law to define and answer the question, "What is sin?" Romans 5:20 says: "Moreover the law entered, that the offence might abound." In Romans 7:7 we read: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Let us notice two more verses from Romans 7. Verses 12 and 13 say: "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Now let us go to the law and see how exceeding sinful the use of tobacco really is. We shall go to the 20th chapter of Exodus and look at a few of the ten commandments recorded there.

Commandment No. 1 says: "Thou shalt have no other gods before me." When Jesus Christ was here on the earth, a man came to Him one day and asked, "Master, which is the great commandment in the law?" Jesus said unto him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Men who loyally bow before the god of tobacco cannot at the same time love the Lord God with all their heart, and soul, and mind. If we understood this fully there would be no need of going into the law further to prove the exceeding sinfulness of the sin in question. However, we shall look at another.

Commandment No. 6 says: "Thou shalt not kill." Kill? Yes; *kill!* Tobacco is a killer. Expectant mothers are killing their babes, and people by the thousands are killing themselves. Investigators have found and listed 19 different poisons in the burning of tobacco. And after naming all 19 of these poisons, Dr. John Harvey Kellogg says: "It appears that tobacco smoke contains not less than 19 poisons, every one of which is capable of producing deadly effects." He also said that "tobacco is a form of 'dope' as really as opium, cocaine, or any other drug. The confirmed cigarette smoker is as thoroughly enslaved as the opium smoker or the alcoholic inebriate. He is a 'dope fiend,' to use a common but rather repulsive phrase, an addict, and often requires the same restrictive measures to secure reclamation as does the confirmed alcoholic or opium addict." Dr. C. J. Mayo said: "Cancer of the lip and tongue is increasing as the habit of smoking is increasing in both sexes."

Perhaps some of you remember Gene Tunney's article in the December 1941 issue of Reader's Digest. It is entitled, "The Nicotine Knockout, or the Slow Count." I want to quote a paragraph from that article. "No one has ever denied that nicotine is poison. Taken clear, it is as quick-acting and fatal as prussic acid. A drop of it on a shaved rabbit causes immediate convulsions and death. The nicotine dissolved out of a few cigarettes and placed on the tongue of a grown man would kill him in 15 minutes. Luckily the bulk of the nicotine in tobacco is volatilized in smoke; you do not get the poison straight. But if you smoke a pack a day, you inhale 400 milli-

SIN?

By Glen Welborn
Pastor, Grace Brethren Church
Albany, Oreg.

grams of it a week. That much in a single dose would kill you as quick as a bullet."

I have another article in my files entitled, "Cancer by the Carton." In this article Dr. Alton Ochsner, former president of the American Cancer Society and director of the famous Ochsner Clinic in New Orleans, is quoted as saying: "It is frightening to speculate on the possible number of bronchiogenic cancers that might develop as the result of the tremendous number of cigarettes consumed in the two decades from 1930 to 1950." It is also stated in this same article that from 1938 to 1948, lung-cancer deaths increased 144 percent. At the present time, cancer of the mouth and respiratory tract kills 19,000 men and 5,000 women annually in the United States. That's nearly three dying every hour of every day of the year from cancers caused by what noted doctors call excessive and prolonged use of tobacco, especially cigarettes.

Last year Americans spent $4,703,000,000 for tobacco products. That is twice as much as the salaries of all public-school teachers. If you are a professing Christian, how can you justify yourself in such a habit?

Second: Now we shall turn to another Scripture that will help us to define sin. In Romans 14:22-23 we read: "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: *for whatsoever is not of faith is sin.*"

To make this more clear, let me ask you this question, Why is it that those who profess to be Christians seek to hide their cigarettes from godly people? Could it be that their consciences condemn them, and they feel their guilt? I am glad that some people still have active consciences that preach to them about their sins.

Third: Another Scripture that will help to define sin is the one in James 4:17, where we read: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." So far in my lifetime I have found very few tobacco users who considered their habit to be good. Most users will admit readily that the habit is bad for various reasons. And they will agree that it would be good to quit. "Therefore to him that knoweth to do good, and doeth it not, *to him it is sin.*"

WHY THIS SIN SHOULD NOT BE PRACTICED BY BELIEVERS

Thus far I have given three Scriptures for the purpose of defining sin and helping us to know what sin is. Now I want to employ three more Scriptures to show the results and effects in the lives of believers.

First: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16-17). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

These Scriptures apply wholly to Christians. Who said buildings of wood, brick, mortar, and stone are God's temples or houses? God does not dwell in temples made with hands. God's dwelling place in this age on the earth is *in the bodies of His blood-bought children* who make up Christ's true church. Now follow me, please. I do not know of one single born-again Christian who will walk into a church auditorium on a Sunday morning and sit in the pew and smoke his tobacco. That would be considered a horrible disgrace to what we call God's house. And yet there are those who profess faith in Christ who will defile their bodies with tobacco and thus desecrate the real temple of God the Holy Spirit. There is a solemn warning that goes with this. Let us read it again. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Here is the positive answer: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

Second: The use of tobacco presents a poor testimony for the Lord Jesus Christ and His saving Gospel. "But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak" (I Cor. 8:9). "Be ye therefore followers of God, as dear children" (Eph. 5:1). Tobacco is a worldly thing. It is a common habit among those who do not profess godliness. I have talked to lost sinners concerning their soul's salvation who have told me that they wanted first to make sure that their tobacco habit is gone when they make that decision. Reformation cannot save a soul, but often I have wished that some believers had that much conviction about the sinfulness of the habit. One of the hardest things in the ministry of a pastor is to have lost souls point their fingers at such inconsistencies in the lives of the members of his church.

Third: Here is the last Scripture I want to bring to bear upon this habit in the lives of Christians. Look at it: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. [*Now notice.*] And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

Christian, would your Saviour, the Lord Jesus Christ, be enslaved with such a habit? Would you consider it impure for the righteous Son of God to smoke or chew tobacco? He is coming one of these days, and you, as a believer, know it. You hold to that blessed doctrine of His second coming for His church. But let me ask you, *Does the doctrine of His coming hold you, and purify you, even as He is pure?* If you are ashamed to smoke in the presence of the preacher, or in the presence of other believers who are living for the Lord, then surely you will be ashamed in His presence at His coming.

WHAT DOES GOD REQUIRE?

PSALM 50

By ORD GEHMAN

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Berne, Ind.

THE Book of Psalms is commonly referred to as the hymnbook of Israel. David, to whom most of the psalms are attributed, was interested in music, and it is small wonder that so much stress was placed on singing as far as temple worship was concerned. Hebrew itself is regarded as a musical language. Temple singing rose to its highest peak during the reigns of David and Solomon when the kingdom of Israel was at its very zenith of splendor. Antiphonal singing was very popular in the temple worship.

Psalm 50 is one of the second group of psalms, comprising Psalm 42 to 72. This group apparently had to do greatly with the expressed desire of the Hebrews for a right relationship with God. Part of the psalms in this section are regarded as psalms of the Exile. God has a controversy with His people because of their spiritual laxity and unconcern.

This psalm before us has three main sections. Section I, verses 1-6, has to do with God's judgment of His people; Section II, verses 7-15, presents God's case against His people; and Section III, verses 16-23, shows God's estimate of hypocrites and formalists who say one thing and do another. The tenor of this psalm reminds us of the words of the Prophet Samuel as recorded in I Samuel 15: 22: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

In the first section of this psalm we see God coming in judgment. He is referred to as "The mighty God." So much of the Old Testament refers to God as the God of might and power. People needed to be impressed with the fact that God was a great God and that He did not merely overlook sin, even in His so-called chosen people. When we think of God, we cannot but think of His holiness (Isa. 6:1-6). His holiness and His might are closely interrelated. So God is not going to keep silence about the problem of sin. So determined is He to deal with this situation that He calls heaven and earth to witness this judgment against His people. Heaven and earth are not to be judged—they are to witness His controversy with His people. We notice that God here deals with His saints—those who have sealed His covenant by sacrifice as He required. It is clearly indicated here that God is not desirous of rejecting the external things of worship, but He is interested in fixing in the minds and hearts of His people the futility of the external without the inward reality of spiritual desire for the eternal God.

The second section of this psalm could well be summed up in the principle set forth in the words of Christ when He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, *and not to leave the other undone*" (Matt. 23: 23). Here in this psalm before us, as in the time of Christ's earthly ministry, we see the great corruption of religion; namely, the reliance upon the external worship and the neglect of the emotions of thankfulness and trust. Isaiah saw the same factor at work among God's people when God had him record: "Wherefore the Lord said, Forasmuch as this people [Israel] draw near me with their mouth, and with their lips do honour me, but have removed their heart from me, and their fear toward me is taught by the precept of men" (Isa.



29:13). Again, in Isaiah 1:2-3, we read: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

In this psalm God informs His own people that He does not need what they could offer Him. Even if He were hungry, He would not let them know. After all, what they sacrifice to Him belonged to Him in the first place. God was not interested in the flesh of bulls and the blood of goats as such, but He was interested in having His people come before Him in worship with a continual flow of thanksgiving and praise from their hearts unto Him. Their recognition of their need of Him in their day of trouble brought forth His promise that "I will deliver thee, and thou shalt glorify me" (vs. 15b). Paul's experience with his "thorn in the flesh" caused him to say: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

The third section of this psalm (vss. 16-22) deals sternly with those who have nothing whatever to do with the Lord. There are those who worship God as a convenience, for earthly and material reasons, but God says: "Thou hatest instruction, and castest my words behind thee" (vs. 17). God's patience and mercy are expressed in verse 21a when He says: "These things hast thou done, and I kept silence." God's patient tolerance is meant to lead men to repentance, but oftentimes men become hardened and abuse God's mercy. They presume that God's unwillingness to smite in judgment means that God will not punish sin. Men forget that "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). Paul reminds us in Romans 1: 20-32 that God gave men over to

(Continued on Page 76)



WHAT DID THE SCAPEGOAT DO?

SCAPEGOAT

By John Rea

GRACE THEOLOGICAL SEMINARY

Winona Lake, Indiana

WE HAVE all used the term "scapegoat" to refer to an innocent person bearing the blame for someone else. Do you realize that this term originated in the Bible? Probably you already knew that it appears in connection with the ritual of the Day of Atonement in Leviticus 16. But did you realize how much error has arisen concerning the purpose of the original scapegoat?

The substitutionary death of the Lord Jesus Christ is the most important fact in history. If any portion of Scripture concerning the death of our Saviour is falsely explained, an arrow has been shot into the very vitals of the Christian faith. It is essential, therefore, that the Christian understand the various sacrifices made during the Day of Atonement in which the death of Christ is so fully typified.

Before Christ came to make the final and perfect sacrifice for sin, God instituted through Moses a temporary method of sacrifice whereby sin might be covered. Animals were offered as substitutes for the guilty people of the nation of Israel. The blood of these innocent beasts, signifying their life poured out in the stead of the guilty humans, was accepted by God as the basis upon which His justice was satisfied so that He might show mercy in granting forgiveness of sins.

Of all the ceremonies in the Mosaic calendar, that of the Day of Atonement stands out in clear relief as the one of prime spiritual importance. Leviticus 16 furnishes the background for the high-priestly ministry of Christ as set forth in the Epistle to the Hebrews.

The Ritual of Atonement

The ritual of the annual Day of Atonement was unique. On this day alone of all days in the year the high priest was permitted to enter the holy of holies in the tabernacle. On this day *all* sin was covered through the sacrifices offered by the high priest himself, from the sins of Aaron and his family and the ceremonial defilement of the temple, down to the iniquities of the weakest child of the congregation.

For the high priest the Day of Atonement was crushing and exhausting. Upon him personally lay the entire responsibility of presenting the case of Israel before the Lord. At all other times he was assisted by other priests. On this day he alone had to perform all of the arduous services, including the regular daily and Sabbath sacrifices. Altogether he personally killed and offered 15 to 17 animals that day. How clearly this foretells the lonely work of our great High Priest on our behalf!

In the special ritual of the Day of Atonement Aaron, dressed only in the holy linen garments, first selected a young bullock for a sin offering and a ram for a burnt offering for himself and the priestly house. Then he took the two he-goats furnished by the congregation of Israel. These were graceful, clean animals, highly valued by the Jews. They both had to be exactly alike—without blemish, kids of the first year, bought at the same time—for they together formed one sin offering. After setting the goats before the Lord, Aaron cast lots upon them.

Next, he killed the bullock, his own sin offering. Taking a censer and sweet incense, for the first time he entered within the veil to sprinkle the blood of the bullock upon the mercy seat. Then he came out, sacrificed the goat designated for the Lord, and took its blood into the holy of holies to make atonement for all the sins of the people. After atoning for the holy place, the entire tabernacle, and the brazen altar, Aaron presented the live goat. Laying both his hands upon its head, he confessed upon the goat all the guilt of Israel. He sent it into the wilderness, the goat being led away by an appointed man waiting outside. At last the high priest could retire into the holy place, put off his linen garments of humiliation, bathe himself, put on his gorgeous apparel, and come forth in victory before the people.

Some other sacrifices followed, but the ceremony centered about the offering of the two goats. The one goat designated by lot for the Lord and killed by Aaron was definitely a sin offering for the people. It is necessary, however, to investigate a problem connected with the so-called scapegoat.

What Is Azazel?

In the King James Version in Leviticus 16 the word "scapegoat" appears four times—in verses 8, 10 (twice), and 26. We all recognize that no translation into English is ever inspired by the Holy Spirit. With regard to this word we have an instance of a poor rendition by the translators in 1611. Revisers in 1901 merely transliterated the original Hebrew by the phrase "for Azazel."

Thus verses 8-10 in the American Standard Version read as follows: "And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

Who or what is Azazel? At least four distinct answers have been given. One interpretation is that Azazel is the name of the *place* to

which the live goat was sent. A second is that Azazel is the name of the *second goat*. A third widely held view is that Azazel is the name of a *demon* or of *Satan* himself. The fourth interpretation, which seems to be the correct one, is that Azazel is an *abstract noun* meaning "complete removal." The ASV marginal reading offers "removal" as a translation of the word "Azazel."

Is It Satan?

A detailed study of the passage shows certain obvious objections to the first two views. The third interpretation does seem fantastic to the orthodox Bible student. Nevertheless, some reputable scholars, such as Keil, Lange, and A. H. Strong, have maintained that Azazel is the name of a personal being who is here contrasted with Jehovah. Usually such men believe that it is Satan, the author of sin, to whom the live goat is carrying back the forgiven sins of God's chosen people. The aim of this ceremony, they say, is to defy Satan, to announce to the Accuser that the foundation of his power over Israel is taken away.

Satan, however, is never mentioned elsewhere in the Pentateuch. Such an allusion to the Devil in this ceremony would be entirely too vague to have any meaning for the Israelites. Leviticus 17:7 expressly forbids any further sacrifice to demons, one of the idolatrous practices learned by the Israelites in Egypt. Furthermore, the New Testament offers absolutely no such teaching concerning Satan which could in any way be construed as a fulfillment of the typology of the two goats in Leviticus 16.

Heresy!

A glaring heresy is based on this way of construing the ritual of the Day of Atonement. The Seventh Day Adventists teach that Azazel is a name for Satan. But they also very plainly say that the Devil, not Christ, is symbolized by the second goat, and that the Devil will someday bear all the sins of the truly penitent. In her book, "The Great Controversy Between Christ and Satan," Mrs. Ellen G. White, the leader and prophetess of the SDA movement, wrote that Satan will bear the guilt of all the sins which he has caused God's people to commit. How horrifying her doctrine—based only on a wrong interpretation of Leviticus 16—is to true believers who hold to the all-sufficient sacrifice of Christ our Saviour at Calvary! It is all-important, then, to understand the truth about the purpose of the live goat in that chapter.

The True Meaning of Azazel

Since the Hebrew word for Azazel occurs only in this chapter, no help on the meaning of this word can be obtained from any other portion of Scripture. Linguistic scholars have noted a similar word in Arabic, a verb which means "to remove." The most logical explanation of the Hebrew word is that it is an abstract noun derived from an intensive form of the verb "to remove." Thus the word means entire or complete removal. In the context it refers to the entire removal of the sin and guilt of the people from the tabernacle into the desert on the back of the second goat.

Verses 20-22 show that after the completion of the covering of the sins ceremonially by the blood of the slain goat, Aaron confessed over the live goat *all* the iniquities of the children of Israel, and *all* their transgressions, even *all* their sins. He put this awful load upon the goat and sent it away into the desolate wilderness. The first goat had wrought full atonement for the people; the part the second goat had to do was simply bear out of sight all their sins as matters about which the justice of God had been satisfied. What took place with the live goat was merely intended to make evident the *effect* of the great work of atonement. The fate of the scapegoat with their sins was utterly unknown to the children of Israel. Thus this goat exhibited a most striking image of the everlasting oblivion into which the sins of God's people are cast after they have been covered with the blood of an acceptable sacrifice. The ceremony illustrates the grand truth of full atonement; the unique feature of the second goat teaches the complete removal of sins. The reason for making use of two goats is to be found solely in the physical impossibility of combining in one single animal all the features that had to be displayed in the sin offering.

The Old Testament frequently brings out the fact that forgiven sins are removed and forgotten by God. "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). "I am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins" (Isa. 43:25; cf. 38:17; Jer. 31:34; 50:20; Micah 7:19). The doctrine of Christ as the Sinbearer is foreseen in that great evangelical chapter of the Old Testament, Isaiah 53. "Surely he hath *borne* our griefs. . . . He poured out his soul unto death, and was numbered with the transgressors; yet he *bore* the sin of many" (vss. 4, 12). The verb "to bear" is the same as in Leviticus 16:22, and means to lift up, to bear away.

The Antitype

At last in the New Testament is met the One who came to give His life a ransom for many, to whom all the sacrificial types pointed. The Lord Jesus Christ is the Lamb of God which *taketh away* the sin of the world (John 1:29). He is the great High Priest of the Book of Hebrews, the counterpart of Leviticus, who was manifested once to *put away sin* by the sacrifice of himself (Heb. 9:26). The truth of sins being dealt with in full and judicially removed and destroyed by Christ should lead the Christian to personal holiness in living, as well as give him assurance and blessed rest in the Lord's perfect work of atonement.

WHAT DOES GOD REQUIRE?

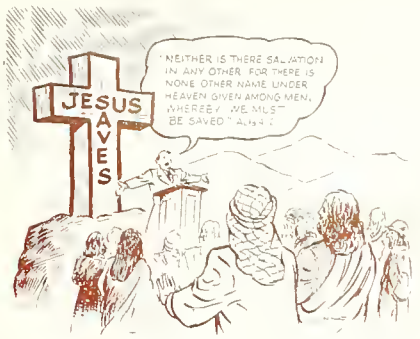
(Continued From Page 74)

reprobate minds to do all manner of evil because they would not let Him have His way in their lives and thinking.

All this sums up God's position in the matter of unrighteousness and sin by the next to the last verse of this psalm. Note it carefully: "Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver" (vs. 22). The closing verse is a majestic expression of the sovereign grace of our eternal God: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation [manner of life in the N. T.] aright will I show the salvation of God" (vs. 23).

Beloved, we live in the 20th century. But the same God could say to us: "Do not rely on the mere externals of worship, or a watered-down version of the Gospel. My heart still longs for thanksgiving and praise from hearts that are filled to overflowing as a result of the abiding presence of the Lord Jesus Christ."

GERMANY CALLS



By HAROLD HENDERSON
U. S. Air Force

What has happened to the land which once took to its heart Martin Luther and his new doctrines, the land which fostered spiritual revolution when it was but an infant crying out for the unveiling of the Truth? What has happened to the land in which the Brethren Church was born? Is Germany today the scene of widespread revival; are its many churches filled with Spirit-empowered messengers expounding the Word in the manner of Luther, John Calvin, and other early Reformation leaders?

The once proud land of Germany is dead in her trespasses and sins. Even her churches, which at one time were the center of Protestant theology, are now deeply infested with the seeds of modernism and formalism. Her people are religious; they attend church by the thousands, both young and old, only to turn away from each service still hungering and thirsting for something to satisfy their souls.

Each morning one can see hundreds of old ladies dressed in black, their faces drawn taut by worry and care, hurrying to the church to pray to various favorite saints, only to return again with the anxiety of their souls still with them and their hearts a little harder and colder than before. In many places the situation is so pathetic that even the Protestant churches are retreating to Romanism. Some German Lutheran Church leaders have stated that there is much sentiment among them to lead their people back into the outstretched arms of the Pope.

Of course there are a few who know the truth, for here and there one finds an organization such as Youth for Christ, or a lone missionary, and in a few cases a German church, where there is orthodox preaching and teaching. It has been my privilege to meet several of these saints of God, but they are few and far between, and their combined efforts can reach only a very small number of the countless who are dying here in Germany with no hope for eternity.

I think my heart is burdened most for the German young people. This new generation in Germany knew not the strife and conflict of World War II. They are being raised under the abnormal surroundings of Allied occupation, and all its complexities of life. There are a few of these young people who know Christ personally, but the greater number are roaming the streets of every big city in Germany, from Berlin to Frankfort, defiling their young bodies with the vilest of sins known to man. In essence, these new German youth are a combination of the "Hitler Youth," willing to follow any command of leader, and of the typical American hoodlum off the streets of New York or Chicago.

The picture for Germany is a grave one; we have no promise that Germany will be open to the Gospel for many more years. They stand almost unprotected beside the ever-increasing circle of the Iron Curtain and atheistic communism. It will probably be only a few years before we are gone from Europe and these next few years may be our last chance to tell these people of the saving grace of Jesus Christ and to build up German Christians in the faith in order that they will be willing to testify for Him when we are gone.

You have a part in the winning of Germany for Christ. *You* can pray for her people and for us who are already here in the armed services who are giving out the Word of Life. Please remember us and the spiritual need of these people.

BRETHREN SUNDAY SCHOOL CONTEST RESULTS—DECEMBER 1954

DIVISION A	1953	Dec.	Pct. Inc.
1. Denver, Colo.	42	109	159
2. Cheyenne, Wyo.	26	51	96
3. Wheaton, Ill.	28	48	71
4. Mansfield, Ohio, 2d	36	55	53
5. Fillmore, Calif.	38	50	32
6. Garwin, Iowa	45	58	29
7. Danville, Ohio	36	42	17
DIVISION B			
1. Phoenix, Ariz.	76	152	100
2. Washington Heights, Va.	60	115	92
3. York, Pa.	53	81	60
4. Elkhart, Ind.	71	111	56
5. Limestone, Tenn.	77	117	52
6. Findlay, Ohio	60	90	50
7. Patterson Park	60	89	48
8. Camden, Ohio	70	99	41
9. Radford, Va.	92	126	37
10. West Alexandria, Ohio	79	106	34
11. Aleppo, Pa.	67	93	28
12. Chico, Calif.	81	102	26
13. Beaver City, Nebr.	50	59	18
14. Leesburg, Ind.	90	101	12
15. Cedar Rapids, Iowa	64	71	11
16. Albany, Oreg.	83	91	10
17. Yellow Creek, Pa.	67	67	..
18. Troy, Ohio	54	50	..
19. Homerville, Ohio	62	57	..
20. Spokane, Wash.	93	78	..
DIVISION C			
1. Norwalk, Calif.	98	134	37
2. Conemaugh, Pa.	106	134	26.4
3. Listie, Pa.	137	166	21
4. Temple City, Calif.	112	134	20
5. Jenners, Pa.	109	130	19
6. Clayton, Ohio	121	139	15
7. Meyersdale, Pa.	109	125	14.6
8. Modesto, Calif., La Loma	130	149	14.6
9. Altoona, Pa., Grace	124	138	11.3
10. Harrah, Wash.	146	162	10.9
11. Berne, Ind.	127	128	.9
12. Glendale, Calif.	143	136	..
13. Altoona, Pa., First	111	105	..
DIVISION N—NEW			
1. Englewood, Ohio		146	
2. Navaho Mission		35	

DIVISION D	1953	Dec.	Pct. Inc.
1. Martinsburg, W. Va.	154	204	32
2. Kittanning, Pa.	230	271	17.8
3. Inglewood, Calif.	284	334	17.6
4. Rittman, Ohio	168	195	16
5. Wooster, Ohio	216	248	14.8
6. Winona Lake, Ind.	188	214	13.7
7. Cherry Valley, Calif.	152	171	12.5
8. Buena Vista, Va.	238	266	11.8
9. Waynesboro, Pa.	272	303	11.4
10. Martinsburg, Pa.	215	249	11.1
11. Fremont, Ohio	225	249	10.6
12. Winchester, Va.	197	217	10.1
13. Leamersville, Pa.	173	188	8.6
14. Akron, Ohio	283	307	8.4
15. Artesia, Calif.	160	166	3.7
16. Covington, Va.	195	183	..
17. Roanoke, Va., Ghent	238	226	..
18. Uniontown, Pa.	206	194	..
DIVISION E			
1. Ashland, Ohio	332	391	17.7
2. Hagerstown, Md.	387	419	8.2
3. Johnstown, Pa.	322	337	4.5
DIVISION F			
1. North Long Beach, Calif.	827	933	13

Late Reports as Follows

DIVISION A			
Seattle, Wash.	33	47	43
DIVISION B			
Ankenytown, Ohio	72	85	18
Johnstown, Pa., Riverside	82	95	13
Everett, Pa.	76	118	55
DIVISION C			
Middlebranch, Ohio	106	107	1
DIVISION D			
Whittier, Calif., Community	267	340	27
Osceola, Ind.	184	216	32
Canton, Ohio	195	270	38.4
Compton, Calif.	245	188	..
Washington, D. C.	220	219	..

CHRIST'S COMING---

AND ITS RELATIONSHIP TO

ISRAEL



By BRUCE L. BUTTON

Los Angeles, Calif.

The second coming of Christ is usually understood to include the periods known as the rapture of the church, the tribulation, and the return of the Lord Jesus to earth to reign as a mighty king during the Millennium. The church should understand the relationship of Israel to this period. In the past the church has appropriated for herself most of the promises concerning the end time, which promises were specifically made to Israel. In other words, the church has taken the promised blessings of the Old Testament for herself. She has, of course, left the curses of the Old Testament for the Jewish people.

The Bible I am using gives proof of this fact. Isaiah, chapter 59, is captioned, "The Sins of the Jews." Isaiah, chapter 60, is captioned, "The Glory of the Church." These captions were inserted by churchmen of old. This should not have been done. Both of these chapters speak of Israel and things in relation to Israel. To appropriate either chapter for the church is a misrepresentation.

The Word of God teaches many things concerning Israel's relationship to the second coming of the Messiah. To me the most important teachings are—

The Restoration of Israel

In our day we are witnessing the restoration of Israel to their own land (Isa. 14:1-3; Jer. 16:14-15). True, it is not yet a complete restoration—but it is a beginning. For almost 2,000 years Israel has been out of the land. Up to this present time she had no hope of gaining the land. Now once more Israel is going into the land to possess it. As yet the Jewish people do not realize how they are gaining this land, nor do they realize the purpose in their return. They do recognize that an unusual movement is taking place within their people, and it is seldom that you can find a Jew that is not impressed and stirred by that knowledge.

Israel Seeking After God

We who love the Messiah Jesus know the zeal of the Lord is causing this successful return. We understand the purpose of that return. This knowledge should deeply impress us. The zeal of that same Lord should be evident in our desire to witness for him.

The Christian observer is also conscious that Jewish people are beginning to return to, and seek after, God and those things pertaining to Him (Hos. 3:5). In our day we have seen the Jewish people become more and more open to the testimony of the Christian believer. They will accept tracts, New Testaments, and other literature with far greater ease than in the centuries past. And this spiritual stirring is leading to the salvation of many Jewish souls.

We who love the Messiah Jesus should rejoice that we're able to see this movement begin. And this knowledge should send us back to a deeper study of the Word of God that we might be able to rightly divide the Word of truth (II Tim. 2:15) when we give our Jewish friends the reason for the hope that is in us (I Pet. 3:15).

Israel Humiliated by Rejection

True, what we are seeing is but the beginning of a movement of Jewish people toward acceptance of Jesus as Messiah; there will come a time when the whole nation will stand in humiliation before their rejected Messiah (Zech. 12:10). At that time, as a nation, Israel shall be converted, shall be reborn, shall accept Jesus as their Messiah and mighty King. And how deep will be the mourning of this people when they realize the magnitude of their lost opportunities. They will look on that pierced One and lament not only of their handling of Him at Calvary, but they will also lament for the work of love they could have done for Him had they but placed their lives in His blessed hands.

When we who love the Messiah Jesus see Him at the rapture—shall we mourn? Will we be conscious of personal failure also. We need not be. But we must see "what is that good, and acceptable, and perfect will of God" (Rom. 12:2) for our lives at this present time.

Israel to Become Missionaries

Even though the nation of Israel will mourn in humiliation before the Lord, nevertheless they shall also later rejoice, for they will play the role of great missionaries for their Messiah (Zech. 8:13-23). They will speak the words of life. And "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

In the light of this, we who love the Messiah Jesus should rejoice and do everything in our power to give the Gospel to the Jew of our day. Brethren, "for as ye in times past have not believed God, yet have now obtained mercy through their [Israel's] unbelief: even so have these also now not believed, that through your mercy they [Israel] also may obtain mercy" (Rom. 11:30-31).

FOR YOUR BOOK SHELF

The Brethren Missionary Herald Company offers to its readers the opportunity to secure additional books for your library. With the ordering of any one of the following books, *cash with order*, you will receive a coupon. For every four coupons sent to the Brethren Missionary Herald Company you will receive in return a complimentary copy of a book you would be proud to place in your library. If you order one or more of the following books by February 15, 1955, and cash accompanies your order, you will receive a coupon with each book purchased.

A COMPLETE BIBLE COMMENTARY. By Matthew Henry, Thomas Scott, and others. Moody Press. Cloth, 1,024 pp. $6.95 (postage, 20c).

The one-volume commentary on the entire Bible is an explanatory, devotional, and practical treatise on every chapter of the Bible. Each section is filled with illustrative material for ministers, teachers, and students.

THE PROPHECIES OF DANIEL. By Louis T. Talbot. Van Kampen Press. Cloth, 234 pp. $2.50 (postage, 12c).

This book deals with the Commencement, the Character, the Course, and the Consummation of "The Times of the Gentiles." The author points out that in the Book of Daniel God has outlined the course of gentile world power from its beginning to its end. The more the pages of Holy Writ are studied, the more clearly is seen that the prophecy read of has or is becoming history.

AN INTRODUCTION TO THE PAULINE EPISTLES. By D. Edmond Hiebert. Moody Press, 1954. Cloth, 383 pp. $4.50 (postage, 12c).

After providing a historical background, the author deals with the critical problems of the Pauline epistles. Following a detailed outline, the book is a source of rich resource into the depths of Paul's teaching. It is not the presentation of some new theory, but a new exploration of these epistles.

GOD AND ISRAELI. By L. Sale-Harrison. Van Kampen Press, 1954. Cloth, 151 pp. $2 (postage, 8c).

Zionism was born in 1896. Years passed, and at the close of World War I, the English Zionist Federation demanded of the Peace Conference three main considerations. With World War II new problems arose for Israel which literally drove them back to Palestine. Dr. Sale-Harrison discusses the return of Israel to her homeland in detail, pointing out the present political and educational program of the Israeli government.

A DOCTOR'S GREAT COMMISSION. By Thomas Lambie. Van Kampen Press, 1954. Cloth, 288 pp. $3.50 (postage 12c).

This is a reprint of "A Doctor Without a Country," with additional material. This book is a thrilling narrative of Dr. Thomas Lambie, medical doctor, who brought the Gospel to the Anglo-Sudan and eventually Abyssinia. The final chapters concern his building and directing the Berachah Tuberculosis Sanitorium in Bethlehem, Hashemite of the Jordan. This is an excellent volume to challenge young people with the needs of the foreign-mission field.

SPIRITUAL HOME TRAINING FOR THE CHILD. By Larry Lorenson. Moody Press, 1954. Cloth, 144 pp. $2.25 (postage 12c).

This book will provide a source of valuable material for Christian parents to guide them in training their children from infancy through the junior age. It contains practical information about salvation, Christian living, memorization, and giving. The Bible stories, activities, and songs for each age have been carefully selected.

MISSIONS AT THE CROSSROADS. By T. Stanley Soltau. Van Kampen Press, 1954. Cloth, 183 pp. $2.50 (postage 12c).

After 25 years' experience in Korea as a spiritual leader on this mission field, Dr. Soltau offers the suggestion that the only solution to foreign-missionary work is the indigenous church. His arguments show that the indigenous church is the only answer to conditions of war, nationalism, and other problems. The indigenous church is a solution for the unfinished task of the Christian church.

BEST SERMON PICTURES. Compiled by James Gilchrist Lawson. Moody Press. 1954. Cloth, 532 pp. $5.95 (postage 16c).

The book contains 2,935 anecdotes and illustrations appropriate for illustrative material. The book is compiled for ministers, evangelists, Sunday-school teachers, and Christian workers.

THE PERSON AND WORK OF THE HOLY SPIRIT. By Rene Pache. Moody Press, 1954. Cloth, 223 pp. $2.50 (postage 12c).

Inasmuch as the Holy Spirit is the only One who can take the words of Christ and reveal them to us, therefore, we must more fully recognize the person and work of the Holy Spirit in history and at the present time. The author shows the place the Holy Spirit must have in the life of the Christian worker, and that failure will result in any life that ignores the work of the Holy Spirit.

TWELVE SERMONS ON THE PASSION AND DEATH OF CHRIST. By Charles Haddon Spurgeon. Zondervan Publishing House, 1954. Cloth, 152 pp. $2.50 (postage 8c).

C. H. Spurgeon is still known as the "Prince of Preachers" a half century after his death. This book is a compilation of 12 sermons on the subject of the passion and death of Jesus Christ.

ARCHEOLOGY AND THE OLD TESTAMENT. By Merrill F. Unger. Zondervan Publishing House, 1954. Cloth, 339 pp. $4.95 (postage, 16c).

Dr. Unger is professor of Old Testament at Dallas Seminary, and in this book he presents the evidence of recent archeological discoveries which fascinate the student of the Old Testament. The book is well illustrated by nearly 100 pictures of characters, places, and objects of interest. Detailed maps show the Holy Land of Old Testament times. Some of the outstanding chapters deal with Abraham and his age, the period of the Judges, the reign of David, the empire of Solomon, the last years of Judah, and Judah under Persia.

THE LIFE OF OUR LORD UPON THE EARTH. By Samuel J. Andrews. Zondervan Publishing House, 1954. Cloth, 651 pp. $5.95 (postage 16c).

Dr. Herbert Lockyer declared: "No book has ever been written to supersede Andrews' monumental work." The book is a chronological recounting of Christ's earthly life. This work is unique in that every incident in the life of Christ is given an exact date verified by secular history. The scholarly work provides the most comprehensive evidence on the geographical and historical data as related to the life of the Lord Jesus.

NIGHT OF WEEPING. By Horatius Bonar. Moody Press. Cloth, 128 pp. $2 (postage 8c).

The message of this book was written by one of the saintly men of history to those with broken hearts. In reply to the question, "Why?" the author answers the questions of this agelong cry as to the part God has in our problems. Presenting Christ as the supreme answer, souls are encouraged and challenged by this wonderful book.

COMMENTARY ON THE EPISTLE TO THE ROMANS. By Martin Luther. Zondervan Publishing House, 1954. Cloth, 207 pp. $2.95 (postage 12c).

Prior to the time when Luther nailed his famous 95 theses to the door of the castle church at Wittenburg, Luther began lecturing at the University of Wittenburg on Paul's Epistle to the Romans. It was the glorious truth of Romans that gave Luther the peace of mind and heart which he had sought in vain to find in the doctrine, relics, and monasteries of the medieval church. In this book, the most noted leader of the Reformation presents the key to the doctrine of justification by faith. The material is practical and will prove beneficial to all who read.



Dayton, Ohio (North Riverdale)



Pictured above are a few of the parents with their babies on a recent Sunday at the North Riverdale Brethren Church. This was taken on "picture-takin' day," when Russell Ward, pastor, took pictures of each family for the church baby book. With all the activity it was possible to get "action" to stop long enough to snap this picture.

Portis, Kans.

One hundred and ten persons attended the New Year's Eve banquet conducted in the First Brethren Church. Pastor and Mrs. Dayton Cundiff, from Beaver City, Nebr., were with us. Most of those present were high-school and college age, except for the drivers of the cars which brought the young people from the churches of the district. Two persons confessed Christ as Saviour and 25 rededicated their lives to Christ. The presence of the Holy Spirit was very evident.—*Raymond Kettell, pastor.*

In Memoriam

MRS. LUTIE KOONTZ, mother of H. W. Koontz, pastor of the Winona Lake (Ind.) Brethren Church, went to be with the Lord on Dec. 13. Funeral services were held at Waynesboro, Pa., on Dec. 15.

JOHN H. FORNWALT, 76, departed from this life suddenly at his home on Jan. 10. Memorial service was conducted at the First Brethren Church, Altoona, Pa.—*Donald Rossman, Pastor, North Buffalo Brethren Church, Kittanning, Pa.*

MEET THE EDITOR

AND

SEE PICTURES OF



PICTURES WILL SHOW—

- HOW PAPER IS MADE
- HOW HERALD IS PRINTED
- HOW GOD IS USING HERALD
- HOW OUR MISSIONS ARE PROFITED
- HOW EVERY ORGANIZATION BENEFI

SCHEDULE OF EDITOR

SUNDAY, FEB. 20 (a. m.)—First Brethren Church, Tracy, Calif.
(p. m.)—La Loma Grace Brethren Church, Modesto, Calif.
WEDNESDAY, FEB. 23—Grace Brethren Church, Chico, Calif.
(Home Mission Workshop, Feb. 22-24)
FRIDAY, FEB. 25—First Brethren Church, Inglewood, Calif.
SUNDAY, FEB. 27 (a. m.)—Temple City Brethren Church, Temple City, Calif.
(p. m.)—First Brethren Church, Whittier, Calif.
TUESDAY, MAR. 1—First Brethren Church, Fillmore, Calif.
WEDNESDAY, MAR. 2—First Brethren Church, Compton, Calif.
THURSDAY, MAR. 3—Norwalk Brethren Church, Norwalk, Calif.
FRIDAY, MAR. 4—First Brethren Church, Glendale, Calif. (with Mountain Brethren Church, La Crescenta, Calif.)
SUNDAY, MAR. 6 (a. m.)—Grace Brethren Church, San Bernardino, Calif.
(p. m.)—First Brethren Church, Long Beach, Calif.
TUESDAY, MAR. 8—First Brethren Church, San Diego, Calif.
WEDNESDAY, MAR. 9—Community Brethren Church, Whittier, Calif.
THURSDAY, MAR. 10—First Brethren Church, La Verne, Calif.
FRIDAY, MAR. 11—Cherry Valley Brethren Church, Beaumont, Calif.
SUNDAY, MAR. 13 (a. m.)—Fremont Ave. Brethren Church, South Pasadena, Calif.
(p. m.)—North Long Beach Brethren Church, Long Beach, Calif.

OTHER DATES WILL BE ANNOUNCED LATER

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

FEBRUARY 5, 1955



Help Brethren Foreign Missions Preach Jesus Christ, The Light of Life in a Dark World



This Foreign-Mission Business

Preaching and teaching the Gospel is the greatest business in all the world. Dividends are payable to the preacher and to the hearer. Our foreign-mission program offers unlimited opportunity for such dividends.

There Are Challenging Prospects

The Foreign Missionary Society of the Brethren Church has set its hands to the greatest program of evangelization and expansion in its history. "Its hands," yes, but we are reminded that you who read and respond in this great business are our foreign-mission hands. In our SIX fields—Africa, Argentina, Brazil, France, Hawaii, and Mexico—we now have 89 missionaries, almost 1,000 native and national workers, some 20,000 members of our Brethren churches in foreign lands, and great hosts of people who regularly are hearing the message of the Word of God.

In these SIX fields where some 20,000 people give evidence of being born-again believers there are between 1,000,000 and 2,000,000 people within our reach, but unreached. Why unreached? Certainly it is not the fault of those worthy missionaries who are giving their lives in these dark lands. There is only one reason they are unreached—we have too few missionaries and too little equipment and supplies. Just to fill the acute emergency needs in our fields between 12 and 20 additional missionaries should sail for foreign fields during 1955. We do *not* have sufficient available volunteers whom our board might feel led to appoint to this great work. Our greatest need is for missionary pastors. We will be needing teachers, doctors, nurses—but just now our greatest need in all fields is for missionary pastors.

Success Is Our Problem

We have mentioned this several times recently and have possibly been misunderstood. I am not boasting; I am stating a cold fact. Our appeal is not made on the basis that we are failing in any of our six fields. We are not pleading for more missionaries and more dollars to support them in order to bolster up a crumbling missionary program. Success is actually our problem. One success calls for another. Souls saved call for schools where those saved souls can be taught. One village or city hearing the Gospel makes it incumbent upon us that another may hear. The "open doors" in our fields—and the doors are wide open for the preaching of the Gospel in all of our fields—are like vacuums pulling us in and on. We dare not stop. We *must* have your help in the matter of giving the greatest offering ever given to foreign missions or it is certain that we will have sinned against these wide-open doors of opportunity.

During the week we received a letter from one of our missionaries. He spoke with respect to his own field—a field which we will not mention, but I wonder whether he may be expressing a great deal of truth relating to all fields. I quote from his letters, as follows: "Don't be misled that revival has come to ——. That is just material for magazines and missionary conferences. Brother, it is tough here, and getting tougher! I'm sick and tired of the emotional and sentimental appeal in missions. Let's face the facts as they are! People aren't hungering and thirsting after the Gospel. Millions aren't waiting to hear the good news. On the contrary, they don't want to hear and they want us to go home and leave them alone. There are a few chosen ones we are trying to reach and we have to hunt to find them. Praise the Lord that He knoweth them that are His!"

It's Expensive Business

Yes; foreign missions is expensive business. The missionaries receive a very, very modest allowance, but everything that the missionary has and every tool he uses costs terribly. Thousands upon thousands of miles of travel, homes, residences, medical bills, education of children, buildings, automobiles—all of these cost much. Any one item costs at least twice as much as one would pay for the same item in the local retail store. But someone may say: "Do the missionaries need so many *things*? The early missionaries didn't have them." Well, let's take automobiles as an example. Are they needed? Permit me to say that a missionary may be caring for a territory 200 miles long and 100 miles wide. Do you need your automobile here at home? I want to bear my testimony that every missionary family needs to have an automobile at their disposal much more greatly than the vast majority of us need them here at home.

Our missionaries have presented themselves. They have cut away from every tie in the homeland. They will have no basis of support for themselves and their families if we fail them. Tools, the kind of tools they need—whether Bibles, printing presses, or automobiles—are necessary if the missionary is to have his services multiplied many times over. God has never failed! He never will! Our missionary-minded Brethren people have never yet failed this great missionary family. I trust we will never fail them.

But, It's Economical Business

According to printed reports from last year, we have only a very few less members of Brethren churches in foreign lands than here in the United States. A total of 1,700 were baptized and received into our foreign churches last year and 1,400 here at home. FOUR to SIX times as many people heard the Gospel in foreign lands through our missionaries there as heard through our agencies in the United States. Yet last year we spent only about $224,000 in our entire foreign-missionary program, while our Brethren churches in the homeland, not counting gifts to missionary, educational, or benevolent purposes, spent about $1,400,000.

I hasten to assure you that I believe the money spent

(Continued on Page 85)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 6

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Let's Give Generously, BUT WISELY

(Note—This article is used by permission of the Alliance Weekly.)

The amount of money wasted in religious work each year can, of course, never be accurately computed, but it must run into millions of dollars in the United States alone.

One of the liabilities of our free Protestant system is the absence of effective checks to prevent irresponsible persons from launching into any religious venture they see fit and appealing to the Christian public to pay their bills. The result of this kind of freedom is that racketeering has long ago invaded the field of religion and countless numbers of self-anointed prophets are living high at the expense of the saints.

I do not here have in mind the huge amounts of money spent to propagate the many false cults that are flourishing like lush weeds in our rich American soil. I confine my considerations to that area of religious activity which passes for New Testament Christianity. The facts indicate that all is not well even there.

A number of factors have combined in recent years to encourage irregularities in the field of religious work and to make it possible for disreputable persons to grow fat at the expense of the generous Christian public. First and most important is the extraordinary financial prosperity which the nation now enjoys. Almost everyone these days has plenty of money to donate to religious and charitable purposes, and it is not human nature to permit such a rich bonanza to lie untouched when it is so easy to latch onto large chunks of it by launching some religious enterprise and calling upon good people to support it.

Another factor is the amazing speed of transportation and communication which modern science has made available to all. The printing press, our rapid mail service, the radio, the movie, and the now-popular religious drama have made it possible to reach the Christian public with mass appeals for money with complete assurance that those appeals will bring in handsome amounts of the coveted green stuff. Many of these appeals are accompanied by bold claims of unusual faith. One gets the impression that these valiant warriors are ready to step into any arena and do battle with the enemies of the Lord with nothing to protect them but the shining shield of faith. The blunt fact is that most of these bold adventures are based upon nothing more spiritual than a shrewd knowledge of the proved generosity of God's people.

It is to the everlasting credit of God's children that they can be moved to sacrificial giving by a touching story or the sight of human suffering. It is only necessary to fly around the world and return with pictures of human misery, and God's dear sheep will promptly go down on their hunkers and permit themselves to be sheared down to the skin by persons morally unworthy to clean out the sheep pen. The tenderhearted saints think with their feelings and pour out consecrated wealth indiscriminately on projects wholly unworthy of their support. Most Christians are hesitant to question the honesty of anyone who says complimentary things about the Lord and perspires when he preaches. To such they give vast amounts of money and never ask for nor expect an accounting. This speaks well for their hearts but does not say too much in favor of their spiritual discernment.

There are three fields especially in which disreputable persons work today to extract money from the Christian public. They are Jewish work, evangelism, and foreign missions.

All of these are legitimate, even sacred activities, and in all of them good and self-sacrificing men are quietly doing the work of the Lord, piling up spiritual treasures against the day when God shall search the motives of all men. These three fields of Christian endeavor deserve the constant prayers and the generous support of praying saints everywhere. Leaders in these fields, when they are honest and legitimate, will not object to examination. They will rather insist upon rendering an accounting to the generous friends who make possible the work they are doing. Their books will be audited and their reports published. They will live modestly and tell the public frankly how much they require to support themselves and their families. The whole atmosphere surrounding their finances will be sweet, clear, and transparent. Such and only such are worthy of support. All other claimants should be summarily rejected.

Knowing how sensitive we Americans are about our right to decide when and where we shall give and whom we shall support, I do not expect my readers to take this admonition lying down. I am prepared to be told that I am interfering in matters that do not concern me. My answer is that I personally know that there are scores of godly pastors who privately deplore the exploitation of God's people by disreputable persons, but who are too timid to say so publicly. Fools rush in where angels fear to tread, and if these angels will not speak up to protect the saints, then someone less fearful (if less angelic) must do so.

Furthermore, we must all make an accounting to God for our disposal of the wealth we enjoy. Giving to further dishonest projects is wasting God's money, and in the great day we will tell God why we did it. It will pay us to use a lot of prayerful caution before we make our gifts. Let us not give less, but let us give more wisely. We'll be glad we did some day.—*A. W. Tozer.*

FACTS ABOUT FRANCE

France has well over 40,000,000 people who are in need of the message of Christ. There are 37,989 cities, towns, and communities said to be without any real gospel testimony. There are about 7,000,000 practicing Catholics, with most French people Catholic in thinking and training. There are only about 700,000 nominal Protestants, with only a few thousand who seem to understand the gospel message.



Miss Dorothy Robinson

Mexico Gains a Worker

In June of 1954 Miss Dorothy Robinson joined our missionary family and is serving with the Haag family in the San Ysidro-Tijuana area. She accepted the Lord Jesus Christ as her personal Saviour in early childhood and from then on, by one means or another, the Lord seemed to place before her the spiritual need of Spanish-speaking peoples.

When Miss Robinson was about 10 years old, the family moved from Long Beach to La Verne, Calif., and La Verne has been "home" to her ever since. She is a member of the First Brethren Church of La Verne, where she taught in the Sunday school and aided in DVBS work.

Miss Robinson attended Pomona College and La Verne College, receiving her B. A. degree from the latter. Following college graduation she took a one-year course in the Riverside Library School. For a few years one activity succeeded another, but all pointed to missionary service for Him. During these years she learned to read and speak the Spanish language, mostly through self-study. Working in the Mexican church in La Verne and later in Tijuana, Mexico, gave her practice in Spanish, as well as opportunities to witness for Christ.

In May of 1953 Miss Robinson received her Master of Religious Education degree from Grace Theological Seminary. Her master's thesis, for which she did considerable research, was on the subject of "The Indigenous Church." Again, moving only as the Lord led, she returned to Grace Seminary in the fall of 1953 for a year of graduate study. It was following the close of this school year that she became a part of our work in Mexico. During the summer months of 1954 she went with the Haags on an evangelistic trip down the Baja California peninsula. She is now teaching in our Mexican Bible Institute and expresses her Christian purpose as follows:

"My desire is that the Mexican people should have a chance to know Christ as Saviour and Lord of their lives. I not only want to bring individuals to know Him, but I believe they should be gathered together into local bodies of the church of Jesus Christ which, as a living organism, should be fed until able to feed itself; it should be encouraged to govern itself, support itself, and propagate itself. Through the power of God, and the instrumentality of the Mexican people, I do not see why the message of redeeming grace should not be spread throughout all of Mexico and beyond."

Brother Haag and Miss Robinson, teachers, pictured with the students of our Mexican Bible Institute.



SOME GOOD NEWS FROM ICORACI, BRAZIL

The young fellow who was to go to school with Raimundo, but didn't because he had applied for enlistment in the navy, has decided against filling out the final enlistment papers and will probably be leaving shortly to enter the second term of Bible school with Raimundo. There is another young man who also desires to go. We definitely prayed that God would speak to young men in our church and lead them into full-time service. Immediately these two presented themselves without any pressure from us. Truly our God answers prayer.

We are beginning our day school immediately. We certainly hadn't planned to, but circumstances have made it a necessity. Some of our members came to me recently and asked if there wasn't something we could do about their children. The priest appears in the public school every week and our believers are having a hard time because they refuse to sit in on his teaching. Therefore, we are starting a school just for the people of our church. It will be held in the Agulha chapel because that is closer to the majority of children and will be a minimum of expense. We have a Christian teacher and about 25 children enrolled.—*John W. Zielasko.*

"To some Christ calls—'leave the boat and bay and white-haired Zebedee.' To some the call is harder—'stay and mend the nets for me.'"—*The South African Pioneer.*

A recent letter from an American residing in Turkey states that there are probably not more than five professing Turkish believers in the whole country.—*EFMA Missionary News Service.*

OPERATION DODGE

AN AUTOBIOGRAPHY — *PART I*

Hi, folks! Did you see my picture in the Herald? Don't I look spiffy? And my boss says I drive better than I look.

That was sure some send-off for a trip to Africa—that celebration in the Cherry Valley Brethren Church. It was a thrill to be there that last Sunday of the contest and to feel that moment of suspense while everybody was wondering whether I would make it all the way to the coast of Africa.

At least I imagine it must have been a thrill when I read about it in the Herald of August 7, 1954. But I was not really there. I was never near the Cherry Valley Brethren Church. I was never west of Detroit. But how about that life-size photo, you ask, right by the front door, with the sign "Cherry Valley Brethren Church" in the background?

Sh! Sh! Don't you tell a soul. I will let you in on a deep dark secret. That was a twin sister of mine. And she was not even an identical twin at that. She was a lady. And me? I am very husky and masculine.

She has only a three-speed transmission like a luxury touring car. I have a heavy-duty four-speed, just like a big truck. She has light-weight 15-inch wheels, while I have 16-inch with 7:50 eight-ply tires all around. My speedometer runs 60 percent faster than hers, for it is in kilometers. She has namby-pamby weak springs made for riding on paved highways, while mine are made to carry a ton and a quarter over the bumps and holes of African roads without even bending down flat.

So, you see, you were all the victims of a hoax.

And I don't know any more about that celebration at Cherry Valley than you do. But it really did give me a thrill to read about it and see my picture there by proxy. Now I know something of what sacrifice went into buying me, and I am going to do my dead level best to do an honest kilometer for every kilometer of African road, be it rutty, muddy, or sandy.

As I have told you several times, I thought that Cherry Valley windup was really thrilling, until I actually started on my way to Africa. Then everything in the past seemed tame by comparison.

I'll tell you about the trip some other time. In the meantime, just one remark about my name—it is quite a coincidence they dubbed me OPERATION DODGE, for I am really turning out to be a medical Dodge. My boss is a missionary doctor, and it is my job to carry him around the country under all sorts of exciting circumstances.

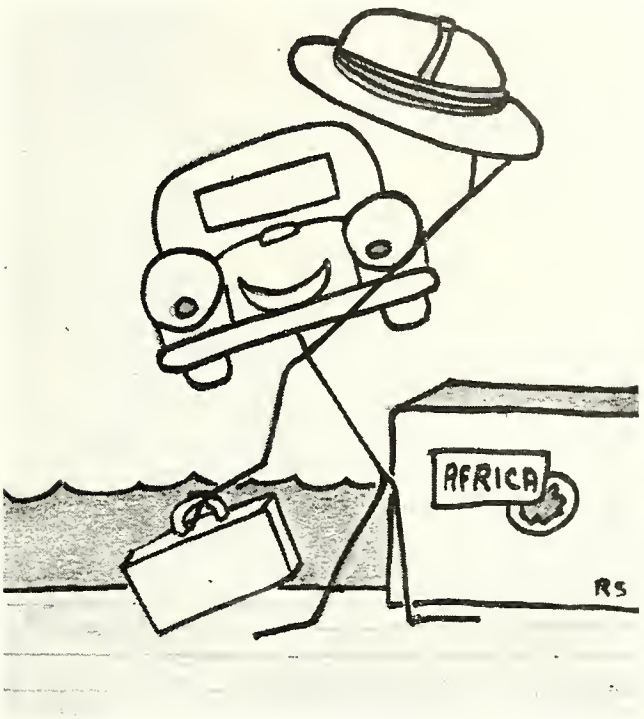
So you are beginning to see that my California Sis can be proud of her African relationship.

Yours bumpily,

OPERATION DODGE.

(By Dr. Floyd W. Taber, Yaloke, Africa.)

"God has not asked for our best, but He has asked for our obedience."—*Dr. Robert Rudolph.*



—Drawn by Mrs. William (Ruth) Samarin.

THIS FOREIGN-MISSION BUSINESS

(Continued From Page 82)

for and by our Brethren churches in the United States is money well spent. That this is true is evidenced by the great blessing of the Lord in our whole program of the National Fellowship of Brethren Churches. I make these comparisons only to be able to say—FOREIGN MISSIONS IS ACTUALLY VERY ECONOMICAL BUSINESS. I feel every Brethren ought to have this information, since you probably have often heard the statement rather harshly made, "Foreign missions cost too much."

Use the Next FOUR Months

February, March, April, and May are thought of as foreign-mission months throughout the Brethren Church. Let us determine that during these FOUR months our foreign-missionary program will have its needs supplied. Week by week is the easy way to give large offerings. But whether you give week by week, or in one large gift at the time of your own choosing, let us covenant together to send out new missionaries this year, to meet all the needs of our missionaries, and to supply the necessary tools and equipment so that our missionaries may do the best job possible.

—Russell D. Barnard.

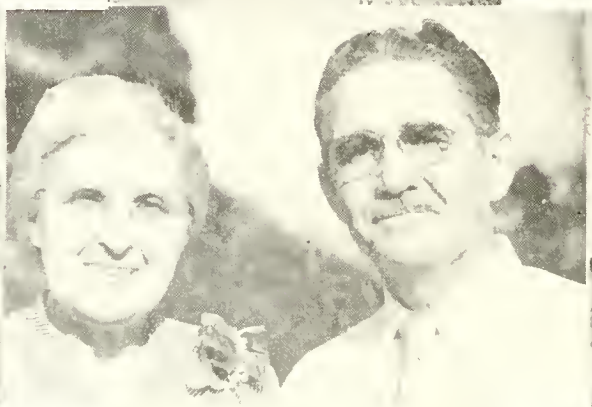
We Build in Bangui



The missionary residence—where the Jobsons (center picture) will live.

The missionary guest hause, up ceiling high.



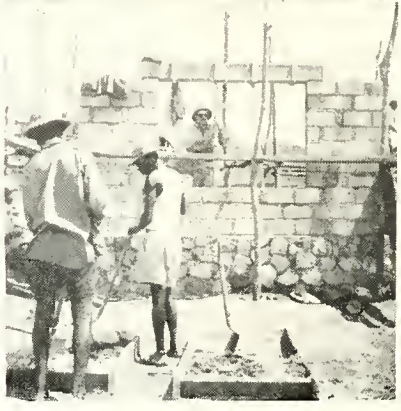




The mission truck at the scene of the first building—the missionary guest house. One of Bangui's many modern buildings is in the background.



Brother and Sister Balzer in front of their trailer shed.



Builder Balzer surveys proceedings from the dining-raam window.

To Help in Witnessing to 100,000

By DR. ORVILLE D. JOBSON

The Brethren Church has been acquainted with the name of the city of Bangui ever since our pioneer missionaries came to Bangui in 1918. Bangui is the capital of the territory to which these pioneers, led of God, came to evangelize. Pioneer Gribble saw Bangui for the first time early in 1921 when he visited the governor to obtain permission to establish our first mission station at Bassai. At that time there was no established Protestant testimony in the city. Through the years Bangui has been kept before our Fellowship because it appears on the addresses of all our mission stations in Oubangui-Chari. Beginning with the Jobsons and Miss Myers, all of our early missionaries arrived in Bangui before beginning the long 250-mile trek into the interior. For many years all of the missionaries' outfits and mission freight were cleared through the customs at Bangui.

A Great City

Today all of our missionaries arrive in Bangui by plane from Paris and leave for furlough from Bangui. Next to the towns of Oubangui-Chari where our mission stations are located, the most familiar place in our territory is the capital city of Bangui. Here we come to do our local buying and care for our banking business. Here we contact the general administrative offices of the government. And here we bring our missionaries and Africans who need medical care which we cannot provide at our medical center.

Bangui is now a great city of approximately 100,000 Africans and 2,000 Europeans. The heart of the city is dotted with imposing government and municipal buildings. There are the city hall, the post office, the chamber of commerce, the treasury, and the college—all recently built and providing spacious accommodations for these services. There are several banks and one, recently erected, is the last word in modern architecture. Commercial houses vie with each other in building larger and more modern plants. The important streets and avenues are now paved with black top and, being a strategic air center, Bangui boasts of a modern airfield sufficiently large to accommodate Constellations.

Why a Brethren Testimony

The building fling and modern extension has provided employment to thousands of Africans, resulting in a steady stream of bush natives flowing into the "Utopia" of central Africa. Villages have sprung up everywhere. Being tribal conscious these people have created villages inhabited by those of the same tribe. Thus we have the "Karre" village, the "Gbaya" village, and others. These groups are recognized by the administration and chiefs are appointed from their own groups.

Our sister mission consisting of independent American Baptists, orthodox and fundamental, also entered Oubangui-Chari in 1921 and located stations inland to the north and east. Early in the thirties this group of missionaries established a station five miles from Bangui and began evangelization of the villages. In those days the population of Bangui was estimated at 35,000.

During the years following World War II, the flow of Africans into Bangui rocketed the population to the present figure of 100,000. Thousands of these people have come from the sections of Oubangui-Chari where our Brethren mission stations are located. Hundreds of them are either members or attended prebaptismal classes. Many of them found a spiritual home with our sister mission's church located in suburban Bangui. Others, however, found it difficult to attend because of lack of communication. Busses are a recent introduction to the city.

This state of things led members of our churches, accustomed to our distinctive practices and ordinances, to ask that a Brethren work might be started in Bangui. Such solicitation made an effective appeal and for the third time in two decades we began to consider the possibility of establishing a mission in Bangui. We made it a matter of prayer for some months and this time the Lord led us with no uncertain direction to take speedy action. Field Council, in the annual meeting in December 1953, recommended that we open a station in Bangui proper in 1954. This recommendation was approved by the Foreign Board and steps were taken to secure lots and provide the necessary buildings.

The Work Begins

Two lots, situated in a growing section of the city and very near a large African development, were chosen and we proceeded to secure them for the mission. The Lord's leading at that stage was very marked and later developments have proved beyond any doubt that His hand was with us. The lots join each other and both are on corners. The main street is named Languedoc, after the Protestant province of southern France, and the two side streets are named Flanders and Missions. The continuation of Languedoc Street has been named Avenue de France, along which it is planned to provide lots where Africans can build better homes. The development will provide for 50,000 people. Hundreds of our people will avail themselves of the provisions the government is making for better homes in this section because of its nearness to the mission and church.

There were many problems and much red tape involved before the lots asked for early in the year could be secured and occupied. During the delay our faith was

tested and some of us hesitated about going forward. However, in July the missionary pastors and executive committee confirmed our convictions that we should proceed with the original plans. The lots were finally secured in August and in the latter part of September the Balzers pulled their trailer on to the lots and began operations.

Only those who have experienced the details involved in meeting the minute requirements for modern building operations in a growing city can appreciate how exacting such proceedings can be. These were made doubly difficult for us since we had to learn the French way as we went along, but at every turn of the way our faithful Lord raised up men to help and advise. The plans drawn by the Balzers were prepared for blueprinting by Bro. Charles Taber. The contribution of these brethren together with that of the government technical service saved us a minimum of $150 on the plans alone.

As we began purchasing building materials, once again the Lord worked for us. Large discounts were granted by interested individuals and companies, especially by the furnisher of cement blocks used in the construction of the walls. Also, the first five tons of cement were secured for the lowest price we have ever paid for cement in Bangui. These are only examples of the tokens of the Lord to encourage us in the work being undertaken for His glory.

There are three buildings so far under construction—one missionary residence, the missionary guest house for those coming to Bangui, and the general building that will house the garage, office, storeroom, and bookstore. Two of these buildings are now nearing completion.

Further Needs

Mrs. Jobson has reported on the first services in the temporary quarters elsewhere in Bangui (see Herald dated January 1, 1955). Since that report was written we have had the organization of the church, with 128 charter members, and our first communion service.

Our great need now is for permanent meeting quarters. We should have a building large enough to accommodate at least 1,000 people, as the present attendance is already close to that figure. We are planning a building of the tabernacle type. The membership is now being taught tithing in the hope that many of the men who are employed will embrace this opportunity of blessing and thus make possible the needed building. The battle is the Lord's and we are looking to Him. Pray with us for the realization of this needed tabernacle.



From left to right—Building the temporary meeting place; attendance reached 300 the first Sunday, October 31, 1954; an addition was needed for the third Sunday—800 present. (These pictures should have accompanied the article by Mrs. Jobson last month, but did not reach us in time.

DISTRICT MISSIONARY RALLIES

For several years our pastors and churches have been asking for some type of foreign-missionary rallies. At different times such have been arranged in some localities. But now, after many months of planning, we are ready to begin our first series of missionary rallies which, when completed, will have extended into all of our 11 districts. These rallies begin in southern California on February 6, and the scheduled dates for the different rallies are as follows:

February 6-20	Southern California
February 21-27	Northern California
February 28-March 6	Northwest
March 13-20	Southeast
March 21-27	Atlantic
March 28-April 10	East
April 11-17	Southern Ohio
April 18-24	Indiana
April 25-May 1	Northern Ohio
May 2-8	Michigan
May 9-15	Iowa
May 16-22	Midwest

The plan is to spend one week in every district and an additional week in those districts where there are 20 or more Brethren churches. After many contacts, these dates announced seem best for the largest number of churches. We are asking the ministerial groups in the various districts to arrange the detail of the program, and trust we may have the cooperation of all of our Brethren churches unless there is some prior preventing engagement.

We shall try to supply a minimum of FOUR foreign-missionary speakers in every district, and more speakers when possible. We will do our best to have the largest possible number of fields represented, but must bear in mind that some fields do not have missionaries on furlough at this season.

"God has given only two perfect things to this lost world. One of them is the incarnate Word, which is the Lord Jesus Christ; the other is the written Word, which is the Holy Scripture. There is a divine element and a human element in both."—*James H. Brookes.*

"Why, I'm Back in Africa!"



By MISS MARY CRIPE, Bekoro

The plane left the runway at the Bourget airport in France and we went up, up, up through the clouds as the last lap of the journey to Africa was begun. As I sat and looked out the window, even though this wasn't my first trip to Africa, it seemed that I couldn't remember what the country looked like or what the people were like. This disturbed me a little, so I waited anxiously for the first glimpse of Bangui as we came down.

Then we were out in the hot air and the missionaries who came to meet us were crowding around, embracing us, laughing, talking, and shedding a few tears all at the same time. We are like one big family out here, and what one person does is important to the rest, and so, as we told who died, who was born, who were engaged, who married, I knew I was back.

Later, after we had eaten our noon meal and the sun was blazing down in all its fury, we all by common consent took our noon siesta. As I lay there, halfway between sleep and consciousness, I thought, "I've been wanting to do this for a long time." And my last thoughts as I drifted off were, "Why, I'm back in Africa!"

There are many villages on the road from Bangui to Bozoum and each one brought sights with which I was familiar. There were the little children who still thought of the automobile as a novelty and came running out to wave at us as we went by—the women with their baskets of food or waterpots on their heads, chattering like a bunch of magpies as they scampered out of the road—the men sitting contentedly in their *chaises longues* while the women bent over a fire stirring handfuls of manioc flour into a pot of boiling water—yes; these sights were all familiar to me and made me know that I had arrived in Africa.

Bumping along over the rough African dirt roads exercises a few muscles not ordinarily used, and the dirt as it sifts in through the windows soon makes everything a lovely red. Now and then we came to a spot in the road that was rougher than usual and, even slowing down as much as possible, we were almost bounced to the ceiling. Suddenly, as we rounded a curve in the road, we came upon a bunch of natives waving, pointing down the road, and shouting something about a truck. A few yards farther we came upon the overturned truck. Broken glass and confusion were very much in evidence and along the side of the road lay a young boy who had received a broken leg when the truck turned over. As Dot Beaver and I tried to fix an improvised splint for the broken leg and made room for him in the back of the pickup to take him to Bozoum, the great need of the people struck me anew and made me realize that I was back in Africa amidst a needy people.

A good sense of smell is supposed to be an asset, but there are times in Africa when it has its disadvantages. We had been riding for several hours when we passed a waterhole where the women were soaking their manioc. Right then I wouldn't have cared if my nose had been plugged up. Also, as you pass villages where the remains of a cow, antelope, or elephant—which have been dead for a while—are in evidence, you know for sure that you're back in Africa. Your nose tells you that.

But I think that the greatest sense of being back in Africa came when I finally arrived at the Bekoro station. Although it was at night, people came streaming from all directions to shake hands, put their hands over their mouths, and tell you that the food must be really good in your village because of all the weight you had gained. Then, as the native Christians lifted their voices in thanksgiving to God for keeping us on the road, for bringing us back to them, and for making us one tribe in the Lord Jesus, a great happiness welled up within me. Yes; I was back in Africa, and I knew that I didn't want to be anywhere else, because I was where the Lord wanted me, and where He had called me to serve Him.

(Editor's Note—Miss Cripe returned to Africa on November 21, resuming her duties at the Bekoro station, after spending a year of furlough in the States. However, at the recent Field Council meeting she was assigned to aid in the medical work at the Bible Institute. Her new address is: Miss Mary Cripe, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.

NEED IN ARGENTINA

Argentina, physically speaking, extends from the Torrid Zone almost to the Antarctic Circle. Temperatures vary accordingly, with a large part being temperate and pleasant. Spiritually speaking, the temperature range is just as great, with so very large a part of the people living in the frigid and indifferent zone. There are 18,000,000 people in all of Argentina, with about one-fourth of them living in the greater Buenos Aires area. We have just TWO missionary families in that area. There are many other gospel testimonies in the Buenos Aires area, but we could place all of our 89 missionaries from all fields in this one metropolitan area and still not occupy all the spiritually needy places.

LIBERTY TO PREACH IN OUR FIELDS

China is said to be almost completely closed to the enterprise of Christian missions. In all SIX of our mission fields there is liberty to preach the Gospel, and in all save one we would say, "The door is wide open." What a challenge to our Brethren people to give and go and pray!

"Service is good when He asks it,
Labor is right in its place,
But there is one thing better,
Looking up into His face."
—*Annie Johnson Flint.*

The BRETHREN MISSIONARY HERALD

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Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
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AKRON, OHIO. The First Brethren Church had an 11.9 percent increase in the morning worship, 14.2 percent in the evening service, and a 7.9 percent increase in Sunday school during 1954 over 1953. On Dec. 19, 340 persons were present for the morning service. There have been seven first-time decisions on three recent Sundays.

PORTLAND, OREG. Vernon Harris, pastor of the Grace Brethren Church, was guest speaker at the Multnomah Chapel on Jan. 9, and at the Seaside Youth for Christ Jan. 15.

SPECIAL. According to C. S. Zimmerman, national statistician, the district statistical reports should have been mailed to the district statisticians Feb. 1. Church secretaries are requested to check on this.

WINONA LAKE, IND. Attending the Grace Bible Conference Jan. 17-20, sponsored by Grace Seminary Alumni Association, were ministers from Indiana, Ohio, Maryland, Iowa, Pennsylvania, Virginia, Michigan, Washington, D. C., and even from Africa. Dr. C. W. Mayes delivered the first series of the annual Bauman Memorial Lectures.

DAYTON, OHIO. Rev. and Mrs. George W. Kinzie celebrated their golden wedding anniversary on Feb. 19. Brother Kinzie has retired from the ministry after many years of active service.

LONG BEACH, CALIF. Mr. and Mrs. George Kashishian, members of the First Brethren Church, celebrated their golden wedding anniversary on Jan. 10.

LEAMERSVILLE, PA. Seven Brethren churches of the Altoona area united here in a rousing "Singspiration" on Dec. 3.

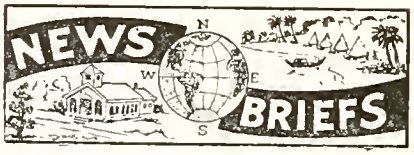
ALTOONA, PA. The Altoona Youth for Christ meeting was held at the First Brethren Church Jan. 15.

ROANOKE, VA. The largest Southeast District youth rally in recent years was held Jan. 7-8 at the Washington Heights Brethren Church, 147 being present.

RITTMAN, OHIO. The average attendance at the First Brethren Church for 1954 was 141 for the morning worship and 94 for the evening service. The church is considering the completion of their new Sunday-school unit. Charles Ashman, Jr., is pastor.

AKRON, OHIO. The Northern Ohio District WMC rally was held at the First Brethren Church on Jan. 24. Mrs. Freda Kliever was the guest speaker.

WOOSTER, OHIO. The First Brethren Church has voted to continue "Your Morning Devotions," a daily radio ministry which has been on the air for many years. Brethren in this area of Ohio are urged to tune in this program each morning over WWST. Kenneth Ashman is pastor.



PHILADELPHIA, PA. The Atlantic District men's meeting was held at the Third Brethren Church on Jan. 29. Rev. Andrew Telford was the guest speaker.

MARTINSBURG, W. VA. The Atlantic Fellowship of Brethren Churches will convene here May 10-14.

TEMPLE CITY, CALIF. A pastoral reception was held in honor of Rev. and Mrs. John Aeby on Jan. 17 at the Temple City Brethren Church.

WHITTIER, CALIF. Dr. L. W. Duff-Forbes, director of the Jewish Evangelical Witness, was the guest speaker at the Community Brethren Church on Jan. 30. Ward Miller, pastor, was attending the board meeting of the Foreign Missionary Society of the Brethren Church at Winona Lake, Ind.

FREMONT, OHIO. The Grace Brethren Church Sunday school showed an average gain in attendance of 20.75 percent during 1954 over 1953. Gordon Bracker is pastor.

DAVENPORT, IOWA. The Grace Brethren Church is meeting for regular services in the Lend-A-Hand Building, located at Main and River Streets. There are three services on Sundays, at 10 and 11 a. m. and 7:30 p. m. True Hunt is pastor.

SEATTLE, WASH. Plans for the new building are nearing completion and construction will be started as soon as possible for the View Ridge Brethren Church. Thomas Hammers is pastor.

FREMONT, OHIO. A new Sunday-school attendance record was set at the Grace Brethren Church on Jan. 9, when 301 were present. Gordon Bracker is pastor. On Jan. 30 Granville Tucker, pastor of the Negro work in this city, was licensed to the Christian ministry.

MINNEAPOLIS, MINN. (E/P). For the first time in 18 years, Minnesota probation and parole officers have included religion as a subject for discussion at one of their meetings. This was done at a probation and parole institute at the University of Minnesota. According to an editorial in the Minneapolis Star, this "represents a significant and subtle change in the thinking of many engaged in probation and parole work. A few years ago religion would have been dismissed as non-objective, unscientific, emotional, and almost wholly valueless as a technique for working on problems of delinquency." The editorial continued: "But times have changed. There is a growing realization that the warmth and understanding of religion can reach many problems that a cold, detached, 'scientific' manner leaves untouched."

BEER-SHEBA, ISRAEL (E/P). This ancient Biblical town is witnessing the erection of a new seven-story flour mill. The huge concrete structure occupies a 15-acre plot and will have a 40-ton capacity. It will grind a good portion of the flour used in Israel.

SPECIAL NOTICE. The Herald editor received bulletins on Jan. 18, 1955, that were dated Oct. 17 to Jan. 9, all in one package. This happens frequently. It is rather difficult to get "news" from bulletins that are two and three months old. If the "news" is not printed, although it is six weeks old, someone is offended. On the other hand, if we print it, and it is two months old, it appears that we are late with the news. Please send in your announced meetings three weeks in advance of the actual date, and we will assist you in your advertising. It is better to publish a meeting before rather than after it is over. For a two-cent postal card you can get a lot of service. Please discern between local and national news. Readers in California are not particularly interested in who sang a solo at a meeting in South Carolina, but they are interested in "news" that affects them or the brotherhood as a whole. You can help us by forwarding news releases well in advance. Thank you.

Let's Go to National Conference!

PORTLAND, OREGON AUGUST 10-17

Go west, Brethren, go west!

Here is an opportunity for many of you to make two dreams come true: first, to attend a Brethren National Fellowship, and second, to come to the great Northwest. Now is the time to prove whether you are just a dreamer or a doer.

Here are some facts which I hope will help you to decide to come.

Location

The conference will be held at the Jennings Lodge Assembly Grounds, which is owned and operated by the Evangelical United Brethren Church. It is beautifully located on the bank of the Willamette River, just 10 miles south of the center of Portland on U. S. 99E. It covers 18 acres and has majestic fir trees, lovely lawns, and undeveloped areas. On these grounds are located the beautiful Gothic-arched Friesen Chapel, seating 250; Luckel Auditorium, seating 2,000; Koehler Educational Building, with four classrooms; the Keller Hall, with picturesque dining room; Hallauer Hall, and other dormitories, cottages, and other facilities.

Recreation

Provision is made for such activities as tennis, shuffleboard, swimming, boating, softball, volleyball, skating and horseshoes.

There are many points of interest to see in the city of Portland. Then everyone should get up to Mount Hood and Timberline Lodge, Multnomah Falls, and drive on at least part of the scenic Columbia River Highway. Portland is just about 80 miles from the rugged and inspiring shores of the Pacific Ocean.

It is hoped that many will be able to allow themselves sufficient additional vacation time to enjoy the mountains, lakes, streams, and excellent camping facilities in both Oregon and Washington.

Lodging

1. *On the grounds.* The better facilities on the grounds have just about all been taken by registrations, which includes the private rooms and cabins. However, for the hardier souls there is an abundance of open dormitory space and tents. The open dorms have a number of beds in large rooms and can be used by the single men or women. In these the single bed is $1.25 per night and the double bed is $1.50.

The 16-x-16 tent built up on a frame platform is $15 and will care for a family of six. Without the platform the same size tent is $10 per week. The 12-x-14 tent for two people is $6 per week.

2. *Off the grounds.* The very finest accommodations are available off the grounds. Let it be clearly understood that there will be *room for everyone* who can come.

In West Lynn, Oreg., three miles from the grounds, a very fine 80-room hotel with river view has opened its doors for us at good special daily rates. They are: single rooms, $1.50; double-bed rooms, $2.50; twin-bed rooms, $3; single-bed rooms with bath, $3 and $4; double-bed rooms with bath, $5 to $7. Cots are available for children with their parents. Other hotels are also nearby.

Within a distance of from one to five miles from the grounds, there are 30 motels with from 5 to 20 units in each. They are in just about every size and price range. I found that from half to two-thirds of them have cooking facilities. Two couples can go together in many of them. They are fine for families. Cabins with two double beds and cooking facilities run from $20 to $65 per week, with $30 to $40 being the average. Other sizes are priced proportionately.

Meals

The assembly grounds has a very good dining hall which is capable of feeding 500 people per hour. The prices for meals there will be: breakfast, 65c; lunch, 80c; dinner, $1.

Trailers

There are some fine trailer parks nearby with complete facilities. Trailers can be parked on the grounds, but there are no facilities for their use. However, they can be parked alongside a friend's cabin for electricity and water.

Registration

For further information on lodging or for registration, just write to Jennings Lodge Assembly Grounds, 18113 SE. Morse St., Portland 22, Oreg. No fee is required for pre-registrations. Reservations must be made to save the rooms at the West Lynn Hotel. They also can be made if desired to assure you of the kind of motel you want nearest the grounds.

Transportation

For those desiring to go by commercial airlines, the rates are as follows: First-class round trip from Chicago to Portland is $239.91 (meals included), Tourist round trip, $175.80 (without meals). Family rate on Monday, Tuesday, or Wednesday is half-fare with one first-class ticket. Contact your local airlines.

For those desiring to go by train, we suggest that the following schedule be studied. By leaving on Monday and going on the family plan, prices would be as follows:

	Pullman	*Coach*
Head of family.....	$126.50	$90.20
Wife accompanying..	82.61	59.02
Children 12-22	82.61	59.02
Children 5-12.....	41.31	29.54
Children under 5....	free	
Berth one way lower	23.10	
Berth one way upper	17.60	

If the railroad company can be guaranteed 48 tickets by coach, or 20 tickets by Pullman, they will reserve an entire car; however, such reservations must be in by MARCH 1. The main requisite on the round-trip ticket is that you go straight to your destination, making all side trips on the return trip, taking as long as six months.

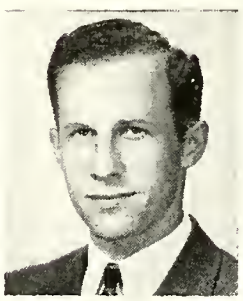
All reservations should be mailed at once to the Brethren Missionary Herald, Box 544, Winona Lake, Ind. If sufficient applications are received, arrangements will be made for the reservation of a car, otherwise announcement will be printed about April 1 indicating if sufficient are interested in the trip. To date 10 have indicated interest in train transportation.

The Northwest has rolled out the carpet for Brethren people everywhere. We hope all of you will come out and walk on it.

THE KINGDOM

By VERNON HARRIS

PASTOR, GRACE BRETHREN CHURCH
PORTLAND, OREG.



ALL YOU HAVE TO DO is to talk to some Jehovah's Witness people to have your interest aroused in the subject of the kingdom. Recently I stood on my front porch for nearly an hour, exposing myself to a cold, talking to two of their ladies. I was also bombarded with calls from others in the church on whom they had called, wanting answers to certain questions. My file and books on the cults got thoroughly passed around. At least some good came out of it—a renewed interest in things future.

Like nearly every other Bible subject, there are many and varied views on the matter. A popular understanding of the kingdom is that it is the next world, or heaven, where men go at death. The Roman Catholic Church holds that it is the visible organized church. The orthodox Jews are looking for the political and social regime which God's Messiah will establish at His coming. Jehovah's Witness teaching informs us that the stage has already been set for the kingdom because of the return of Christ during World War I.

In the realm of Christendom we find that some spiritualize it, making it nothing more than the rule of God in the hearts of men. Others claim that it is a social and economic reformation that the church will be able to set up on this earth by the efforts of men.

However, all of these emerge miserably inadequate as we examine the tremendous amount of Scripture bearing upon the subject. Two aspects of the kingdom of God become immediately evident. The *first* is that *God the Father* always has been and always will be ruler over His dominion, which includes all the created universe (Ps. 10:16; I Chron. 29:11). This is the *eternal kingdom*. All men, nations, and governments are under His rule. He is the one "who worketh all things after the counsel of his own will" (Eph. 1:11).

The *second* major distinction on the subject is the literal kingdom prophesied and promised for this earth over which *God the Son* will rule. This is the *earthly kingdom*, and is commonly spoken of as the millennium, the "kingdom of heaven," and the kingdom-age. The prophets foretold this kingdom as the time when the earth "shall be full of the knowledge of the Lord." Jesus had this in mind when He told us to pray "thy kingdom come." These are not two separate kingdoms, but the latter is part of the former.

The roots and background for the earthly kingdom are found in God's direct governing of His people through such men as Moses, Joshua, the Judges, Samuel, and the first three kings of the Jews. However, the people refused the word and will of God, and Ezekiel graphically describes the departure of the "Shekinah glory" in chapters 8-11.

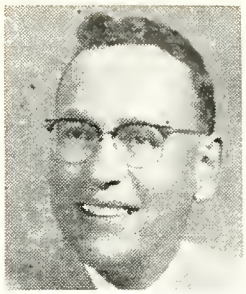
Next we hear John the Baptist announcing, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Christ came as the promised King prepared to offer the promised kingdom. Once again they rejected God's offer, crucified the King, and forfeited the kingdom. Now it will not be realized until Jesus Christ comes in power and great glory to completely fulfill the words of the prophets and the dreams of men.

This will be a literal and complete kingdom. Christ will be the king, the inhabitants of the earth will be its subjects, and this world will be its dominion. This kingdom was the theme of all the Old Testament prophets, so much of the information about it is given in the Old Testament. The New Testament only unfolds and interprets their utterances.

Isaiah and Jeremiah make it clear the ruler will be a "shoot out of the stock of Jesse" and "a righteous branch of David." Jeremiah 33:15-22 reveals that this Branch will revive and continue David's kingdom. This is the God-man Christ Jesus. He will be an absolute monarch. For the first time in the world's history it will have a perfect king and a perfect government. President Eisenhower recently said: "The masses of the people are not stupid; only governments are stupid." History is a sad record of foolish governing, with greed and lust for power causing its troubles. There will be no politics in Christ's rule. The opposition party leader, Satan, will be in the "bottomless pit" trying to get free from his chains. All of the Devil's wicked, sinful cohorts in the heavens and on earth will have been judged and eliminated at Christ's return, and cannot enter the millennial kingdom. Thus righteousness and peace will be the fruit of Christ's rule. Every phase of the lives of men—spiritual, ethical, social, economic, physical, political, and ecclesiastical—will be transformed under His omnipotent leadership.

This "golden age" of the world will last for 1,000 years. At the end of this period all those born during the millennium who have rejected the Gospel and are unsaved will join forces with Satan when he is loosed and will compass "the camp of the saints about, and the beloved city," and fire will come down from heaven and devour them (Rev. 20:9). The "lake of fire and brimstone" will be waiting to receive Satan and the wicked dead of all the ages who have appeared before the Great White Throne to be judged, proving once and for all that the "wages of sin is death" (Rom. 6:23). Then the earthly kingdom will merge into the eternal kingdom and Christ will continue to reign at the Father's right hand.

A MYSTERY (I COR. 15:51-53)



By J. WARD TRESSLER

Pastor, Grace Brethren Church
Altoona, Pa.

The imminent return of Christ to take unto himself believers, both living and dead, is one of the fundamental doctrines of the Holy Scriptures. It is to be found in many of our old hymns; it is set before us as the great hope of the church; it is the incentive to Biblical Christianity (orthodoxy); and is the motive for the missionary and evangelistic activity down through the years. If the value of a doctrine were to be judged by the frequency of its mention (more than 300 times in the New Testament, or once in every 25 verses), then the second coming of our Lord would be the most important doctrine in the Word of God.

I Corinthians 15 is concerned with the resurrection of Christ as a proof of our own bodily resurrection. The climax of this chapter is the argument for the resurrection of the dead and the final conclusion of that argument is the coming of our blessed Lord!

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." The word "mystery" is commonly used in our own day to refer to that which is beyond comprehension or cannot be easily understood. The late Dr. Harry Ironside has said: "A mystery is a secret not known to the generality of the people, but made known to the initiated, and all God's beloved people are looked upon by Him as the initiated ones. The only lodge I have ever joined is 'The Grand Army of the Redeemed.' I was initiated into that by being born again, and then the Holy Spirit conducted me from chair to chair and revealed the mysteries as you have them here in the Word of God."

Scripturally, the word means that which is *concealed* or *hidden* but is made known in due time. The resurrection of the dead and the translation of the believer was concealed and hidden in the Old Testament Scriptures until the revelation of Christ. Obscure types and shadows, or prophecies, were merely stepping-stones to the clear revealed truths made known to the believers during the Church Age (since the Day of Pentecost). The doctrine to which the word "mystery" relates may be in itself clear and simple, but it is hidden in mystery until it is made plain.

This word "mystery," used by the Apostle Paul upon the direction of the Holy Spirit, refers to at least three basic facts now made clear to the New Testament saints.

1. The resurrection of the believer will take place when He returns at the time of the rapture: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15: 22-23). These verses are the proof-text that the body of the believer is to be raised in glory. "It is sown in corruption; it is raised in incorruption . . . it is raised in glory" (I Cor. 15:42-43). As in the case of Christ, the same body that was placed in the garden tomb was brought forth from the dead, so the Scriptures infer not only that the saints shall have bodies, but that these bodies will be an outgrowth or transformation of the very bodies that slept in the dust (Dan. 12:2; I Cor. 15:53-54). As to how God will unite the resurrected body is not mentioned in His Word. However, happy are ye if ye believe these things.

2. The bodies of living believers will be glorified and will be made like the body of our blessed Lord. "For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21). More than once we have heard it said, "There is nothing more certain than death or taxes." The burden of taxes may be continually with us, but the Word of God assures us that *not all* Christians will die. One group of saints will be living when the Lord returns in the rapture, and they will be clothed upon with the glory of immortality without the experience of death. This is vividly illustrated in the translation of Enoch (Gen. 5:24; Heb. 11:5) and of Elijah (II Kings 2:11-18).

3. Finally, the concluding joy that is uncovered here in the Word is a complete Biblical answer to the un-Scriptural theory of what is sometimes called a partial rapture. We are told here that *all Christians —all Christians* shall be changed, and this will be done in the twinkling of an eye—*not part of them, but all of them.* Further Biblical proof is found in I Corinthians 3: 16-17 and Ephesians 2:20, which tell us that the church is a temple. Is it possible that any part of the building in which the Spirit dwells be left behind? II Corinthians 11:2 and Ephesians 5:24, 32 indicate that the church is the bride of Christ. Is it possible that some of the bride be not taken in the rapture? Furthermore, if the church is Christ's body —and we believe it is—surely He will not leave a part of His body behind.

Dr. Thiessen tells us: "That all the living believers will be taken at the rapture is no more improbable than that all who have fallen asleep in Christ will be raised at that time." In enumerating the order of the resurrection, Paul tells us: "Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom of God, even the Father" (I Cor. 15:23-24). Notice that "they that are Christ's" are all grouped together as one unit and are all raised at the same time—thus there is no division to be found among them.

The joy of the *mystery* made plain is that it assures us there will be the blessed reunion in glory of the risen and the glorified followers of Christ (read I Thess. 4:13-18).

By JOHN C. WHITCOMB, JR.

Grace Theological Seminary
Winona Lake, Ind.

THE WORK OF THE HOLY SPIRIT

In the Life of the Believer

THE MOMENT a person passes from spiritual death to spiritual life through saving faith in the Lord Jesus Christ, a number of wonderful things take place in his life. Often he is not even aware of these, because they occur entirely in the realm of spiritual reality, and are known to us only as we examine the dynamics of salvation as revealed in God's written revelation, the Holy Scriptures.

The Bible clearly teaches that *every Christian*, no matter how weak or carnal, young or ignorant, has been *regenerated* by the Holy Spirit, *baptized* by the Holy Spirit, *indwelt* by the Holy Spirit, and *sealed* by the Holy Spirit, as an instantaneous, unmerited, sovereign, irrevokable, gracious act of God, the moment he accepted Christ as his personal Saviour from sin. Perhaps among early Christians there were none quite so weak and carnal (worldly) as those who lived in the notoriously wicked city of Corinth, and yet to *these* Christians God, speaking through the Apostle Paul, applied the name "saints," and revealed some of the deepest truths concerning the indwelling of the Holy Spirit (I Cor. 6:19) and also His gifts to the church (I Cor. 12).

The Holy Spirit and Salvation

If we are to have any clear concept of what happens to a person when he becomes a Christian, we must understand the meaning of certain terms that describe this momentous event. To be *regenerated* means to be "born again" (John 3:3-8; I Pet. 1:23), to be spiritually "resurrected" (Rom. 6:13; Eph. 2:5), to be "created" anew (Eph. 2:10; II Cor. 5:17), and thus to have eternal life (John 5:24; I John 5:11-13). To be *baptized* by the Holy Spirit means to be united and organically joined to the mystical body of Christ, being forevermore perfectly identified with Christ in His death, burial, resurrection, and glory (Rom. 6:3-4; Col. 2:10-12, 19). To be *indwelt* by the Holy Spirit means that my body has become the actual dwelling place of the Holy Spirit, making me, in a wonderful way, His temple (I Cor. 3:16; 6:19). To be *sealed* by the Holy Spirit means to be set apart by God as His own possession (Eph. 1:3; 4:30; I Cor. 1:22), and involves the idea of security, safety, ownership, and authority.

In his very valuable volume, "The Holy Spirit: A Comprehensive Study of the Person and Work of the Holy Spirit," Dr. John F. Walvoord, president of Dallas Theological Seminary, analyzes the work of the Holy Spirit in salvation in the fourfold aspect presented above. None of these acts of God in behalf of the believer can be felt or experienced in themselves, but the experience of joy and inward peace follows as the new-born Christian begins to realize that "old things are passed away; behold, all things are become new" (II Cor. 5:17).

A rather faint illustration of this might be the cancer patient who awakens from a general anesthesia to discover that the source of his troubles, the cancer, is gone, but he had no experience whatever of the surgeon's operation that brought about this new condition in his body. Having faith in the surgeon's skill and wisdom, he came willingly to him, and submitted his body to the operation. But the surgeon did the work, and that without the conscious help or ingenuity of the patient. Salvation is a supernatural act of God which accompanies our faith in the saving work of Jesus Christ upon the cross, and is not a process by which we somehow change our ways and thus become acceptable to Him.

The Holy Spirit and Christian Living

Turning our attention now from the work of the Holy Spirit in the *salvation* of the believer, we must now consider briefly the work of the Holy Spirit in the *life* of the believer. Two definite types of experience for the believer in his relationship to the Holy Spirit are presented clearly in the Bible. One concerns *spiritual gifts*, and the other is *the filling of the Holy Spirit*. But whereas every believer at the moment of salvation is regenerated, baptized, indwelt, and sealed by the Holy Spirit, the same is not true for spiritual gifts and Spirit-filling. Spiritual gifts, according to I Corinthians 12-14, Romans 12:3-8, and Ephesians 4:4-16, are given by God to every believer, but they differ in nature and extent. While one Christian may have the gift of teaching, others may have the gifts of ministering, administration, evangelism, faith, giving, or exhortation, and that in different degrees as the sovereign and gracious Saviour may please. The purpose of such gifts is fully described in Ephesians 4:12-15.

One of the questions that is often raised concerning spiritual gifts is whether or not the special gifts of the apostolic age (A. D. 30-90), such as prophecy, miracles, healing, and tongues, are still to be sought and expected among Christians today. The Book of Acts and the Epistles to the Corinthians show us clearly that such special gifts were granted by God to early Christians, but it is also clear that these gifts served a special purpose in that age which is no longer needful. Before the New Testament was completed (c. A. D. 90), prophets were needed to proclaim God's authoritative Word to the people, and miracles were needed to substantiate the message of true apostles and prophets as opposed to false ones. But the same passage of I Corinthians that describes those unusual gifts also contains the prediction that they would cease (I Cor. 13:8-10). The fact that no genuine case of such miraculous gifts has been witnessed since the first century confirms the conclusion that

(Continued on Page 95)

Are You Really Happy?

By FLOYD BOCK
Layman of Osceola, Ind.

Are you really happy? You can be if you know for sure, every minute of every day, that you are going to heaven. The Bible teaches in John 14:3 that heaven is a real place. The Bible teaches that the only way to God is through Jesus Christ, God's Son (I Tim. 2:5). The Bible teaches that eternal life is a gift given to us through Jesus Christ (Rom. 6:23). The Bible teaches that we cannot earn salvation by the things we do, but that we are saved by grace plus nothing, which is simply God's favor which we do not deserve. We are not saved by trying to keep the Ten Commandments, because living under them is a curse, according to Galatians 3:10-13.

Only once in the Bible is the question asked, "What must I do to be saved?" The answer is plain. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30-31). The Bible assures us that God loved us so much that He permitted Jesus to die on the cross in our place, so that we could live eternally, if we believed on Him. Jesus teaches in John 3:3-6 that we must be born again spiritually if we desire to go to heaven. We are born in our earthly families by physical birth, and Jesus declared that we must be born into God's spiritual family. When we receive Christ as our personal Saviour we become the sons of God according to John 1:11-13. The spiritual birth is not a slow process of development, as many believe, but rather it is an instantaneous act.

The new birth is like the physical birth in almost every respect. Just as one cannot remove himself from the earthly family, so we are "born for keeps" into the family of God.

Many people put their trust in things other than the person of Christ Jesus, and the fact is, they have never been born again. Many church members have been baptized who have never repented of their sins, and as a result do not know what it means to be saved.

When we are born again by the Holy Spirit of God, we are sealed until the day of redemption (Eph. 1:12-14). God is surely not an "Indian giver." When He gives eternal life, it simply means that it is ours for eternity (John 10:28-29). What a blessed truth to know that we are held in Christ's hand from beneath and the Father's hand is over us, Held by such hands, we can truly know that we are saved. Thank God we don't have to hold ourselves in God's family (I John 5:13). If you know these truths as your very own, you can be happy in Christ. Are you really happy?

THE WORK OF THE HOLY SPIRIT

(Continued From Page 94)

they were temporary and for a special purpose only.

Perhaps the most vital concern of the Christian today should be the matter of *the filling of the Holy Spirit.* He cannot control the number or type of spiritual gifts he may possess, but he can and must obey the command of the Scriptures to be filled with the Holy Spirit (Eph. 5:18). This means simply that the believer should allow no sin of thought or practice to hinder the full control of God's Holy Spirit in his life. As the Bible puts it, we must neither "quench" the Spirit (I Thess. 5:19), nor "grieve" the Spirit (Eph. 4:30), but rather "walk by the Spirit" (Gal. 5:16). While being fully aware of the fact that in this life we are never sinless (I John 1:8, 10), we must also remember that willful continuation in sinful ways makes it impossible for God and the Holy Spirit to use us for the greater blessing of ourselves and others. Furthermore, such sins will be dealt with at the judgment seat of Christ (I Cor. 3:12-15; Rom. 14:10).

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"LO, CHILDREN ARE AN HERITAGE OF THE LORD:" Psalm 127:3a



FOREIGN MISSIONS—

1. Pray that during our *four* months, February, March, April, and May, we will present an abundant and sufficient foreign-mission offering.

2. Pray for our foreign-mission rallies, beginning in southern California on February 4, and continuing thereafter in all 11 of our districts (see schedule on page —).

3. Pray for the two Brethren day schools being opened, the one at Macapa and the other at Icoraci, Brazil, and pray for the Christian Brazilian teachers.

4. Pray for the regular schedule of services now begun in our newly acquired meeting place in Lyon, France. Pray for many decisions for Christ.

5. Pray for the early completion of our building projects at Bangui, Africa, and for the 1,000 or more now attending, that a suitable permanent meeting place may be arranged.

6. Pray for Bro. Walter Haag and some Mexican Bible Institute students as they spend February in Baja California in an evangelistic tour, and for Bro. Roy Howard as he spends the same month in the same type of work on the Sonora Coast in Mexico.

7. Pray for Brother and Sister Tresise as they return to Hawaii, and that upon their return suitable employment may be had. They returned to the States because of the illness and death of Bro. Tresise's mother.

8. Pray for our Argentine pastors as they carry the heavy pastoral responsibilities in our congregations there, and for our missionaries as they seek to assist in stabilizing groups of believers, some in the larger cities.

HOME MISSIONS—

1. Praise God for providing finances to complete the Jenners Brethren Church, and pray that the building will be finished soon.

2. Pray for a number of visitors attending the Cedar Rapids church, that they might be led to Christ and then to join in the work.

3. Pray for wisdom in the matter of relocating the Cheyenne, Wyo., church, and also for the sale of the present location.

4. Pray for the consummation of the purchase of the property in Elyria, Ohio, and for plans to build a new church.

5. Pray for the Home Mission Workshop to be held in Chico, Calif., on Feb. 22, 23, 24.

GRACE SEMINARY—

1. Praise the Lord for the offering of more than $6,000 which was given during December through the monthly plan, and pray that the Lord will lay participation in this plan upon the hearts of more Brethren people.

2. Praise the Lord for the new students who have entered school the second semester, and pray that they may become adjusted to the work of the school.

3. Pray for the seniors in both seminary and college that they may complete their work successfully and that they may be guided as to their future plans.

4. Pray for the health of Dr. McClain that he may be able to complete his ministry of writing.

5. Pray for Christian high-school students all over America, that the Lord may direct many of them to Grace College.

EVANGELISTIC CRUSADE—

1. Pray for Crusade Team One in the meeting in Fillmore, Calif., Feb. 6-20.

2. Pray for Crusade Team Two in the meeting in Roanoke, Va., Feb. 1-13.

3. Pray for a generous offering for the Crusade on Evangelism Sunday, Feb. 27, that we may launch out on the full program into which the Lord is leading the Board of Evangelism.

4. Praise the Lord for the backing of the National Fellowship of Brethren Laymen.

5. Praise the Lord for a good number of decisions already in 1955 meetings.

WMC (by California District)—

1. Pray that our people will get the vision of the fields ready for harvest.

2. Pray for the largest foreign-missionary offering we have ever had.

3. Pray for our Sisterhood patronesses and girls.

SMM (by Northern Ohio District)—

1. Continue to pray for our national, district, and local officers that they might be a real blessing to SMM.

2. Pray for each SMM girl that she might be a real testimony for her Lord, and that through her other girls may find Christ.

3. Pray for Gail Jones and our national project—the Bassai dispensary and microscope which is badly needed.

4. Pray for the Northern Ohio District rally in April. This will be the time for election of officers. The speaker will be Freda Kliever, who is on furlough from Africa.

BYF—

1. Thank the Lord for the generous response to the BYF home-mission project, supplying teachers for DVBS in mission points.

2. Thank the Lord for the renewed interest being manifest among our districts in respect to youth endeavors.

3. Thank the Lord for the large number of Brethren young people in preparation for full-time service, at colleges, Bible schools, universities, and seminaries.

4. Praise the Lord for the large number of fine Brethren young people who faithfully serve in the home churches.

5. Pray that our young people shall be more separated from the world, more consecrated to the Lord.

MISSIONARY HERALD—

1. Pray for the leading of the Lord as the many details are encountered in the preparation of the plans for the new denominational office building, to be built by the Brethren Missionary Herald.

2. Pray for the editor as he travels among the churches on the Pacific coast Feb. 20-Mar. 13.

The BRETHREN MISSIONARY HERALD

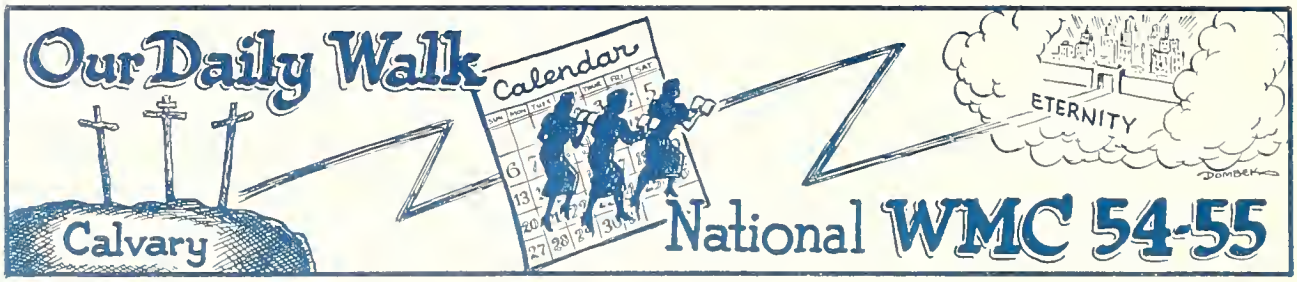
WMC NUMBER

FEBRUARY 12, 1955



FIRST BRETHREN CHURCH OF FORT WAYNE, IND., GREETS NEW PASTOR

Pictures: Upper right, Rev. Mark Malles makes his first appearance before church as pastor; upper and lower left, pastor is greeted by congregation; lower right, Rev. Malles greeted by Miss Bobbette Osborn, member of church and secretary to the editor of the Missionary Herald; center, parsonage recently purchased by church. See page 112.



WATCHFULNESS

By HAZEL LANDRUM

Watch ye, stand fast in the faith, quit ye like men, be strong" (I Cor. 16:13).

In Matthew we read the parable of the ten virgins. All of them were watching for the bridegroom. Five were ready and waiting with their lamps filled and trimmed, while the other five were sleeping and neglectful. If we are to he effective Christians, we must be wide awake and watchful in all things. In this article we will consider three aspects of watchfulness—watchfulness in step, supplication, and service. Watchfulness is something that we practice every day in practically all our activity. As we drive a car there must be alertness all the time to avoid trouble. We watch the clock to keep our schedule so that we will always be on time. We watch our little ones to keep them out of danger.

Watchfulness in Step

In Ephesians 5:15 Paul says, "Watch your step," in these words: "See then that ye walk circumspectly, not as fools [unwise] but as wise." If we are to walk accurately or exactly as the word signifies, it will take much watchfulness. Circumspect walking requires true wisdom. Any other kind would be foolish on our part. If we are to walk in the right way, we must frequently consult our guide and the directions we have in the Bible, God's Word. We are not to walk as fools, who may walk in many directions and who do not understand what they are to do, or the preciousness of their souls. They through their own neglect and need of care fall into sin and destroy themselves. So let us walk as wise persons taught of God and endued with wisdom from above.

Watchfulness in Supplication

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

Our best defense against spiritual enemies is prayer. We are to ask God's help and assistance when needed—praying always. "Pray without ceasing" (II Thess. 5:17). Not as though we are to do nothing else but pray, for there are other services that must be done. We can pray at all times for others and ourselves, having an attitude of prayer always, remembering to pray for the lost that they might be saved, and for missionaries that they may be given wisdom and souls. None are in so good condition but that they need our prayers and ought to have them. As we pray, our praise and thanksgiving should be spontaneous for God's grace and goodness to us. Careful watching will keep our hearts always ready for prayer, be it praise, guidance, or thanksgiving. When God says, "Seek my face," this we can do and should want to do faithfully. No matter what may happen in our outward circumstances we can still pray. "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:38). Let us watch that we fail not in all aspects of our prayer life. Guard your time spent with the Lord as a precious jewel.

Watchfulness in Service

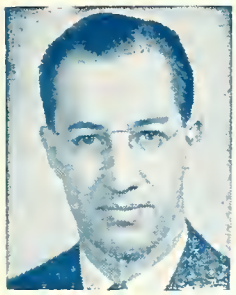
History tells us that during the Revolutionary War the minute-men took their guns along to the fields, so they would be ready to serve their country on a minute's notice. Although working, they were watching. Even though we are working, we can be watching and ready for service. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Our part is to present ourselves to the Lord, and He will show us where we are to serve. No matter how large or small a service is, it is to be done faithfully. God has a place for each of us and no one can fill another's place. He has given each person different talents. Some people have more talents than others, but He expects each person to use his talent or talents to the best of his ability. Christ very effectively pictured this in the parable where He taught that from those who are given much, much is required. From those who are given a smaller amount, less is expected. The thing that counts most with the Lord is being faithful and doing our best. All of our service must be for God's glory. How wonderful it is that we serve a true and living God. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God" (1 Thess. 1:9). Wherever we go we should be looking for opportunities to serve the Lord. We can serve Him in many ways; we don"t have to go to Africa or some far-off island of the sea. We can wake up each morning with the realization that here, wher-

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 7

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Who's Who for February

REV. KENNETH ASHMAN



For the third and final month we are studying Grace Seminary. This month we look at it from the standpoint of a trustee of the school.

Our writer is Rev. Kenneth Ashman, son of Dr. Charles Ashman and husband of our own beloved national WMC president. He was born on April 25, 1913, at Pleasant Hill, Ohio, the son of Charles and Flora Ashman. His father is now pastor of the Fremont Avenue Brethren Church, South Pasadena, Calif.; his mother is in glory.

Brother Ashman received his early education in Johnstown, Pa., while his father was a pastor there. He graduated from Ashland College and was a member of the first graduating class of Grace Seminary when it was located at Akron, Ohio.

Brother Ashman has held several Brethren pastorates at Mundy's Corner, Pa.; Meyersdale and Summit Mills, Pa.; and at Wooster, Ohio. In addition to being in his tenth year at Wooster and carrying on a daily radio program, he holds several important national offices in the Brethren Church; namely, president, Youth Council; secretary, Foreign Missionary Society; board member, Grace College and Seminary; moderator of the Northern Ohio District.

Brother Ashman met his wife, our Harriet, in college. They were married in 1939 and have two daughters.

With such a background, Brother Ashman can speak authoritatively to us on the subject of Grace College and Seminary.

REV. DONALD OGDEN



Our Bible study for February comes to us from Rev. Donald Ogden, professor of music at Grace College and Seminary.

Prof. Ogden was born Sept. 20, 1926, in Whittier, Calif., the second son of Dr. and Mrs. W. A. Ogden. His father is now pastor of the First Brethren Church of Johnstown, Pa., and also president of the board of trustees of Grace College and Seminary. His mother, Frances, is a former national WMC president.

Prof. Ogden received his early education in California and took his college work at Bob Jones University in Tennessee. After graduating from Bob Jones in 1948 with an A. B. degree in sacred music he spent two additional years there teaching on a graduate fellowship while earning his M. A. degree. Upon receiving it he entered Grace Seminary to take his theological studies and at the same time became an instructor in music, a position he held throughout his entire seminary course.

Upon graduation from seminary in 1954 he became the first full-time instructor in the music department of the college and is actively engaged in building a creditable music department and integrating it into the expanding college program.

In addition to his responsibilities in the college, Prof. Ogden is assistant to Dr. Herman Koontz, pastor of the Winona Lake Brethren Church, serving as music and youth director. He is married to a college sweetheart, Wanita Reeves, and they have two children, Kathleen and Ronald.

ever we are, is a field of service, and we can look for work to do.

A NEW START

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—*Unknown.*

MISSIONARY BIRTHDAYS FOR APRIL

Africa—

Miss Edith Geske.....April 6
Bozoum via Bangui, French Equatorial Africa.

Mrs. Robert Williams.....April 15
Batangafo via Bangui, French Equatorial Africa.

Argentina—

Rev. Solon W. Hoyt.....April 2
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, South America.

Peter Philip Marshall.....April 23, 1953
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, South America.

Robert Luis Dowdy.....April 26, 1948
Jorge Ross 631, La Carlota, F.C.N.G.B.M., Argentina, South America.

Rev. Donald E. Bishop.....April 29
Maipu 1148, Rio Cuarto, F.C.N.G.B.M., Argentina, South America.

Brazil—

John Robert Zielasko.....April 10, 1948
Caixa Postal 861, Belem, Para, Brazil.

Mexico—

Mrs. Sibley Edmiston.....April 14
219 N. Meadow, Laredo, Tex., U. S. A.

WMC MISSIONARIES FOR 1955

One of the WMC projects in recent years which has been enthusiastically adopted by all of our councils and which promises to grow and expand from year to year is the Birthday Offering, which is being used to pay the salary allowance of our own WMC missionary or missionaries on Brethren mission fields. It was decided at National Conference in 1953 that the missionaries supported by our WMC Birthday Offering would be chosen at each National Conference for the ensuing year.

Our first WMC missionary, chosen at conference in 1953 for the year 1954, was Mrs. Loree Sickel, pioneer missionary to Argentina and widow of the Argentine field superintendent, Dr. Clarence Sickel. We are certain that any investment, financially or in prayer, which we have made in this missionary has borne and will continue to bear fruit for eternity.

At the National Conference in 1954, when the time came for choosing our missionary for 1955, we found that the response had been so enthusiastic that we had enough money to adopt TWO missionaries. Since we invested in Argentina last year and had chosen Brazil for our regular foreign-missions project this year, we turned to Africa to choose our WMC missionaries of the year 1955. In consultation with the foreign-mission office, we chose the two ladies with the longest term of service who were not partially or wholly supported by some other group. We present them to you in this issue. As you give your birthday offering to keep them and others on the field do not forget that an even greater need is our daily upholding of them in prayer. Make them a daily part of your prayer list and remember them also in united prayer on the 15th of each month. Read carefully Miss Emmert's article in this issue.

MISS ESTELLA MYERS



Miss Estella Myers is the only living member of the original Brethren party who sailed for Africa on January 8, 1918, during World War I. She has pioneered in central Africa long and well.

Estella is a native of the State of Iowa and a member of the Brethren church at North English, Iowa. She was brought up in the Brethren Church, her father being an elder of the church.

When Estella volunteered for the Africa mission field to pioneer with the Gribbles, she was already a graduate nurse, having taken her nurses training in Des Moines, Iowa. Her medical training gave her many open doors in the early and difficult days in darkest Africa. A fuller account of those early events may be gotten from Dr. Gribble's "Undaunted Hope."

Estella is a consecrated, self-sacrificing missionary, and in spite of having spent 37 years in service, with only four furloughs to the United States and one to South Africa, she can still "work circles" around many of her younger colleagues. Your editor knows whereof she speaks, having lived and worked with Estella for a number of years at Bassai.

Estella is a tireless missionary whether her activity consists of treating sick Africans, nursing a fellow missionary back to health, preaching the Gospel, itinerating from village to village, teaching men, women, boys, and girls to read the Word of God, translating the Word into the language of the people, or championing the cause of some downtrodden Christian woman or girl.

Probably Miss Myers' greatest triumph has been the translation of the New Testament into the Karre language at Bassai. Many years of heartache, study, and hard work were necessary before that printed Testament reached the hands of the Karre Christians. Only those who worked with her realize how tremendous was that task. When it had been completed, she said to me: "Now I feel I can say as did Simeon when he saw the

(Continued on Page 101)

MRS. WILHELMINA KENNEDY



Mrs. Wilhelmina Kennedy ("Minnie" to her friends) is the other WMC missionary for 1955.

Minnie is also a veteran in missionary service, having just completed 30 years. She and her husband, Lester, members of the First Brethren Church of Philadelphia, Pa., first sailed for Africa via Belgium on January 17, 1925, as bride and groom of a few months.

That first term of service was a very full one. They not only served at Bassai but later in their term at the newly founded station at Bellevue in the Gbea tribe. It was also during that first four-year term that both of their sons, Lester, Jr., and Paul, were born.

During the Kennedys' first furlough they felt definitely led to leave their children in the homeland and not take them back to the pioneer hardships in Africa. They were fortunate in that Minnie has a sister, Miss Louise Schwab, who felt it was the Lord's will for her to devote her life to making a home for the children. However, even under such a good arrangement what heartbreak those young parents must have endured as they left their children, mere babes, for the Lord's sake.

In this first great test Minnie proved herself to be true "missionary material." But she was to be tested still more, for within a few months after returning to Africa, Mr. Kennedy became seriously ill and, after weeks of intense suffering, went to be with the Lord. He was laid to rest on Bassai hill, not far from Mr. Gribble, who had already gone home.

What was this young widow to do? Return to her children or carry on where her husband had given his all? Now the reason for leaving the children at home became plain. How could she have gotten through those trying months if she had had them with her? As she wrestled with her problem she decided to stay on the field. Her children were in loving hands and she had been called to Africa. And so, for 23 years Minnie has continued to serve in Africa.

Minnie also is very capable and versatile. Though not

a graduate nurse, she had some training and has been an effective medical worker through the years. She is also an excellent teacher, an accomplished linguist, and an enthusiastic translator of the Scriptures. She has served on several of our stations. Bassai, Yaloke, Bellevue, and Bekoro have all been home to her and have all been blessed by her ministry. She speaks all these languages fluently.

For the past nine years she has been living at the Bekoro station among the Kabba tribe. Like Estella Myers, she also has a great burden to give the Word of God to the people in their own tongue. When she went to Bekoro she found a wide-open door, as no one else had begun translations in Kabba. That, then, has become her greatest task and she has already given the people part of the New Testament in Kabba.

Minnie has lived to see her older son, Lester, return to the land of his birth, for he and his family are now serving the Lord on the same field to which his parents have given their all.

THE FIFTEENTH

By MARY EMMERT, National Prayer Chairman

Even the unconverted around our mission stations in Africa know what *le quinze* means. They may not know much French, but they know that *le quinze* means the 15th of the month, when the Christians gather to pray. They are impressed because these meetings continue on and off throughout the whole day and are well attended.

What has the 15th of the month come to mean to you? Have you entered into the fellowship of this entire brotherhood prayer meeting? Have you felt the kinship there is in uniting as a *whole* church to pray for our missions on that day? Let us make the day one of serious intercession really dedicated to the work of the Lord. May there not be one church left anywhere in our fellowship that fails to enter wholeheartedly into this day of prayer when we unitedly look to the Lord to bless our work at home and on the mission fields. *We need a greater vision of what God can do through united intercession.*

You may say that you pray for the missionaries each Wednesday or Thursday evening at the weekly prayer meeting. Yes; but there are so many local needs to be remembered that you probably end your prayer by saying, "God bless all our missionaries," and let it rest at that. Do you really think that qualifies as genuine intercession?

Rather, let us get out our missionary prayer calendars, our Prayer Pointers in the Herald, and the home-mission requests that are mailed to our pastors, and let us really pray through them.

Someone objected to these latter by saying that our own needs were much the same and just as great as those of the home-mission churches. Just how selfish and nearsighted can we get? It is true that we have the same problems to some extent, but there is definitely a blessing in praying one for another, and this is one of God's ways of permitting us to help in the work of building new churches.

Perhaps someone else says: "But I can accomplish more at home in private intercession." But *do* you? Those that are most faithful in this respect usually are the most eager for the group prayer meetings also. The prayer band is to encourage faithfulness in private intercession, and the 15th of the month special prayer day is to bring these intercessors into the open where they can labor together in behalf of those whom they have helped to send to the harvest fields. "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24-25). If we need any further proof that there is value in meeting together for prayer, we have only to consider how the disciples banded together in the upper room and at the home of John Mark's mother. Certainly both private and public prayer are necessary for a well-balanced prayer life.

Some good suggestions have been received from various prayer chairmen, which I trust will be of practical value to you.

In several of our city churches, to help solve the problems of transportation and baby-sitting, they hold cottage prayer meeting simultaneously in different sections of the city on the 15th.

In another church, where most of the ladies work, each one has taken a different hour of the day on the 15th for prayer, so that there is continuous prayer from 8 a. m. to 8 p. m. Then they meet in a group on the Wednesday evening before the 15th, as a prayer band, using the special requests in the Herald and elsewhere.

Where there is a large group of intercessors, some have found it a good plan to divide the group into three or four parts and send them to different rooms so that all have an opportunity to pray.

One church I know meets for an all-day meeting of the WMC every month. The forenoon is spent in prayer, a sack lunch is enjoyed at noon, and the regular meeting is held in the afternoon. Another one does likewise, only the all-day meeting is always on the 15th, and part of the day is spent in rolling bandages to help in the SMM project.

The Prayer Pointers and other long lists of requests

MISS ESTELLA MYERS

(Continued From Page 100)

baby Jesus, 'Lord, now lettest thou thy servant depart in peace.' The work I lived for is finally completed."

But that was eight years ago! The Karre New Testament, over which she had labored so long, was not to be her last work. Having given the Karre the Word in their own language and having taught them to read it, her pioneer spirit drove her on to other tribes, and before long she had gone to help establish another station at Nzoro There she has been once again engaged in giving to the Panna people the Word of God in their own language. Together with her nephew, Donald Miller, and his family, she continues to serve the Lord faithfully and lovingly. In Estella Myers our WMC has a missionary who has few equals anywhere for devotion and service.

could be cut into sections to be distributed and prayed for aloud. Then the slips could be taken home by those holding them and remembered in prayer throughout the month. Some people follow similar methods in their own devotions. They divide the list of missionaries into seven groups and pray for one group each day, mentioning each individual missionary and their needs.

Different phases of our work may be specially remembered on different days also, such as foreign missionaries, native Christians, home missions, seminary, Herald, youth and Sunday-school work, and local church. Those wishing a more personal touch with missionaries may ask the foreign-mission office to put their names on the mailing list for the general letters sent out by the missionaries through that office. These letters should be passed around to those who are interested, however, instead of being discarded after one hasty reading.

The Lord can use each of His children in full-time intercession. No one of us can complain that we do not have at least one talent. But let us beware lest we have wrapped it in a napkin and buried it like the man in the parable.

It is my sincere hope that every one of our churches in the homeland and on the mission fields may meet around the mercy seat on the 15th of the month for real thorough intercession for the missionary work which the Lord has entrusted into our hands to do. God grant also that we may each be faithful in our prayer closets in the work of intercession. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

THE WMC SCHOOL BUILDING IN NAVAHOLAND

Two years ago we ladies of the WMC took a two-year home-mission project. During these two years we set ourselves a goal of $5,000 for the building of a schoolbuilding for the "neglected Navahos" on our Brethren mission station. Our two quarters allotted to this offering have passed and you are probably just as anxious as your editor was to know whether or not we had gone "over the top." We are proud of the following figures.

The home-mission office reports that our total offering for the school last year amounted to $2,726.51, and a recent letter from Mrs. McCall, our financial secretary, reports that this year's offering to date amounts to $2,883.40. If my figures are correct, that means our "$5,000 goal" has already reached $5,609.91. Praise the Lord! The office reports also that the building will cost nearer $6,000 than $5,000 when completed, but the Lord is helping us meet that additional expense. If any councils have not yet sent in their home-mission offering, please do so at once.

We are happy to share with you the following letters from the Navaho station:

"Dear Mrs. Ashman and ladies of the WMC:

"Greetings in the Lord's name from the Navaho mission. I am sending some enlargements of the school building. It is 75 feet long and 25 feet wide with a "T" forming wing at the middle of the back of the building which extends out 22 feet and is 25 feet wide also. The building will house the following spaced rooms: two classrooms, each 25 feet square; a vestibule 10 by 25 feet, which has the main entrance and admits entrance to any room in the building. Two small rooms occupy part of this vestibule space, one a toilet room for the teachers, the other a closet for the storage of school materials. The remainder of the building is one large room, 25 by 35 feet. This room is to be the recreation-meeting hall. It will be used for the wintertime recreation of the children, and also will become the meeting hall for our chapel and church services, school parties, etc. I have a recent letter from the schools of Las Cruces, N. Mex., and they have on hand enough old school desks to equip our classrooms, which we can have free as soon as we can get to the south of the state with our truck and pick them up.

"The progress is slow on these projects, but we are living and working in a situation that doesn't permit things to progress at "city" speed. One of the "miracles" to us is to see the completed building sitting there, having been erected in 10 days from the foundation. [Note: The Brethren Construction Company went out and erected the shell of the building.—Ed.] We will not plan to use the schoolrooms until next school year, since we are not equipped nor staffed to take any additional students now. The gas line is up to the building now so that it can be used the rest of the winter for snowbound recreation as the need arises.

"We wish again, as a group here at the misison, to express our joy and thanks for the new building that you women of the WMC all over the nation have made possible. Somehow the Navaho mission is very much a WMC project: three of the staff of four are WMCers; the new schoolbuilding is totally a WMC gift; and much of the other equipment such as quilts, clothing, medicines, dishes, and teaching materials are gifts from groups and individuals of the WMC across the country. We wish that many of you might sometime in the future have the opportunity to stop and see your gifts in action and use. We will have further reports of the progress and use of the building which you ladies have made possible here in Navaholand.

"In His name,

"(Signed) Evan Adams

"(For the staff, Joan Adams, Mary Baer, Angie Garber)"

"Dear WMC ladies:

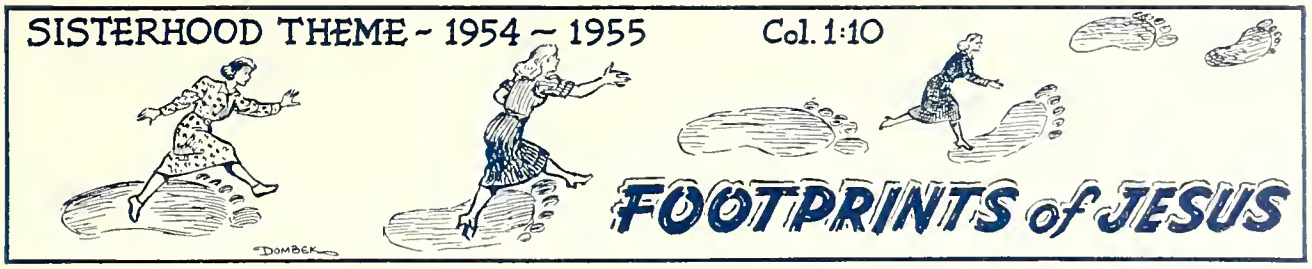
"We would like to thank each of you for your part in giving the Navaho people an abundant Christmas. The children were given large sacks of gifts before they went home for their vacation and then the hogans were visited and gifts distributed there.

"We especially appreciated the generous checks and gifts of money you sent. There are so many needed things we can get to make life happier for our children.

"The mission workers greatly appreciated your expressions of love to them. We were all well supplied with practical gifts. Thank you every one and may our Lord reward you for your sacrifices which make it possible to carry on this needy work.

"In Him,

"Angie Garber."



BILLBOARDS

(COL. 3:17)

By Ava Schnittjer

Scene I. The kitchen at Jane's house. Mary knocks at the door.

JANE (washing dishes and humming a chorus): Come on in. I'm in the kitchen, Mary.

MARY (coming in): Hi, Jane. Oh—dishes. Are you about through? I hoped we'd have time to stop at the drugstore.

JANE: I won't be much longer. Just as soon as I finish these pans. Mm—something sticks to this one.

MARY: Couldn't you leave it? Maybe your mother would finish them. I hate to do dishes, don't you? It makes your hands look like a wrinkled prune.

JANE: That's the way I felt about it, too, until I heard the secret.

MARY: Secret? What secret is that?

JANE (looking round): Sh—I'll tell you if you'll promise to prove it before you tell anyone else.

MARY: I don't get it.

JANE: Well, you wouldn't want to tell a lie. So I don't want you to tell it to anyone until you prove it's true—like gossip, you know. Promise?

MARY: O. K. But hurry and tell me. I'm dying of curiosity.

Jane whispers to Mary.

MARY (with some doubt): You aren't just putting on? Do you mean, Jane, that you really like to do those dishes?

JANE: Honest. I wouldn't think of letting anyone finish this hard pan for me.

MARY: That amazes me. I've put on an apron and tried to look nice in the kitchen—to impress someone—but to really like to do dishes——

JANE: Remember your promise now, Mary. There, I'm finished. And here come the rest of the gang. Let's go.

Scene II. Mary is at her desk in her room working algebra. She's humming under her breath as she works. Her mother calls.

MOTHER: Mary, Louise is here to see you.

MARY: Tell her to come up please, Mother.

LOUISE: Hi, Mary.

MARY: Hi, Louise. Just getting through work?

LOUISE: Yes. What a job! (Looking at Mary's book) Oh—algebra. (dramatically) "How do I loathe thee? Let me count the ways!"

MARY: Louise, I think I might write a book, "Algebra Can Be Fun, or, You, Too, Can Enjoy Algebra."

LOUISE: Not me. We're mortal enemies. Come on, Mary. Let's go have a coke.

MARY: I'd really like to finish this algebra lesson first. This one problem has me puzzled. If X plus 3 is equal to——

LOUISE: You sound as if you're really interested in that.

MARY: To tell you the truth, I am.

LOUISE: What gives? I thought you didn't like any of your subjects except music.

MARY: That was before I learned the secret.

LOUISE: I can't imagine any secret making me like to work algebra or wait on tables.

MARY: It worked for Jane, and it worked for me.

LOUISE: Well, what is it? Don't keep me in suspense.

MARY: You have to promise something first.

LOUISE: O. K. I won't tell anybody.

MARY (smiling): That's not exactly what you have to promise. Promise to prove it yourself before you tell it.

LOUISE (impatiently): O. K. I promise. Now, what is it?

Mary whispers to her, and Louise's expression changes as she listens.

LOUISE: Did that really make you feel different about algebra?

MARY: Yes; about algebra, about dusting the rounds of the chairs, about doing the ironing, about studying my Sunday-school lesson. It really changed everything.

LOUISE: I believe you. You really seem different—like when the sun comes out from under a cloud. But I don't know if I could——

MARY: You promised, Louise. Here's some paper. Let's both finish our algebra and then we'll go down

PROGRAM GUIDE FOR MARCH

THEME SONG—Sing "Footprints of Jesus" and repeat the year's verse, Colossians 1:10.

TALENT—Have a special number by one or more of the girls in your local group if possible.

LIFE'S ROADMAP—Read the Scripture, I Corinthians 10:12-13, 23-31.

PRAYER CIRCLE—"Prayer Changes Things." Believe it?

HELP FOR OUR CHRISTIAN WALK—Seniors study "Billboards," and middlers study the article by Mrs. Dixon, "After His Image—Compassion."

CHORUS TIME—"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Ps. 147:1). Sing favorites of the girls pertaining to walk.

LEARNING THE PAST—Brethren Church History VII. If you miss one go back and review. This is a very helpful study. Close by singing one stanza of "Footprints of Jesus" and saying the SMM benediction.

SMM BUSINESS MEETING.

to the kitchen and get a coke. Jane and Ellen are coming over about 8. (They start working.)

Scene III. Mary, Louise, Jane, and Ellen are sitting around the kitchen table with cold drinks. The girls' heads are bowed and we hear just the end of a prayer.

JANE: . . . we ask in Jesus' name with thanksgiving. Amen.

LOUISE (as they start to sip their drinks): Guess what, girls. My algebra is all finished for tomorrow.

ELLEN: I can't believe it. What happened?

LOUISE: It's a secret of Mary's and Jane's. But I just have to know more about it. What started it?

JANE: Well, to begin with, I read about the Pharisees. The Pharisees had the Scriptures written on their foreheads and on the borders of their clothes. These were were, that they were very strict and kept the law.
signs—billboards—showing what kind of people they

MARY: And yet, the Lord Jesus called them hypocrites.

JANE: So I wondered what billboards I had to show I was a Christian. I go to Sunday school and church and prayer meeting and Sisterhood.

MARY: In one way that seems like a lot, but still it wasn't nearly so much as the Pharisees did in keeping all the law.

ELLEN: So you wondered what other billboards you could put up?

JANE: Yes; and the answer came in Colossians 3:17: "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

LOUISE: "Whatsoever ye do in word or in deed" includes just about everything, doesn't it?

MARY: That's just what we found out. It's one thing to sing hymns, go to church, and pray "in Jesus' name," but it's another thing to do everything in obedience to Him and depending on His help.

JANE: To put "in Christ's name" over our lips in everything we say, is about the best guard we could have to keep our lips from evil.

MARY: And when you give thanks to God, through Christ, for an algebra problem, somehow Christ helps you to solve it, and you're so thankful that you're challenged to go on to another. It works in a circle: the more thankful you are, the more He blesses you; and the more He blesses you, the more thankful you are.

JANE: And when we're truly thankful for all the mercies of God—when I take time to thank Him for salvation, it makes me want to talk to other girls about it. And I found too that they listen because they know it's something real.

ELLEN: I believe that. Jane looks as if someone had turned a light on inside her, doesn't she?

LOUISE: They both do. Now I'm a little slow, but I'm catching on. You don't mean you say "in Jesus' name" every time you do something, do you?

ELLEN (interrupting): She just means to do everything in a Christian spirit, and to be conscious all the time of Christ's presence and to have the conviction of His approval.

LOUISE: I really do see. My Mom and Daddy fell in love and were married. He gave her his name and promised to take care of her; she gave up her name and took his, and since then everything she does is as Mrs. Martin.

ELLEN: She *is* Mrs. Martin. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." That's why all I do should be in His name.

MARY: In the New Testament the disciples cast out devils in His name, and healed people in His name. When we do everything—word or deed—in His name, He gives a new purpose to our lives. Tasks that were monotonous gain a kind of nobility.

JANE: And you simply can't say unkind things about other girls and say you're doing it in Jesus' name.

LOUISE (rising) Nine o'clock. I have to go home.

MARY: So soon?

LOUISE: Mother's orders. (Going to door) And if I'm going to be one of the "whatsoever" girls, I'll start by obeying my parents.

JANE: We all should go.

LOUISE (coming back toward the group): And the second thing I'll do is give thanks for the evening and for the things I've learned. Somehow I think I'm going to be a happier Christian from now on. Good night everybody.

MARY: Good night, Louise. Good night, Jane and Ellen.

GIRLS: Good night, Mary. Thank you for a nice evening.

Mary comes back in humming and smiling, pauses by the table where they were sitting, sits down, and after a moment bows her head in silent prayer From outside someone reads softly Colossians 3:17.



I. BIRTHDAY PROJECT—Do you like to receive birthday gifts? I'm sure all of you do. April is the birthday month of Sisterhood. Our SMM will be 42 years old in April. Our birthday project each year is to give an offering for the higher education of missionaries' children. You can receive a real blessing from taking part in this project. Try to do something different this year. Don't forget! This offering must be in to the national treasurer by May 10.

2. ANOTHER BIRTHDAY? Yes; Miss Gail Jones' birthday is March 31. She is our missionary at Bassai, where the Sisterhood is building a new dispensary. I'm sure she would enjoy hearing from your group. Her address is as follows: Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.

3. SPRING CABINET MEETING—Had your cabinet meeting yet this spring? This is the time to begin checking to see if you will be an honor group this year.

4. GOALS—How are you coming along in your Bible reading and your memory verses? Better get busy—time is flying!

HISTORY OF THE BRETHREN CHURCH—VI

By Rev. Gerald Polman

Last month we had a look at the offshoot from the Brethren Church known as the "Ephrata Movement." This month we shall trace the history of the Tunkers or Brethren to the famous division of 1882. It is important for you as SMM girls to know of this so that you might understand two other denominational groups who are closely related to our own church.

Though most of the Brethren were not particularly aggressive or well educated, they made a steady increase in numbers. As people migrated west and south, the church also spread into these areas. Many made great sacrifices for the extension of their church and her beliefs.

We can well be proud that though the Brethren were small in numbers compared to some Protestant groups, they made several important contributions to their country. The first Bible printed in America was printed in German by Christopher Sauer, a Brethren printer in Philadelphia, Pa. The first Sunday school in America was held in a Brethren church by the same Christopher Sauer. He gathered the young people together on Sunday afternoons for Bible study.

As you remember, the Brethren had originally come to America to escape religious persecution and the formalism of the established church. However, as the years passed, some of this crept back into the church, and it seemed to be losing its democratic spirit.

The churches came to be ruled more and more by a small group of men known as the "Standing Committee" of the Annual Meeting. Any group of Brethren which did not obey its commands were liable to be put out of the denomination.

There seemed to be no disagreement over doctrine among the Brethren, but there was a great deal of disagreement over such things as whether the churches should have Sunday schools, prayer meetings, and revival meetings. Some felt the church should not have colleges or institutions of higher learning and that ministers of the church should not have special education or be paid for their ministry. There was also disagreement about the dress of the members.

By the year 1882 these disagreements had come to the breaking point. Several prominent leaders had been expelled from the denomination. Those who were put out or withdrew from the denomination were known as "Progressives." This is the group known as simply "Brethren" today, and, of course, is our own beloved denomination.

There are two other bodies of Dunkards resulting from the division of 1882. The one is the radically conservative group known as the "Old German Baptist" or "Old Orders." They hold to the plain dress of the early Dunkards. The other group of Dunkards is "The Church of the Brethren." They were known as the "Conservatives."

These three groups of Dunkards still practice the same ordinances of baptism by trine immersion, feetwashing, love feast, and the communion of the bread and cup. But in church government they are widely different.

AFTER HIS IMAGE—COMPASSION

By Mrs. James Dixon

We have been studying, from month to month, how we may "walk worthy of the Lord" and how to "please Him in everything." We have learned that we must "increase in the knowledge of God" if we are to know His will for our lives.

When a person becomes a Christian he receives from God a new nature. This means that a Christian has been created anew in the image of God. This transformation will be complete when we see Jesus Christ "face to face." "We shall be like him; for we shall see him as he is "(I John 3:2b).

While we are awaiting that day, we become more like Him as we come to know Him better. Let us strive to be like Him in every way. He was sinless. Let us put sin out of our lives. However, being like Him isn't simply putting off sin; it is also putting on His nature. We are being recreated in His image. (Read Colossian 3:10.)

The reason God saved us was that we might be "conformed to His image." The lesson we have to learn this month is that we should be conformed to His "heart of compassion." (Note: "Heart of compassion" is a better translation of "bowels of mercies," Col. 3:12.)

"Compassion" means to "suffer with"; that is, to share the suffering with the one who is suffering. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth" (Ps. 86:15).

The Son of God became the Son of man that He might share all the burdens and heartaches of mankind. Jesus saw a leper and "moved with compassion he healed him" (Mark 1:41). He wept with those who mourned at the grave of Lazarus. He raised the dead.

We have an High Priest who is "touched with the feeling of our infirmities"; that is, He understands completely what we are suffering. He hears our prayers and answers them because He understands.

To be like Him we must lay aside our selfish, self-interested lives and be concerned with the needs of others. There must be no room for snobbishness, jealousy, cliques, but rather a concern for the *feelings* of others.

Let us "rejoice with them that do rejoice, and *weep* with them that weep" (Rom. 12:15).

Let us make it the goal of our lives to heal the broken-hearted, comfort those who are sick, visit the lonely, care for those who are weak. If we do this we will "walk worthy of the Lord."

(To the leader: You might sing "I Would Be Like Jesus.")

Questions for the leader to think through:

1.What everyday experiences can you think of in which we need a heart of compassion?

2. What does Christ's compassion toward you mean in your own spiritual life?

3. Does it affect your prayer life to know that God is a God of compassion? How?

ALL ABOARD! A-L-L A-B-O-A-R-D! FOR

A TRIP TO SISTERHOODS

First Stop—Albany, Oreg., Middler SMM—

These girls meet on the third Sunday of each month for their devotional meeting and designate the first Monday of the month to worknights. One of the highlights of the year is their project for the Northwest District trophy which is to be given this spring. They have adopted a very lovely little Navaho girl and have been sending her gifts, etc., on special days of the year. In order to encourage the girls to come to the work meetings, an all-night slumber party was planned. Bandages were rolled, and a good time was enjoyed by all. They also brought some gifts for Celenia Keetso, their Navaho girl, to send her for Christmas. The girls feel that perhaps one of the greatest joys was experienced when a lady who goes to their church brought two new girls into the Sisterhood meeting. These two girls have now been saved and one is a member of the SMM. This is an aim of Sisterhood and we know that these girls will some day receive their full awards from their Lord!

Next, the Temple City, Calif., Junior SMM—

These girls are truly enjoying this year of Sisterhood. Their high attendance record so far has been 20 plus three patronesses. They have already rolled 1,000 bandages! On New Year's Eve the girls all enjoyed a slumber party, following a candlelight service which they presented in the church. Praise the Lord for such an active group of girls!

We Hurry to the Junior Sisterhood in Waterloo, Iowa—

Here's another active group! They have 10 new girls who have neary earned their pennants, and have had a definite part in the district project and the general fund offering of the national work. They're going to tell us about their December meeting: "Our projects in skit form and presentation were presented to our mothers at this meeting. The skit, "The Last Bandage," was presented in full dress—the nurse, three African women with black faces, gloves, and stockings, wearing 'odd dresses.' We also had a horse—it was really funny, but the message of the play was clearly brought out. Following the play we had a time of singing carols and reading the Christmas story. Each girl brought some supplies which we sent to Miss Evelyn Fuqua in Kentucky. The mothers all received aprons which the girls made, and a nice lunch was served We believe that much was accomplished for the Lord."

And a Run Over to the North English, Iowa, Sisterhood—

The girls have just enjoyed a combined New Year's Eve "watch and slumber" party. At Christmastime a letter of greeting and a small gift were sent to Nancy and Barbara Miller. Two layettes were made and sent to the Navaho Mission at Cuba, N. Mex. They presented a Halloween party to which they invited the BYF of their own church and also a neighboring one. Earlier they entered a float in the parade at the North English Centennial. The girls portrayed modern and old-time scenes. In the background was a cross with an angel pointing to the testimony. The theme was "100 years makes changes, but Jesus Christ is the same yesterday, today, and forever." The girls say, "We hope and pray that the Lord was glorified."

A Change; We Take You to the Elkhart, Ind., Middlers—

This is a small group—in fact, there are only three girls who are active in it, but they are doing things for the Lord, too! At Christmastime they sang carols for their pastor and family and also for the people in the old folks' home. Their project is rolling bandages and reading their Bible every day. They've also brought gifts for the Brethren Navaho schoolchildren. Future plans are to give a skit in their church and to send Valentines to boys in the service.

A Stop at Limestone, Tenn., for a Brief Visit—

The Christmas and New Year's holidays found these girls very busy—they packed boxes filled with goodies and sent them to the young people away from home. As you all know, the national project is to buy a microscope and build a "hospital" in Africa, where Miss Gail Jones is working. The girls from Limestone sent her something for her birthday. At each meeting the girls answer the roll call with a Bible verse from Colossians.

An SMM in Argentina, Where the Schrocks Serve—

"The first meeting we had seven girls out. We explained the purpose and aim of the society. We also gave them the history of the society and explained that there are girls their own age in the U. S. A. who have groups just like theirs. We have the girls present the missionary study, thus helping them to be prepared better in taking part for the women's group when they get to that age. We served refreshments, having a white tablecloth on the table, green candles and green crepe-paper strips crossways on the table. Then on a plate we put cards with the covenant typewritten on it and a place for them to sign. Before taking the card we explained the seriousness of it and all that it implies.

"The girls really are enjoying these meetings and come with a great deal of enthusiasm. Each meeting has increased so that our largest group has been up to 12. We are urging them to bring their unsaved friends, too. One of the girls brought two. But one doesn't want to come again because her friends make fun of her. The girl keeps asking her to come anyway, hoping that she will overcome this fear. It does our hearts good to see these girls blossom out in the things of the Lord."

PRAYER REQUESTS



Pray for all the local Sisterhoods, that they will work hard on their goals and projects.

Pray for the national officers, for most of them are in school and have quite a lot to keep them busy.

Pray for Miss Gail Jones and our national project. We have a goal of $1,700—we can certainly reach it and go beyond!

Pray for all the home and foreign missionaries. They have many needs and problems.

The BRETHREN MISSIONARY HERALD

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Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

HOLLIDAYSBURG, PA. The district youth rally will be held at the Vicksburg Brethren Church Feb. 11-12. Dean I. Walter is pastor.

ROANOKE, VA. Jack Peters, senior at Grace Seminary, was licensed to the gospel ministry at the Ghent Brethren Church Jan. 13.

RINER, VA. The installation of Thomas Craghead, newly licensed to the gospel ministry, took place at the Grace Brethren Church Jan. 27, with the pastors of the district in charge.

NEW ORLEANS, LA. (E/P). Insisting that cigarettes cause cancer, Dr. Alton Ochsner, of the Ochsner Clinic, says that kingsize cigarettes which, if smoked to the "last cool puff," as the advertisements have it, can only make for kingsize cancer. He adds that "the time is coming when the legal responsibility of the tobacco companies to their customers will have to be clarified."

NEW YORK, N. Y. Alfred A. Kunz, international director, and Glenn W. Wagner, foreign secretary of the Pocket Testament League, are now in central Africa heading up the greatest Scripture distribution and evangelization campaign of its history.

MARTINSBURG, W. VA. The annual conference of the Atlantic Fellowship of Brethren Churches will be held here May 10-14, 1955, in the Rosemont Brethren Church.

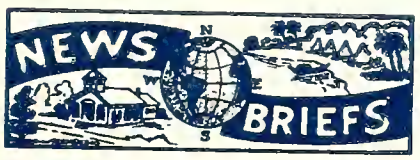
COVINA, CALIF. The Marvin Goodman family express their deep appreciation to the many friends for their prayers, cards, and gifts sent to Anne. She is now in a walking cast and is doing very well.

CUYAHOGA FALLS, OHIO. The Grace Brethren Church dedicated the basement auditorium on Jan. 9. The church phone is SW 4-8203. Richard L. Burch is pastor, and his new address is 1873 Dwight Ave. The phone number is SW 4-1840. The mailing address is still P. O. Box 50. Please change Annual.

PHILADELPHIA, PA. Any minister interested in the pastorate of the Third Brethren Church should contact Mrs. Helen M. Gault, church clerk, 308 Hampton Rd., Hatboro, Pa.

CLEVELAND, OHIO. Robert Cessna has resigned as pastor of the Third Brethren Church of Philadelphia, Pa., and has accepted the call to the First Brethren Church here, effective April 18, 1955.

SEATTLE, WASH. It has been voted not to hold a Northwest Fellowship of Brethren Churches, which was scheduled for July 4-7 at Spokane, Wash. All emphasis is to be placed on the conference of the National Fellowship of Brethren Churches, convening at Portland, Oreg., Aug. 10-17.



CLEVELAND, OHIO. Dr. Homer Kent was guest speaker at the First Brethren Church on Jan. 23, and was in charge of the quarterly communion service at the evening hour. Rev. and Mrs. Foster Tresise were visitors for the day, and showed pictures of their work in Honolulu.

FORT LAUDERDALE, FLA. The regular services of the new church here are being held in the North Lauderdale Improvement Association Bldg., 1000 N. Andrews. Rev. Raph Colburn is pastor.

CHICAGO, ILL. Winners of the annual Evangelical Press Awards Program included *Power,* published by Scripture Press, Chicago, for the outstanding article of the year; *The Christian Leader,* Mennonite Brethren Conference, Hillsboro, Kans., for the greatest improvement in appearance *(The Brethren Missionary Herald* received honorable mention); *Christian Digest,* Grand Rapids, Mich., for the best editorial program; and *Youth Today,* Baptist General Conference of America, Chicago, for most effective circulation program.

WHEATON, ILL. The Third Annual $1,000 Evangelistic Sermon Contest, sponsored by the *Sword of the Lord,* came to a close on Dec. 1, 1954. The first prize of $250 was awarded to Dr. Arthur Petrie, of Seattle, Wash., for his sermon, "The King of Terror and the King of Kings." Prizes of $50 each were awarded to Evangelist R. Paul Miller, of Berne, Ind.; Dr. John Linton, Riverside, Windsor, Canada.; Dr. Merrill Tenney, of Wheaton College; Dr. Monroe Parker, and five others. Evangelist R. Paul Miller received honorable mention for another sermon that was not distinctly evangelistic.

WINONA LAKE, IND. The Grace Seminary Choir will tour the Brethren churches of the eastern States Mar. 30-Apr. 13. The tour is under the direction of Prof. Donald Ogden.

RITTMAN, OHIO. Karl Wayne Ashman joined the forces of the Charles Ashman, Jr., home on Jan. 18, when he weighed in at a little less than 9 lbs. The first introduction was to the pastor of the First Brethren Church, his dad.

ASHLAND, OHIO. The Northern Ohio District overnight youth rally will be held at the West Tenth Street Brethren Church Feb. 25-26.

PHILADELPHIA, PA. Mr. and Mrs. John Horst, Third Brethren Church, celebrated their golden wedding anniversary the third week in January.

LONG BEACH, CALIF. By official action of the mayor and city council of Long Beach, Jan. 9 was proclaimed "Dr. Charles E. Fuller Day" in this city. This action was in honor of the 30th anniversary of the Old Fashioned Revival Hour broadcast. The ABC network carried a coast-to-coast salute to Dr. Fuller.

PORTLAND, OREG. According to the *Oregonian,* two out of three marriages ended up in divorce in Oregon. In Multnomah County the record showed that nine out of ten ended in divorce. Reasons given for this condition are hasty marriages, unsettled world conditions, and easy marriage laws in the neighboring State of Washington.

National Fellowship at Portland, Oregon—August 10-17, 1955



Revival-Evangelism

By Clyde K. Landrum

President, Board of Evangelism

Revival is first of all an individual matter. After that it may become a church, a community, or a national experience. However, one must keep in mind that there can be no revival in the church, community-wise, or on a national scale until revival has come to the hearts of God's people. As the saints are revived, they will have a burden for the souls of lost men and women, and will go out to win them for Christ. This is evangelism.

The ministry of the Board of Evangelism is revival-evangelism. *First,* the need is to see Christians revived, and, *secondly,* to see these same people going out to win the lost to Christ. The very fact that we have a Board of Evangelism is an indication that God has begun to work in our hearts. And the matter of the National Fellowship of Brethren Laymen sponsoring the Crusade ministry is another good sign. Surely we are on the move. BUT, we have JUST BEGUN TO MOVE! Actually, we are right now at the place where we can "launch out into the deep."

The time for every layman, and every member of the Brethren Church to act is at hand. On Evangelism Sunday, February 27, every individual and every church will have an opportunity to give that the Board of Evangelism may do the revival-evangelism work that is before us. Without the active participation of these, the Board of Evangelism is helpless. It is incumbent upon each of us to see that as individuals our hearts are right with God, and that we have the burden of evangelism.

Churches have been revived, and many souls have been won for Christ in Crusade meetings since national conference time. Meetings are being planned for the future in the revival-evangelism campaign of the Board of Evangelism. Meetings in new mission churches, to help them when help is most needed; meetings in established churches, to help them to grow and move forward for the Lord is the aim of the Brethren Evangelist Crusade. The year 1955 can be a great year of harvest! I would like to urge every layman to work and pray for a generous offering from every church in the brotherhood on Evangelism Sunday, February 27, that 1955 may be that great year of harvest that we want it to be.

SUPPORT NATIONAL PROJECTS

By Walter M. Hoyt, Treasurer

	Dec. 1954	†Total
Board of Evangelism.....	$75.60	$344.75
Grace Seminary Student Aid	27.25	50.75
Brethren Boys Clubs.....	1.75	4.75
General Fund	10.10	*244.20
Laymen Director Fund.....	25.00	25.00

*$220.85 National Conference.
† August 1 through December 31, 1954.

This report clearly indicates that the Lord's money is already channeled in other directions. I do not feel that the men of our churches are not capable of meeting the laymen's project goals this year. If we are to reach them, however, we are going to have to start working in that direction. *An offering of twelve dollars from each man now will do more for the promotion of evangelism than anything that you and I can do. If we can get over this first hurdle, I am confident that nothing can stop the advancement of evangelism in this denomination.* Certainly if you have any of the Lord's money that is not working for Him, it will be well spent by the Board of Evangelism.

Send your offering through your local church to Walter Hoyt, treasurer, 409 Leland Ave., Dayton 7, Ohio.

ROANOKE NEWS

Bill Fisher reports that the Men's Gospel Fellowship, Ghent Brethren Church, Roanoke, Va., in their December meeting took an offering for a full-time layman director. A sum of $25 has been sent to our treasurer. Their group is sponsoring a weekly 15-minute radio broadcast.

COMPLETE PLANS EARLY

By Earle Cole

What is to happen February 27 in the Brethren churches? According to the best information available, on February 27 throughout our nation, the men of our churches will emphasize men's work at our local, district, and national levels. In many places laymen will speak at both services. Whether they speak or not, the four National Fellowship of Brethren Laymen's projects—$12,000 for evangelism; $1,000 for Grace Seminary student aid; $5,000 for Brethren Boys Clubs; and $500 for the general fund—will be emphasized.

Will the meetings in your local church be a success? Will your men actively take part in the services on February 27. Will you as a local man take part and support with your time and energy these services?

NEED OFFERING ENVELOPES?

See, write, or call the man in your district that has them.

California District—A. C. Wedin, 11168 S. St. Andrew Pl., Los Angeles 47, Calif.

East District—Fredrick Crawford, R R. 1, Everett, Pa.

Atlantic District—James N. Knepper, 29 W. 9th Ave., York, Pa.

Northern Ohio District—E. R. Cole, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Southeast District—S. M. Coffey, 1013 Greenhurst Ave. NW., Roanoke, Va.

Southern Ohio District—Herbert L. Edwards, 101 S. Union Rd., Dayton 7, Ohio.

Indiana District—Floyd Bock, Bock Motel, Elkhart, Ind.

Iowa District—Ray Andrew, Leon, Iowa.

Midwest District — Don Brumbaugh, Portis, Kans.

To date there is no representative in the Northwest and Michigan Districts. Will somebody please help distribute these offering envelopes by contacting Earle Cole.



HOLDING OUR YOUTH!

The magazines of our nation are being filled in these days with articles by our leading citizens on the subject of "Juvenile Delinquency." As we have read these articles and faced the problem, we have been compelled to do a bit of checking on the statistics of our own denomination. The startling facts are that in the Sunday schools of the National Fellowship of Brethren Churches during the last 10 years, we have lost more than 10,000 young people who were actually enrolled in our junior departments across the nation. Those 10,000 added to our present average attendance would put us well along our way to 60,000 by 1960.

WHERE HAVE WE FAILED? HOW CAN WE HOLD THESE YOUNG PEOPLE? Someone has well said that the best way in all the world to hold youth is to put a fence of praying fathers and mothers completely around them.

YOUNG PEOPLE CAN BE HELD by reaching fathers and mothers. If we would win and hold more junior high and high-school youth, we must reach the fathers and mothers of our boys and girls in the beginners, primary, and junior departments. But how can we reach more adults? How can we win these fathers and mothers?

The first answer to our question is to be found in the fact that we will have to begin to make more provision for these fathers and mothers. We need more, MANY MORE, adult classes and adult departments. I recognize that on a percentage basis we have a large group of adults in our Sunday schools, but when we begin to look at the number and compare it with the national census, there are millions of men and women in America yet untouched by the Gospel.

One of the first places in which I believe we ought to put forth definite effort to lick the problem of "juvenile delinquency" is that of WINNING ADULTS. It will not be an easy task, but it is an essential one. We will need to discover the reasons why they have not come, and perhaps in some cases this will be direct reflection upon our own indifference and carelessness. We will have to make our Sunday schools more attractive. We will have to keep monotony out of our opening Sunday-school periods, and keep the best teaching possible for our adults. We will have to enlist more adults to become visitors, inviting and urging their neighbors and friends to become a part of our Sunday schools. We will have to make them feel welcome when they come. We will have to realize that the very souls of men are at stake. The destiny of homes hangs in the balance. The progress of our church is involved.

WE CAN HOLD OUR YOUTH—if and when we will WIN THE FATHERS AND MOTHERS!

CONTEST NEWS

THINGS WERE DIFFERENT IN DECEMBER! It was not only the time of the Christmas rush, but of some real increases across the nation in our Brethren Sunday schools. We are sorry that some of our Sunday schools got so busy they forgot to send in their contest reports on time, and hence could not be given proper place in the contest. Others got so busy they forgot all about sending in a report. Many of our schools, however, were there with the report when the tabulating was being done, and hence we have some very fine reports.

December Winners

Class A—Denver, Colo., T. Inman, pastor (three-time winner of Division A).

Class B—Phoenix, Ariz., J. C. McKillen, pastor.

Class C—Norwalk, Calif., Henry Rempel, pastor.

Class D—Martinsburg, W. Va., Earle Peer, pastor.

Class E—Ashland, Ohio, Miles Taber, pastor (three-time winner of Division E).

Class F—North Long Beach, Calif., George Peek, pastor (three-time winner of Division F).

Class N—Englewood, Ohio, Lon Karns, pastor (two-time winner of Division N).

Some Sunday schools were a bit discouraged since others in their division had gone so far out ahead, but things were different this month, and we have some new names in the news. Remember the old adage, "If at first you don't succeed, try, try again."

January reports will be due in the mail not later than midnight on Tuesday, February 1. Why not make sure that your church is represented in the accounting at the end of January? Better still, make sure that your Sunday school will be at the top of the list by getting every member busy at the job of winning others NOW! Remember, the contest continues until June, and then there is the final yearly winner. BEGIN NOW.

One other word—73 churches reported in December, and these 73 show an increase in average attendance of 1,804 persons. This is a 17-percent gain over 1953. Praise the Lord!

WITH THE SUNDAY SCHOOL DIRECTOR

January 1955 found us in a splendid Sunday school-missionary conference in the churches of Wooster, and Rittman, Ohio. With us in this conference were Rev. and Mrs. J. Kliever, missionaries from Africa, and Miss Catherine Marshall, of the child evangelism office of Summit County. The time was divided each night between the missionary emphasis and the Sunday school. Half of the conference was held in the Wooster church and the remaining half in the Rittman church.

The natural relationship of Sunday school and missions make this an enjoyable combination. These two emphases belong together. A church without a strong missionary emphasis will never progress. A missionary emphasis demands that we do something for the people who live right around the church. It was a joy to fellowship with the people of these two churches and the visiting Brethren who came in from night to night, and likewise to enjoy the spiritual bessing of our colaborers in the Lord.



MY IDEAL CHURCH



By MRS. ETHEL MOFFITT
Findlay, Ohio

THE four-year-old boy sits on the floor, briskly engaged with his electrical train. "I just know he'll grow up to be an engineer," says his doting mother. The boy with his childish mind thinks so too. But he doesn't. He becomes a dentist.

The young lady of 18 enrolls in our local college. The ideal set before her is that of becoming a schoolteacher. She doesn't realize that ambition. She changed her ideal to that of wedded life, a happy home. She becomes a wife instead.

And so our ideals change. Thus my Saviour did not entrust you or me with the laying of the foundation of His church for that very reason—because our ideals change. He knew a man-made church would be in a transitory stage all the time; hence He built it. Jesus Christ said in Matthew 16:18, "Upon this rock I will build my church." Since then the ideals, the requirements, the laws for His church have been and will continue to be the same, yea, yesterday, today, and forever. We have been warned not to add nor take away from the Scriptures. Through searching the holy Book we find the qualities our Master set forth for His church, for He is the body of it. I will not endeavor to give these qualities in their entirety. Let me say in passing that the church that follows His teachings, obeys His laws, and puts Christ as the head, is His ideal church. Because it is His, and I am His, it is also my ideal church. Thus you can readily see the breadth of my subject were I to tell all about His ideal church.

When the unbeliever, the sinner, the stranger comes to your church, what will he find that causes him to believe it to be the ideal place to worship? He'll get the basic Scriptural teachings later. But what about his first impressions? Will he look for a gilded spire and stained-glass windows? Will he judge by a robed choir?

A rural brother of the old-fashioned sort visited a great city temple. As the eloquent minister drove home some great truths, the ruralist said, "Praise the Lord." An usher touched him on the arm and whispered, "You can't praise the Lord in this church." That is not my ideal church. That is not the church that is going to impress the unbeliever. He has heard other persons and other things praised and worshiped in the outside world. He is hungering for something else. Don't disappoint him! Let your church praise no one save God the Father and Jesus Christ His Son. Make Jesus Christ attractive, or rather, let Him do the attracting and He will draw that sinner unto himself and His church. Give Jesus Christ *all* the glory. Glory in nothing save Jesus Christ and Him crucified. Yes; Christ wants—we need—and the wanderer is seeking—a Spirit-filled church.

E. E. Cole, Toledo, Ohio, made this remark a few years ago: "You don't need the Holy Ghost to run a rummage sale. You don't need the Holy Ghost to stage a soup supper. But if you are going to win souls for Christ, you need the Holy Ghost." So if you would lead that unbeliever to Christ, the one who has chanced to stop in for a Lord's Day service, who is a stranger to you and to God, you must have a Spirit-filled church.

Songs of the cross and stories of the cross have always caused men and women to give their attention. The unbeliever sees a cross as a part of the decoration of your church building. As he sits in your pews, he may see gold chains, bearing crosses, around the necks of individuals. He'll soon forget these outer appearances. He'll start looking for the cross on the hearts of all the professed followers. Listen! Did he find that if he happened to be in our services last Sunday?

When the sinner comes to your services and you tell him that Christ gave His life for him, he is going to look about and see what you have given and are continuing to give to Him—your heart, your life, naturally. But what else? He'll be just a babe in Christ when he joins our ranks. Wouldn't it be grand if we could impress upon him that after all we are not giving. "What?" you gasp. No; not a "giving" but a "returning" church. He gave all to you. The cattle on a thousand hills are His. You return His money, the use of your talents. Last week, let us suppose, you came to me. A five-dollar bill passed from my hand to yours. This week you came to my home and placed a five-dollar bill in my hand. Did you really give me anything? No; you just returned it. Isn't that a grand way to feel about our Master? He has given me all that I have, all that I am. I can't pay the debt I owe, but I can continue to give back to Him, as part payment, my heart, my life, my time, and my stewardship.

Again we turn to our newcomer on a Lord's Day morning. Maybe he has come from a home where there is discord, quarreling. Out in the world he has become accustomed to strife. Groups are pulling in opposite directions. He now seeks a haven of rest. When he seeks a church closest to Christ's ideals and mine, he won't want to find such conditions. No; he'd like to find something similar to that which prevailed at Pentecost —"all with one accord."

I would like to be in Bulgaria in the springtime. I would like to be in the region where bloom the roses from which much of the world's supply of attar of roses is made. The blossoms fill all the valleys and countryside with their fragrance. Hundreds of workers gather these roses while in their prime. The scent is captured and held for all the world to enjoy. The garments of these workers become permeated with perfume. Wherever they go the air is sweetened and their friends remark, "Ah, I know where you've been—in the valley of roses."

Just as the Bulgarian rose pickers lend their perfume to all with whom they come in contact, so will those who compose the ideal church give the world that distinctive fragrance which comes only from fellowship with Jesus.

ADVENTURE

AN ELEPHANT HUNT

By J. P. Kliever

Dusk is falling fast, with that surprising speed known only to those who have dwelt in the tropics. The two hunters, Monsieur Herry, our administrator, and Monsieur Petitjean, the administrator from the neighboring district, are on an errand of mercy. The errand is to drive off the large herd of elephants that has gotten off the game reserve and is starting to spoil native plantations.

A large herd is now on the move, but there is one lone elephant—a bull—who is traveling close by, independently of the herd. Lone elephants are skilled in all the arts of self-preservation, and these hunters are also skilled hunters, being veterans of quite a few hunts. They approach with all the skill of experience and with all the remembered skills according to elephant hunters' stories and instructions. They have full confidence in their large-caliber rifles.

When they have worked into the right distance and angle for the best shots, Mr. P., who is the guest, will get to do the shooting, and Mr. H. will hold his fire in case there is a charge. As Mr. P. shoots once, then twice, the elephant doesn't fall. The shots have been rightly placed, but . . . the charge is on! Mr. H. holds his fire until there can be no possibility of a miss—so that the animal will be sure to be stopped. The elephant grows larger and larger, a moving mountain of dark animal. At about five yards Mr. H. shoots, placing the bullet into the head just back of the eyes. According to experience, and according to the books, the elephant should have fallen, but this elephant doesn't play according to the rules!

There is no time to reload and fire, for the elephant keeps right on coming—it is too late for Mr. H. to escape. Mr. H. sees the animal's gleaming tusks, his flared-out ears, his raised trunk. He remembers that just recently an old elephant hunter had been decapitated by a tusk like that. He also knows that there is no way of escape under the elephant.

Mr. H. tries to dodge toward the side that the books say is the slower



side of turning for the elephant, but the elephant turns with him as quickly and as agile as a smaller animal. The books also say that an elephant cannot see very well—this one doesn't lose sight of the man for an instant, because as soon as Mr. H. sees the elephant has turned with him, he does another right-angle turn, and there again he fails. He does all he can to avoid that gleaming tusk coming at him—he dives to the ground sidewise, receiving a solid slap with the trunk of the elephant and a bad kick with the leg. Mr. H. is out of the fight, face down on the ground. The usual procedure after this is for the elephant to walk over the man, leaving a paper-thin form on the ground, bones and all being crushed to splinters.

Mr. P. meanwhile has taken two more shots, also well directed into killing spots, and he shoots the third, only to hear the terrible click of an empty gun barrel receiving the trigger hammer. His last shot, however, had made the elephant reel. The elephant, having about-faced in the two right-angle turns charging Mr. H., keeps on going. Mr. P. starts after him to finish him off when he sees the form of Mr. H. on the ground! The hunt is over.

Mr. H. is unconscious for about 45 minutes, but he is carried for six kilometers to the auto road, and then after a rough trip of another 25 kilometers is brought to our mission station. After first-aid care by Miss Thurston, and prayer, he started on his way to a very quick recovery from the bruises, broken ribs, etc. According to known accounts of elephant hunts, Mr. H. will be the fourth man who has lived to tell the story, and his is the most unbelievable of them all.

He is now able to travel again, and one of his first trips was to visit us to give his testimony before the native Christians. He said: "I am not speaking to you as your administrator, but as a fellow believer in Christ. After my recent experience, I have had some time to think about things, and I feel very deeply what I am going to say to you. There was no possible way for me to save my life. I can claim no natural cleverness or one bit of credit for my escape from certain death beneath that elephant. I was a dead man; it is *only by God's hand* that I am alive today.

"The life that I have today is not my own, it belongs to God. I am conscious that I must live it as God wants me to and make the testimony that God would have me make."

We have been saved from a greater catastrophe than death by an elephant; we are, therefore, not our own. We are purchased with a redemption price; therefore present your bodies to God for spiritual service.

CHILDREN'S ADVENTURE STORIES

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- Saddles Up
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(Add 8c for Postage)

The Brethren Missionary Herald Co.
Winona Lake, Ind.



Fort Wayne, Ind.

The keynote message of Rev. Mark Malles was delivered on January 9, when he assumed the pastorate of the First Brethren Church. The sermon was taken from Ezra 7-9, in which the pastor showed that (1) Ezra was a man with a prepared heart (7:10); (2) Ezra was a man with a practical faith (8:18-23); and (3) Ezra was a man who prayed for revival and his prayer was answered (9:1-15).

On November 25, 1951, Rev. Malles became pastor of the First Brethren Church of Altoona, Pa., where he served until accepting the pastorate in Fort Wayne. Prior to this he had served as pastor of the First Brethren Church of Sterling, Ohio, for five years; as a missionary in Taos, N. Mex., for one and a half years; and as pastor of the Grace Brethren Church of Flora, Ind., for four and one-half years.

Mark Malles was graduated from Grace Theological Seminary in the class of 1945. His ministry has had an impact upon our brotherhood through his writing of the Adult Quarterly in the all-Brethren Sunday-school series.—*The Editor.*

Dayton, Ohio

The Bethany Brethren Church of Dayton, Ohio, experienced a blessed time of revival during our January meetings with William Smith, evangelist.

Clair Brickel, pastor of the First Brethren Church, Clayton, Ohio, and Marion Hoffman, member of the North Riverdale Brethren Church, Dayton, Ohio, did a wonderful job of alternately leading the singing, with Eugene Weimer at the piano. The music prepared hearts for Bill's forceful messages.

Decisions were made, both public and private, that will be for lasting good. The prayers of the saints were also a great factor, as we all felt the mighty tug of the Spirit upon our heartstrings during the preparatory weeks.—*Charles E. Gantt, pastor.*

The preaching of the Word of God has once again brought forth fruit. The Lord's power was felt at Bethany Brethren, Dayton, Ohio, January 2-16.

There are many things for which we can praise God in relation to this campaign. The cooperation from the Brethren churches in the area was splendid; delegations came from Dayton First, Covington, Camden, Troy, Englewood, North Riverdale, and Clayton.

Six public decisions for rededications were made.

Rev. and Mrs. Gantt were wonderful hosts to me during the two weeks. These dear saints love the Lord and are deeply sincere. They are making many sacrifices to labor for their Lord.

I thank God for the friends made during this campaign and trust Him for many blessings to be upon this group.—*Bill Smith, evangelist.*

Wheaton, Ill.

We here at the Grace Brethren Church have much for which to thank the Lord. This past quarter (October-December) we held a "go to Portland" Sunday-school contest. A large map was constructed by Mr. Tom Bailey, a member of the Brethren Construction Company, showing Wheaton at one side and Portland at the other. Then cars were placed on the map and miles were gained through points given for visitors and new members. During this last quarter our average attendance was 51, while the previous quarter was 38. This gain obtained for us first place in the Indiana District Sunday School Contest.

As already reported in the Missionary Herald, our church was burned, but the Lord has a definite purpose even in this, for we know that Romans 8:28 is still in the Book.

We are looking to the Lord for even greater blessings in the days to come.—*Lois Miller, news reporter.*

CRUSADE TEAM TWO COMPLETES NW. TOUR; NOW IN EAST

Crusade Team Two has completed 13 weeks of evangelizing in the Pacific Northwest. We began at Seattle, Wash., with Rev. Thomas Hammers and closed at Albany, Oreg., with Rev. Glen Welborn.

It was a real pleasure to work with such a fine group of pastors. They are capable, devout, and dedicated men who love the Lord and have a real passion for the lost. They have a shepherd's heart, therefore are taking good care of their respective flocks.

Rev. and Mrs. Ralph Colburn were our efficient helpers. They did an excellent job in directing the music and conducting "Happy Hour." May the Lord richly bless Ralph and Julia in the new work at Fort Lauderdale, Fla.

We are now crusading in the East —Pennsylvania, Virginia, Ohio, and Indiana. The Lord has graciously given us two young men as teammates—Bill Byers, songleader and soloist, and Jim Martin, pianist. Two excellent young men, with plenty of talent. We are anxious to do a good job. We need your prayers and support.

We are happy to be a part of the Brethren Evangelistic Crusade, which is sponsored by the laymen of our beloved fellowship. The board members are dedicated to this work. Rev. Clyde Landrum, president of the Board of Evangelism, deserves special mention for his labor of love. —*Archie L. Lynn.*

In Memoriam

Mervin O. Palmer, a member of the First Brethren Church of Long Beach, Calif., since 1938, was killed in a traffic accident on Jan. 4.—*Dr. Charles W. Mayes, pastor.*

Robert Keim, a faithful member of the Summit Mills Brethren Church, Meyersdale, Pa., was fatally killed by a hit-and-run driver on Jan. 1.—*H. Leslie Moore, pastor.*

Clayton L. Eckerman, 73, went to be with the Lord he loved on Jan. 11. He had been in poor health for an extended time. During 1954 he read the Bible through three times, making a total of 22 readings. He was a member of the First Brethren Church of Long Beach, Calif.—*Dr. Charles W. Mayes, pastor.*

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

FEBRUARY 19, 1955

Rosemont Brethren Congregation Votes to Go Self-Supporting







Editorials

By L. L. Grubb



Roman Catholics Want Christian Unity

The Roman Catholic bishop of Tucson, Ariz., has recommended to all parishes of the diocese that prayers be offered during the week of January 18-25 for unification of all branches of the Christian faith under the church of Rome.

Bishop Daniel J. Geroke stated that unity should be sought with "complete firmness of doctrine, avoiding both the spirit of compromise and the spirit of contempt."

Yet there are still people, even orthodox, Bible-believing Christians, who believe that the Roman Catholic Church would practice tolerance of other religions if it were not forced to do so in America. The bishop stated the basic and general policy of the Roman Catholic Church. It is not different in any sense from the policy which sent thousands of Protestant Christians into the inquisitorial torture chambers during the Spanish Inquisition.

Those were horrible years. In the name of the Roman Catholic Church barbarians committed atrocities which have hardly been equaled in history. Cities were sacked, burned, and ruined; women and children were violated by the thousands; even unborn infants were torn from the bodies of living mothers. Whole populations were hacked to pieces by soldiers in a mad orgy of wanton cruelty. It is carefully estimated that during the 18 years of the reign of Catholic Thomas of Torquemada, the Spanish Inquisition punished at least 105,000 persons, of whom about 8,800 were burned alive. At the same time 2,000 Jews were executed in Andalusia. Already the bloody Inquisition had been under way for over 200 years and was yet to continue.

This is what "complete firmness of doctrine, avoiding . . . the spirit of compromise," could mean to every Protestant and non-Catholic in America.

The Roman Catholic Church has never changed its intentions, nor its basic purposes.

This system is out to control America both politically and religiously. The danger is more imminent than most realize. With the exception of the inherent unbelief so prevalent in America today there is no other threat as potentially dangerous to our way of life and freedom of conscience, as the Roman Catholic hierarchy. Unfortunately, many will not face this issue realistically until it may be too late.

There is one absolute antidote for the poison and heresy of Roman Catholicism. *It is the preaching of the true Gospel of Jesus Christ.* This spiritual dynamite of God sweeps all else aside in the human heart and wins national as well as individual battles.

A Not-Very-Encouraging Word for Smokers

You may smoke—but read this!

Your chances of dying of a heart attack increase 95 percent if you smoke a pack of cigarettes daily. You have a 156-percent better chance of dying from cancer and your life is shortened by at least five years.

Dr. C. C. Hammond, American Cancer Society director, spoke before the American Medical Association in San Francisco recently and gave these startling figures. His careful research covered 187,766 smokers and non-smokers.

Considering these facts, the loss of precious money involved in the purchase of tobacco, and the impairing of a Christian testimony by its use, it would seem that Christians would refrain from using the "weed."

Millions of Americans More—Where Will They Go? What Will We Do?

Back in the 1930's population experts were telling us that by 1950 America would be a grown-up nation and the population would probably remain static from then on. Just the opposite has been happening.

In the past four years the U. S. population has increased 9.4 million to make a present total of about 162.4 million. In 1954 the rate of growth was 2.8 million. This would be like adding a new city such as Detroit annually to the American population. This year births passed the four-million mark. On the other hand, due to medical advances and other factors, the rate of deaths continues to decline.

All of these people need to be fed and clothed and cared for physically. That means prosperity and more business expansion.

Along with the increase in population has come a great shifting of our constituency. It is toward the West and South and off the farm into the cities. The population gains of the States in the southern and western sections of our land are in some cases phenomenal.

California leads the list in the largest actual number of new residents. Nevada chalked up the highest percentage in the last four-year period when they registered a 33:1-percent gain. A few States have actually lost in number of residents in spite of the increase in population, but most have gained some. However, the deep South and West have gained the most in per-capita additions. Apparently people are looking for a sunny, dry climate. For instance, during the past four years Florida added over 25 percent to its population.

New generations and population shifts present a new challenge to the church. We must see to it that where these increased numbers of people are there is an increased evangelization. If we fail in this, a new generation of pagan unbelievers will appear to lead America even farther from the original paths of righteousness opened by her founding fathers from the Word of God.

However, not yet have we even properly evangelized the present and past generation. The church has already missed her opportunity by apostasizing and socializing a divine institution. What can we expect from a church in meeting this new challenge, which has already failed to meet the present challenge?

Discerning children of God have never faced such an opportunity in faithful witnessing and soul-winning!

Martinsburg Church Becomes Self-Supporting

THE BLESSING OF GOD UPON BRETHREN HOME-MISSION WORK IS NEVER SO CLEARLY MANIFEST THAN IN THE CONSUMMATE GROWTH OF A NEW CHURCH TO A SELF-SUPPORTING CONDITION.

BY THE GRACE OF GOD MANIFESTED IN THE FAITHFULNESS OF HIS PEOPLE, THE BRETHREN HOME-MISSION CHURCH IN MARTINSBURG, W. VA., NOW TAKES IT PLACE AMONG THE WELL-ESTABLISHED CHURCHES OF OUR FELLOWSHIP.

UNDER GOD, THE REV. M. L. MYERS AND A FAITHFUL GROUP OF BRETHREN WORKED AND SACRIFICED OVER A FIVE-YEAR PERIOD TO REAR THIS MONUMENT OF SPIRITUAL POWER AND WITNESS IN THE COMMUNITY. NOW, UNDER THE LEADERSHIP OF THE REV. EARLE PEER, THE CHURCH IS GROWING IN EVERY DEPARTMENT.

THE ATLANTIC FELLOWSHIP DISTRICT MISSION BOARD AND MANY FRIENDS OF THE WORK IN THAT DISTRICT REJOICE WITH THE BRETHREN HOME MISSIONS COUNCIL IN THE PART EACH HAD TO PLAY IN THE ESTABLISHMENT AND DEVELOPMENT OF THIS TESTIMONY.



In the top photo the choir of the Rosemont Brethren Church is all ready to go on the air over station WEPM, Martinsburg, W. Va. The choir is directed by Mr. Harold Busey, and Mrs. Clyde Bryarly provides the organ music. The program is broadcast each Sunday, carrying the Gospel in this way. The lower picture represents the junior church, of which Robert Triggs is superintendent, and is another means of reaching Martinsburg with the Gospel.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 8

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

PRAYER PROGRESS PRAISE

By EARLE E. PEER
Pastor, Rosemont Brethren Church
Martinsburg, W. Va.

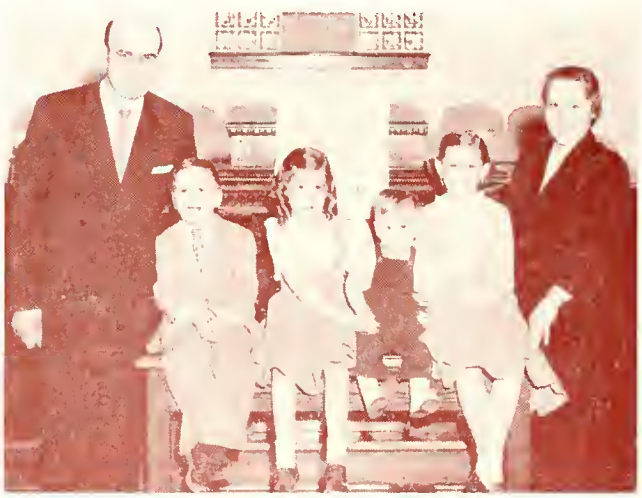
"Praise ye the Lord. Praise the Lord, O my soul. While I live I praise the Lord: I will sing praises unto my God while I have any being" (Psa. 146:1-2).

The words of the psalmist convey the sentiments of pastor and people of the Rosemont Brethren Church. Truly, "The Lord hath done great things for us; whereof we are glad." We have much cause for praise and thanksgiving because of the "exceeding abundantly above all that we ask or think," which our God has done for us in Martinsburg.

As we begin the new year of 1955 as a self-supporting church, we want to give thanks to God for what He has accomplished, and then we want to thank God for the Brethren Home Missions Council. We also wish to take this opportunity to express our gratitude and thanksgiving to our many home-mission friends across the nation. We have a Brethren church in Martinsburg, W. Va., because "you" prayed, because "you" gave generously to home missions. This is the church which you have built with your prayers and by your gifts. I believe that the pictures you will find elsewhere in this Home Mission number of the Herald will convince you that home missions "does pay dividends." At Rosemont Brethren we believe in home missions! We are praising the Lord that He has enabled our church to go self-supporting in order that the funds given to our support may now be released to help build a Brethren home-mission church in some needy community in our great nation. For what has been accomplished at Martinsburg we give God all the glory, but certainly much credit belongs to the Brethren Home Missions Council and the board of directors for their invaluable and wise counsel, and the financial assistance for the past five years without which there could have been no Brethren church in Martinsburg. Thank you, Home Missions Council! Thank you, home-mission friends across the land of America!

The Rosemont Brethren Church was conceived and born in prayer. In February of 1949 a small group of Christians from a modernistic church began to gather in homes for prayer to seek the face of God in the matter of a church where the whole Word of God could be preached, and where the Bible was honored as the inspired Word of God. Under the guidance of God's hand, two Brethren pastors were directed by the Holy Spirit to this nucleus of God's people. On April 22, 1949, under the direction of the Brethren Home Missions Council, a Brethren church was organized. God called and placed Bro. M. L. Myers as the pastor of the "baby church" in July of 1949. That Brother Myers and his good wife were the choice of God to minister the Word to the brethren at Martinsburg is very evident from the way in which God blessed in the early days of the church. There were many discouragements and problems which at the time seemed almost insurmountable, but these dear folk under the leadership of Pastor Myers were more than conquerors through our blessed Lord.

September 30, 1950, was the day of dedication for the new building, at which time Dr. Alva J. McClain was the dedication speaker. Dr. Paul Bauman spoke in behalf of the Home Missions Council. The building is the first unit of a T-shape building, which, when completed, will have the entrance of the main sanctuary facing King Street. Already our building is "bursting at the seams" and we are desperately in need of further building to adequately house our Sunday school. Pray with us that God will enable us to build our main building soon so that our church will not suffer because of overcrowded conditions.



Pastor's family (l. to r.)—Rev. Earle E. Peer, Peter Paul, Mary Ruth, John Philip, Dorcas May, and Mrs. Peer.

Under the ministry of Brother Myers the church prospered spiritually and financially. The brief history of the Rosemont Brethren Church is a story of the grace of God. Many souls were saved and the saints of God were built up and established in the most holy faith. As successor to Brother Myers, I can say that he and Mrs. Myers did an excellent piece of work for God as they labored in this part of the Lord's vineyard. I am sure there are many rewards laid up in heaven for their faithful ministry in Martinsburg. There was such a spirit of love, unity, and passion for the Lord's work in the congregation that when this pastor arrived on the field last June, the people were ready to go to work for Christ.

God has abundantly blessed every effort put forth for His glory so that there have been 13 first-time confessions of Christ and 53 rededications of life to the Lord in the six months we have been in Martinsburg. Our most recent converts were Mr. and Mrs. Zepp and their granddaughters, who were formerly Roman Catholics. For all this we give praise to our God for the mighty working of His Holy Spirit in our midst. I am convinced in my own way of thinking that an important factor in the rapid growth of our church can be attributed to our

(Continued on Page 121)

Brethren Preaching Provides Feast and Produces Fruit

By Mrs. Jesse M. Ash

"He hath shewed his people the power of his works" (Ps. 111:6).

This is the testimony of the Rosemont Brethren Church today. In this short span of six years, God has molded together a group of people who are humbly seeking to witness of His saving grace and keeping power. Truly He has richly blessed us. He has set before us a veritable feast of the Word. For us there has been no searching through a barren, scholarly lecture in an effort to glean a bit of spiritual food. How wonderful to have a feeling of well-being, to know that your life is well-ordered and that your every need is being met. Every victory through the years has been another evidence that "he is faithful who promised."

But for me, a mother, the victories and blessings have an even greater significance, because to me has come the deep joy of seeing my four children, one by one, make a personal choice of the Lord Jesus Christ as Saviour. Under the searchlight of the Gospel which has shined into our lives, I want to recount what it means to be a part of this fine congregation.

The abundant feast of the Word, so fully and clearly proclaimed by our pastors, is offered so that even my seven-year-old son can partake of it. There is no thought of arranging for the children to be elsewhere during the worship service. They can and do receive food for their souls, help on their personal problems, and are challenged to live daily as followers of "The Way."

I breathe a fervent "Thank You, Lord," when my teen-age daughter chooses to attend choir rehearsal rather than go to her 4-H club party. The "seek ye first" of the Word has indeed found lodgement. Then, how humbly grateful I feel when my son, just 7, prays earnestly for a missionary whose needs have touched his heart. How encouraging to hear little ones interceding in behalf of others rather than concentrating on selfish desires.

When our family discussions turn to vocations, how I thrill to hear all the children giving serious consideration to full-time service for the Lord, and planning ways and means to this end.

I know by experience that the Rosemont Brethren Church has filled a great need in our family. The goal of every department and organization is to win souls for Christ; then to stimulate real Christian growth. The church school, youth department, summer camp all provide opportunity for the developing of friendships in the church. Our weekly calendar of events is filled with church-centered activities for which the entire family plans enthusiastically. Truly this Christian fellowship is a satisfying experience.

As I review the events which led up to the formation of our church, I am most thankful that we were not satisfied with "half a loaf"; that we obeyed the command to "come ye out from among them"; that we took that step of faith; and that we stood the test of trials and hardships because "the glory of this latter house shall be greater than the former, saith the Lord of hosts" (Hag. 2:9).

THE ROSEMONT BRETHREN CHURCH THRIVES ON PRAYER!

By Mr. Lester A. Kisner, Vice Moderator

During the fall of 1948 a group of Christians gathered every Saturday night for prayer and Bible study as the forces of modernism were slowly forcing out the truths of the Word of God in their churches.

In January of 1949, Dr. Donald Barnhouse held a week of meetings in Martinsburg, and at one of these meetings gave the following formula for discerning the will of God concerning modernism: (1) Each believer pray every day for one week for personal cleansing; (2) Next week pray for God to reveal His will; (3) The third week pray that either the preacher would "die" or else come out from them.

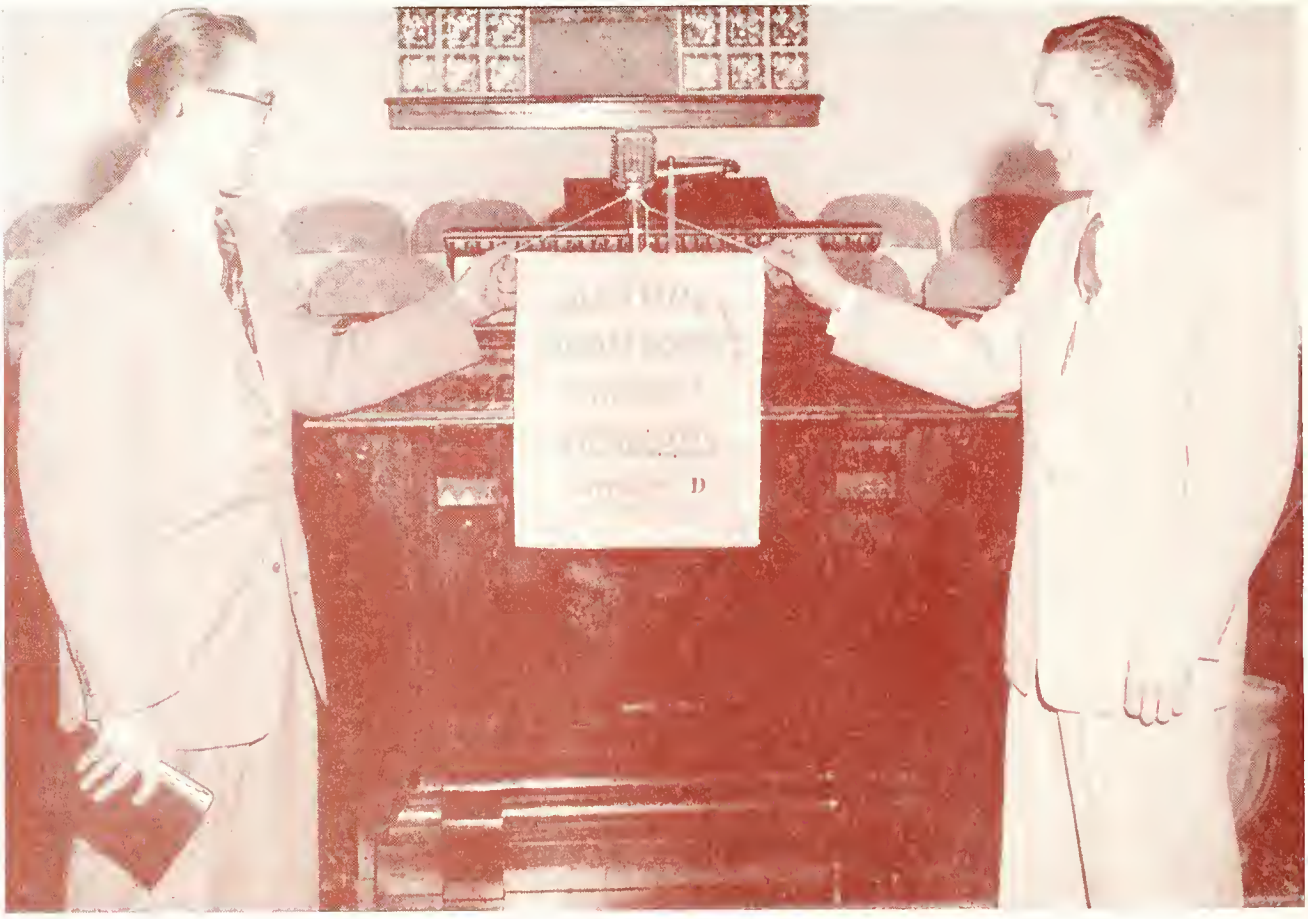
On the first Saturday-night prayer meeting after the Barnhouse meetings, there were about 18 people present. Each one agreed to pray at the same time and meet again on Wednesday night. During the Wednesday-night meeting it was pointed out how important it was that none hold any personal grievance. By the next Saturday night, the personal testimonies revealed that the Lord Jesus had undertaken for us in a marvelous way.

As we started on the second request of the formula the second week, it was evident that the answer was on its way. The Holy Spirit moved two Brethren ministers to call on a member of the Saturday-night prayer-meeting group and these two ministers met with us, starting our present congregation.

After organization by the Home Missions Council, we held two prayer meetings a week—one devoted entirely to prayer, the other for prayer and Bible study. Many trials and obstacles arose, but God overcame each one as the requests came to Him in prayer. Sometimes the answers to prayer came so quickly that we could hardly keep up with the thanksgiving.

After moving into the church in 1950, and the added activities that a growing congregation called for, it was decided to have only one night a week for prayer meeting and Bible study. It was not long until our young people and children made up more than one-half of our prayer-meeting attendance. After much thinking by an appointed committee, they suggested a junior prayer meeting for all ages under high school. This consists of four classes grouped according to age. At present, the junior prayer meeting is patterned after the adult group and is held in the church basement. It is a thrill to our hearts as we hear these boys and girls pray, and as we see their fathers and mothers—and even grandfathers—take the Lord Jesus Christ as Saviour in answer to their fervent prayers.

After the combined opening of the adult group and after the prayer requests have been made known, we are dismissed to our separate prayer rooms. There are two ladies' groups, a men's group, and a young people's group. The prayer session lasts for 30 minutes. Again our rejoicing knows no bounds when we hear persons pray who have recently accepted the Lord, or those who have been walking afar off reunite themselves with the Lord. Our prayer-meeting attendance averaged 105 last year. We are thankful for the great blessing God has bestowed upon us, and we are endeavoring to fulfill the command of the Lord to "pray without ceasing."



Left: Mr. John Davis, Jr., general superintendent. Right: Mr. Robert Triggs, junior Department superintendent.

FROM ONE TO SIXTEEN CLASSES AND FIRST PLACE

By John Davis, Jr., Sunday School Superintendent

"As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee" (Josh. 1:5b).

Another milestone has been passed, and to God be all the glory. As the words to Joshua sustained him, we, too, of Rosemont Brethren can say the Lord is able.

It seems such a short time ago that a group of true believers met in a firehall basement for worship service. The meeting was a combined one and not much Sunday school except for the children. The visiting minister always brought along a lay member who took the children aside, which was curtained off, and tried to teach them while a sermon was being preached in the same room. The first Sunday 18 children and 44 adults were present.

In a special meeting, March 26, 1949, the first Sunday-school superintendent was selected. J. Earl Lane served in this capacity faithfully and diligently until July 1, 1952. Under his superintendency the Sunday school grew even during the hardships of moving from the small firehall basement to a warehouse room, thence to the gymnasium of the city hall. Never to my knowledge was the spirit and zeal of the people diminished. Always it was: "See you at Sunday school," or, "Ask Mary and Jim to come," when one of the group met another downtown.

There wasn't much real property to take care of, so after establishing in the "gym" at the city hall, each Saturday several men would assemble for "clean-up" details and to set up classrooms in various corners of the room and balcony. We had heat and privacy, but oh, the acoustics of the place!

The people were faithful and continued to bring friends and relatives, where many found Christ. The men's class especially grew, and Sunday was and still is a feast day when the Word is broken and made plain. The children's department, under the able leadership of Brother Lane's assistants, kept on the increase. The rolls were constantly being revised and a steady growth was realized. During these experiences much knowledge was gleaned which has been used to great advantage after moving into the new church building.

At last the day came when our prayers were realized and Sunday school was held in the new church building —another evidence of God's grace. Here we had more room and could disperse the classes throughout the basement, main auditorium, pastor's study, nursery, and baptistry rooms. Tears of joy flowed freely that day as we realized more fully how God had led each step of the way.

Bro. Wayne Byrd accepted the superintendency July

(Continued on Page 121)

WMC PROVES A BLESSING

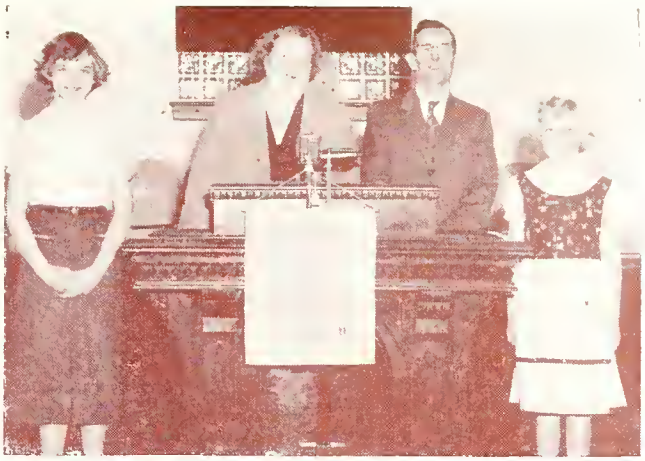
By Mrs. Charles Davis, President

The WMC of the Rosemont Brethren Church praises God for the abundant blessings they have witnessed and shared since the starting of the work. We are indeed grateful for the zeal and love of our sister churches at Hagerstown, Md., and Winchester, Va., for it was through them we got off to an early start. By their guidance and leadership at the very beginning, we have enjoyed working together these years in the work of our Lord.

The women of our WMC group are amazed at the fine fellowship and true service rendered for the Lord; also the blessings from the Bible and mission studies provided for us. Previously the majority of our members were in churches where the ladies' aid society held a quilting or maybe a tea party once in awhile, which certainly would be a contrast to our WMC. Our hearts remain heavy for those who are still in such organizations and missing the blessings that are ours. Our desire is to witness to them as "Women Manifesting Christ."

The national WMC has likewise been a great help to us. By corresponding with our district and national leaders we feel we know them, although we are miles apart and some we have never seen.

We of the Rosemont Brethren Church WMC suggest that all new mission churches organize a WMC at the earliest possible date and enjoy the blessings of fellowship you will find in no other group of women. We covet your prayers that ours might be what He would have it to be.



Mr. and Mrs. Zepp with granddaughters, Mary and Joan Smith.

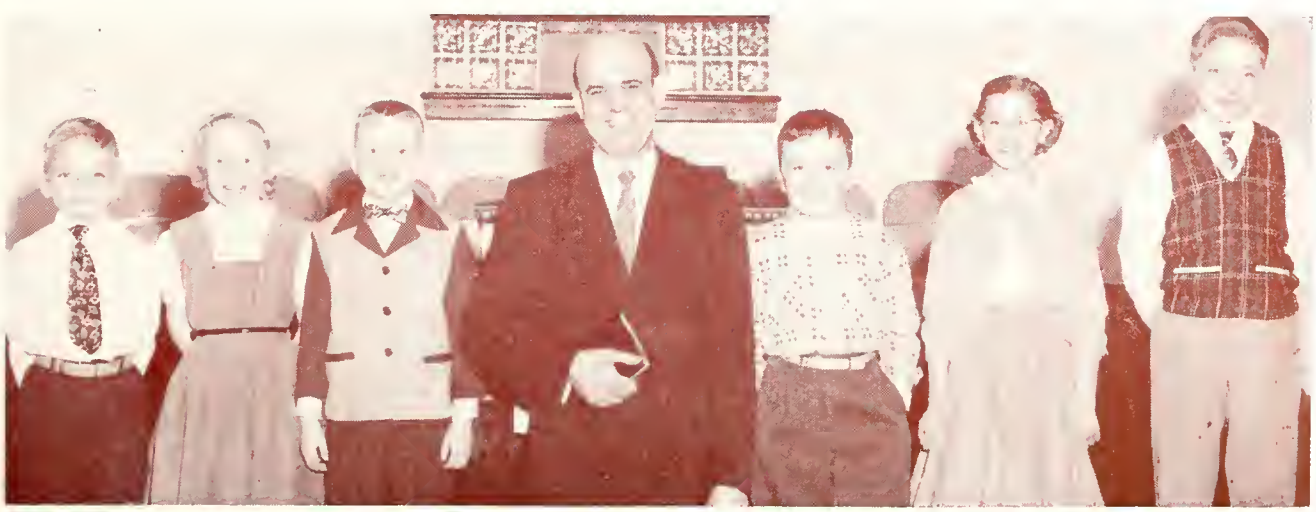
From Catholicism to Christ

By Mr. and Mrs. Paul Zepp

Do you know that you are saved? Ask yourself that question as we did. We had been members of the Catholic Church all of our lives, thinking we were saved. We were unaware of our unsaved condition until on New Year's Eve we attended a watchnight and candlelight service at the Rosemont Brethren Church. That night God showed us that Jesus is the light of the world, and that without accepting Jesus Christ and confessing Him publicly we were lost. We thank God for showing us the Light and for guiding us and our granddaughters to the Rosemont Brethren Church of Martinsburg, W. Va., where they study and where they preach only the Word of God.

Martinsburg Pastor Baptizes Six

We know the one thing that pleases our Lord is to see decisions for Him that mean business. This is true of a pastor, too, and it is little wonder you see a big smile on Brother Peer's face as he stands in the midst of six young people that he recently baptized at Martinsburg, W. Va. These young people, by following the Lord in baptism, indicate their willingness to go all the way with Him. The one thing that could make the smile a little bigger (if possible) is the fact that one of the six was his daughter.



(Left to right) Fred Ash, Carol Davis, Fred Davis, Pastor Earle Peer, Daryl Bryarly, Dorcas Peer, and Charles Ash.

Christmas in a Hogan---1954

By Evan Adams

During the last days of November and the first weeks of December the mission saw an increase of mail and freight parcels coming into the compound, all destined to help make the Christmas a bright spot in the lives of the Navaho people of the Counselor Trading Post area. With school closed for the week before Christmas and the week after Christmas, all time was concentrated on the sorting of these parcels full of clothing, toys, candy, and personal items. No distribution was done from the mission through a local gathering because of the problems in handling the crowds and the drunkenness prevalent at every Navaho gathering now. Each schoolchild went home on December 17 with a large bag full of toys, candy, clothing, games, and personal items. This was his own personal Christmas gift from the mission and the churches, groups, and individuals that had sent in such generous boxes.

Special boxes were made up for the families of the Christians. It was decided to take Christmas to the people instead of having the problem of an unruly crowd at the mission. Also, we could take things to those who best deserved them and to the camps that we wished to make contact with. Everything was sorted into boxes and loaded onto the mission pickup truck. Five of the Christian Navaho people accompanied the mission workers to help in the singing of Christmas carols, telling of the story, and handing out the gifts. It was a full truck and jeep that drove out of the mission one morning just before Christmas and began the bouncing ride over wagon trails, with intermittent stops at hogan sites. Because of the many who helped make this possible but who didn't have the opportunity to go along and receive the blessing of giving to the people, we shall take you to one hogan visit on the way.

We drove through a rolling hill country covered with piñon and juniper. The ground was nearly carpeted with a week-old layer of snow. Sheep bells attached to the truck jingled our approach over the twisting wagon ruts. Sheltered from the cold winter wind in a small vale, surrounded by outcroppings of weathered orange sandstone, squatted a small earthen lodge, almost indistinguishable from the earth about it. The litter of rags, tin cans, and heap of fresh ashes suggested recent occupation. A faint smoke rising from the smokehole told us that someone was home. Our first greeters were five very hungry dogs that welcomed the red truck and green jeep with howls, yelps, and snarls of contempt. Three small faces with hair in various stages of disorder peered out from under the rags that hung over the door to keep the winter from slipping its fingers through the cracks. They relayed a message to those inside, of the strange caravan that had halted on the clearing outside.

We all dismounted from the vehicles and walked toward the hogan and called a greeting to the people in their native tongue. The rags were thrown back and the slab-door tilted on its baling-wire hinges. It was necessary to duck to enter the low door. As we entered, children hid in piles of old blankets or hung their heads in shyness. A mother squatted near the oilcan stove and shared the children's embarrassment with a grin. A small crippled boy, unable to scurry to safety with his brothers and sisters, cried in fear of the strange newcomers. An old blind man sat up from his nap on a sheepskin and tried to evaluate his visitors by cocking his ear slightly.

The home was as meager as the rugged and fruitless land on which it stood. A wooden crate held the perpetual sack of flour, can of baking soda, small can of lard, a box of salt, and three chipped porcelain cups. On the old oilcan stove sat a coffee pot burned black and streaked with old boilings, like the tear-streaked face of the dirty little crippled boy. On the ground near the stove sat a saucepan with a thin stew remaining from the last bread-dipping meal. An occasional faded magazine picture tried to smile from the log walls and ceiling. Even the blankets were old and faded and covered with dust so that one had the feeling of finding people living as near the earth as possible without actually returning unto the earth from which they had come.

We circled the hogan shaking hands and exchanging greetings. The woman looked up and spoke to one of the Navaho Christians: "Some day I am going to die, it is so cold in here." The old blind man, in much better spirits, called out to know who we were and why we had come. When it was told that we had come from the mission to bring Christmas to their home, the old man replied, "I like candy too!" "Have you any shirts?" he asked, exposing his only shirt, a dirty old T-shirt. One of the Navaho Christians explained that we would first like to sing some Christians songs and tell the joy of Christmas; then we had a truck full of things to make anyone's heart glad. The mother of the children, too embarrased to answer, only grinned again and looked at the ground. The old man said, "I'm ready." During the singing of the songs in the native tongue, the speaking of the words, there was no show on the faces of the people that they heard or understood. It was as though ages of fear and superstition had cast a layer of sedimentary stone over the souls of these people. Although we were in the same hogan, we were thousands of years apart.

The people were invited out to the truck to receive a token of the birth of Christ. Clothing boxes were opened. Soon the teen-age girls were wearing fine woolen coats. Each child had his hands full of toys, crayons, crackerjacks, candy, shirts. A dog tried to help the little crippled boy lick his sucker. He would willingly have shared it, but it was so good. The mother had her arms filled with canned milk, combs, soap, washrags, candy, crackerjacks, children's clothing, some new stockings, and a new headscarf. She was still grinning shyly, hardly knowing where to cast her glance. The old man squatted on the ground chewing his candy, his lap full of shirts, underwear, socks, and a large warm overcoat. "I need soap too," he called toward the truck.

As we drove from that camp toward the next visit, one could hardly help but feel that we had been in a conflict with the ages, and hadn't moved our adversary, nor comprehended him. The story we were carrying and rejoicing in was as old—yet, unheard, uncomprehended, unheeded. It takes a long time to crack into the stone covering Navaholand.

Christmas Scenes in Navaholand



The Brethren Navaho Mission schoolchildren receiving their paper bags containing toys, candy, clothing, games, and personal items provided for them by friends, churches, and organizations across the nation.



In taking Christmas to the camps, a little girl receives a doll, an old blind Navaho man receives clothes and soap, and a mother receives items for her family.



On the left, Mr. Lee Trujillo, the mission interpreter, is shown distributing gifts. In the background is Mrs. Evan Adams, who helped, along with other members of the missionary staff. The lady on the horse takes all the gifts she can in addition to her apparent capacity load.

FROM ONE TO SIXTEEN CLASSES AND FIRST PLACE

(Continued From Page 118)

1, 1952, until moving out of town the following year. He was a very capable and earnest leader.

Upon Brother Byrd's leaving, it fell my lot as assistant to take over this position until the June elections. Being returned to office, I can say in true humility, my God has been my stay and helper and if anything has been accomplished, it's because He is faithful. Our prayers are heard and answered, and "the people have a mind to work." Our classes number 16, with an average attendance of 176 for the past year. Our facilities are again overcrowded and we are praying that it may be the Lord's will soon to start work on the main portion of the church building.

Our school won the Sunday-school banner in Division D for December, and it is our goal to keep it until June.

PRAYER, PROGRESS, PRAISE

(Continued From Page 116)

radio ministry. On October 31, 1951, the church initiated a radio program, "The Gospel Truth." Since that time the Rosemont Brethren Church has been on the air with the saving Gospel of grace every Sunday without missing a single Sunday. At first, the music for the program was provided by the Home Missions Council recordings. Since national conference of last year the church has purchased a tape recorder, which has made possible the broadcasting of the Gospel Truth locally. The music for the Gospel Truth is now furnished by our church choir, under the direction of Mr. Harold Busey, with Mrs. Clyde Bryarly at the Hammond organ. Many favorable comments have been received from our radio audience since the church now produces the entire broadcast.

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified . . ." (II Thess. 3:1).

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

WAYNESBORO, PA. Mrs. Wm. Gray, wife of the pastor of the First Brethren Church, remains in serious physical condition. She has been in poor health since August, and on Feb. 10 was taken to John Hopkins Hospital, Baltimore, Md., by ambulance. Prayer is requested.

DAYTON, OHIO. Dr. Paul R. Bauman conducted the spring Bible conference at the First Brethren Church Feb. 13-16. Rev. Wm. Steffler is pastor.

CANTON, OHIO. The First Brethren Church plans to redecorate the interior of their building. John Dilling is pastor.

EVANGELISM SUNDAY, FEB 27

CONNELLSVILLE, PA. Persons having friends or relatives living in this city should send the names and addresses to Rev. Clyde Landrum, 350 Morgantown, Uniontown, Pa. A Bible class has been started here.

WOOSTER, OHIO. The Northern Ohio District youth rally will be held at the First Brethren Church Feb. 25-26. Kenneth Ashman will be host pastor. Dr. Percy Crawford will he speaker on Sat., Feb. 25.

ROANOKE, VA. Paul Mohler, pastor of the First Brethren Church, Covington, Va., was speaker at the Youth for Christ on Jan. 29.

WHITTIER, CALIF. Rev. Lewis Hohenstein, pastor of the First Brethren Church, recommends a study on personal evangelism which can be used in almost any type of meeting. Order 15e samples from Twentieth Century Evangelism, Box 345, Pasadena, Calif.

EVANGELISM SUNDAY, FEB. 27

KITTANNING, PA. Donald Rossman was ordained to the Christian ministry on Feb. 5 at the North Buffalo Brethren Church. The sermon for the ordination service was delivered by Dr. W. A. Ogden. Other ministers who assisted in the service were Stanley Hauser, Wm. Schaffer, Ward Tressler, Clair Gartland, Homer Lingenfelter, and John Burns.

WASHINGTON, D. C. A bill (H. R. 2838) is before the House of Representatives relating to the definition of charitable contributions, in which an amendment has been offered in which "payments of tuition by the taxpayer for the attendance of his children at a primary or secondary school conducted on a religious basis by an organization organized and operated for religious or educational purposes shall be treated as a contribution or gift by the taxpayer to such organization."

WINONA LAKE, IND. Mr. Mark Jury, a member of the First Brethren Church of Fort Wayne, Ind., and executive secretary of the Fort Wayne Red Cross Chapter, was guest speaker at Grace Seminary Feb. 4.



GLENDALE, CALIF. If you have friends or relatives living in San Fernando Valley (Reseda or Canoga Park areas), please send their addresses to Rev. J. Keith Altig, 632 W. Stocker Ave., Glendale 2. The California District Mission Board is considering this field for a mission point.

EVANGELISM SUNDAY, FEB. 27

CUYAHOGA FALLS, OHIO. The members of the Grace Brethren Church held a surprise housewarming and food shower for the pastor, Richard L. Burch, and family Jan. 21. On Jan. 16-17 members participated in the religious census, making 400 calls in an area just north of the church. The result was information of 100 families in that vicinity as possible prospects.

WINONA LAKE, IND. Arnold R. Kriegbaum, editor of the Missionary Herald, arrived in southern California by plane on Feb. 18, to present the work of the Missionary Herald among the different churches in that area.

YORK, PA. The Atlantic District winter WMC rally was held at the Grace Brethren Church Feb. 14. Gerald Polman is pastor.

HOPEWELL, PA. A Bible conference was held at the Grace Brethren Church Feb. 3-5, with Rev. Craig Massey as the speaker. Sheldon W. Snyder is pastor.

EVANGELISM SUNDAY, FEB. 27

LONG BEACH, CALIF. Rev. Claude Bunzel, director of Twentieth Century Evangelism, a home-mission project to oppose Communistic infiltration into the churches of America, was guest speaker at the First Brethren Church Sunday evening, Jan. 30. Dr. Charles W. Mayes is pastor.

CHICO, CALIF. The far-west home-mission workshop will be held at the Grace Brethren Church Feb. 22-24. Dr. L. L. Grubb and Lester Pifer arrived in southern California by plane on Feb. 12. On Feb. 21 they will fly to Chico for the workshop.

SPECIAL. Rev. R. I. Humberd will speak at the following places: Pacific Bible College, Azusa, Calif. (Feb. 25); Independent Church of the Brethren, Los Angeles, Calif. (Mar. 2); Grace Brethren Church, San Bernardino, Calif. (Mar. 7-9); Brethren Mission, Taos, N. Mex. (Mar. 11-21); and LeTourneau Foundation, Longview, Tex. (Mar. 23).

EVANGELISM SUNDAY, FEB 27

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Evangelist*
Waynesboro, Pa..	Feb. 21-Mar. 6..	Wm. Gray.....	Wm. Steffler.
Akron, Ohio.....	Feb. 23-27.....	M. L. Myers.....	Paul Bauman.
Kittanning, Pa...	Feb. 27-Mar. 4..	Donald Rossman..	Crusade Team 2.
San Diego, Calif.	Feb. 27-Mar. 13.	Archer Baum....	Crusade Team 1.
Wooster, Ohio....	Mar. 6-20.....	Kenneth Ashman.	Crusade Team 2.
Cuyahoga Falls, Ohio	Mar. 13-20.....	Richard Burch...	John Whitcomb.
Dayton, Ohio (Patterson P'k)	Mar. 13-27.....	C. S. Zimmerman.	Richard DeArmey.
La Verne, Calif..	Mar. 20-Apr. 3..	Victor Meyers....	Bill Smith.
Conemaugh, Pa..	Mar. 20-Apr. 3..	Stanley Hauser...	Harold Etling.
Ashland, Ohio....	Mar. 22-Apr. 3..	Miles Taber.....	Crusade Team 2.
Uniontown, Pa...	Mar. 27-Apr. 10.	Clyde Landrum..	Dean Fetterhoff.

EVANGELISM SUNDAY - - - FEB. 27

PERSONAL EVANGELISM

By ARCHIE LYNN

Evangelist, Crusade Team Two

The greatest business in the world is soul-winning. This is one type of business in which every Christian should be engaged. Dr. Lyman Abbott declared: "The greatest work one can do for another is to win him to Christ. This was in the mind of the Lord Jesus when He said: "Come ye after me, and I will make you to become fishers of men" (Mark 1:17).

Personal Evangelism Needed

The word "evangelism" might be divided "ev-*angel*-ism." Putting the angel or messenger into evangelism is the supreme need of the hour. Personal contact is the method taught in the New Testament. Out of the 40 people who are recorded as having come to Christ, only six came apparently of their own accord. The remaining 34 were brought to Jesus by somebody. It is imperative that men come to the Lord Jesus Christ and get saved, and then they will be compelled to go after the unsaved by the Holy Spirit of God.

Personal Evangelism Neglected

In the field of personal evangelism there is indeed a man shortage. A sitdown strike in the vineyard of the Lord. Many people love Jesus, but not enough to make a personal effort to win others to Him. Yet, personal evangelism is the main business of the child of God. This is true, in spite of the fact that many treat it as incidental to the Christian life. Personal evangelism is paramount. In many respects the main business of the church has been neglected. The religious sideshow consumes so much of our interest that we miss the main event in the main tent.

Personal Evangelism Taught

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

The chief method of winning men as taught by Jesus was personal evangelism We have the examples of Jesus and the woman at the well, and the case of Jesus and Zacchaeus.

One of the main aims of the Brethren Evangelistic Crusade is to preach Christ in such a manner that men will come to love Him, and in turn they will come to love the lost about them. It is the love of Christ that constrains the believer to go forth and witness to the saving grace of the Lord Jesus.

JOINS CRUSADE



DEAN FETTERHOFF

By Clyde Landrum

The Board of Evangelism is pleased to announce that Dean Fetterhoff, Grace Seminary senior, will be affiliated with the board after his graduation from Grace this spring. He is a graduate of Bob Jones University and is a member of the Grace Brethren Church, Flora, Ind.

Since he is definitely led of the Lord to the field of evangelism, the board feels that Dean Fetterhoff will be greatly used by the Lord in the great revival-evangelism work of the Brethren Church. He has already had much experience in this field, having held many meetings while attending Bob Jones and Grace Seminary, and in summer work.

Dean is married and has one child, Robert Dean, aged five months. Mrs. Fetterhoff was formerly Miss Billy Jean Hardy, and is from Jackson, Miss.

REASONS FOR A SPECIAL CRUSADE OFFERING FEB. 27



Crusade Tent at Taos, N. Mex.

1. **To assist small mission churches in their evangelistic programs.**
2. **To provide needed equipment for the Crusade Teams which would facilitate their work.**

THE BOARD OF EVANGELISM—BOX 15, WINONA LAKE, INDIANA



MEYERSDALE BRETHREN CHURCH
Meyersdale, Pa.

SHOWERS OF BLESSINGS

BY

Irene Seigner

"There is a great deal more said in the Bible about praise than prayer; yet how few praise meetings there are."—*Dwight L. Moody.*

"Figures do not lie," according to some sage. And it is true that figures do not always tell the whole story; yet they certainly reveal trends or results. Figures also show what God is doing.

The Meyersdale Brethren Church, Meyersdale, Pa., was organized May 17, 1950, with a membership of 146. For more than two years our church met in the little building owned by the Evangelical United Brethren Church. We had no church home. We were indeed thankful to God and to the members of this church who so graciously shared their building with us while our church was being built. Under the guidance of Gerald Polman our church was constructed.

In February 1951 we moved to the basement of the new church, where we held regular services until the following August. The church nearing completion was dedicated August 19, 1951. The total cost of the edifice was $90,000. Since that time the debt has been more than two-thirds cleared, leaving at the present time a debt of $25,000.

"How," one might ask, "was the debt paid off so rapidly?" There is only one answer—"showers of blessings"! We know that prayer changes things; therefore we prayed. From the conception of this work in Meyersdale every problem has been taken to the Lord.

The Bible school had a very active part in the reduction of the indebtedness on the Meyersdale church. From year to year projects were selected, and the goals were met by each group. The women's Bible class completed their project by paying for the cost of all the brick in the new church. The Win-A-Couple Class purchased a new Hammond organ with chimes and a public-address system, making it possible to amplify the organ music so it can be heard throughout the neighborhood. This project was completed in 1954.

The "showers of blessings" continued falling, and our people were eager to do their part to get the most out of those blessings. Each one put his shoulder to the wheel; and 1955 is but a year in which we expect more "showers." A goal of $12,600 has been set by our church as the amount we aim to pay on the building indebtedness. This will mean that one-half of the indebtedness will be paid during 1955. When folk are under the load like this, we can expect "showers of blessings."

The membership has increased rapidly. We now have 191 members, not counting those who have left our community. Several of our families have moved to other cities, where they too are knowing the "showers of blessings" as they are helping in the establishment of several home-mission churches. The Harry Knepper family moved to York, Pa., and are active in the new home-mission church there. The Roland Maust and and Mahlon Bowser families have moved to Elyria, Ohio, and have played a great part in the home-mission church in Elyria. Two have left our midst for foreign soil—Georgina Solt is in Costa Rica and Gloria DiValentino is in Borneo, serving as missionaries. Ward Tressler, formerly of Meyersdale, is pastor of our home-mission church in Altoona, Pa. Brethren, the "showers of blessings" have fallen, and they continue to fall. At the present time we have eight young people in Christian colleges preparing for Christian service. Six of these are attending Grace College. Another is preparing for Christian service as an artist at Pittsburgh, Pa.

During the year of 1953 the total receipts were $23,576, and for 1954 they were $23,673. Our church is missionary-minded, so the "showers of blessings" continue to fall.

Many gifts have been presented to the church during the few years we have been organized. The lots on which the church stands were gifts from a child of God. The beautiful cross on the front of the church was a gift, and has blessed many souls who enter the hospital across the street from the church, or who find comfort through this symbol of victory as they view it from their hospital bed. Other gifts to the church include an electric mimeograph machine, steel cabinet bases for the kitchen, a studio grand piano, electric vacuum cleaner with attachments, and two chrome candelabra.

"Showers of blessings" indeed have fallen on the Meyersdale Brethren Church. In fact, it would be impossible to count the blessings. We are truly thankful to the Lord Jesus Christ for our former pastor, Gerald Polman, who assisted us in the early stages of our work, and for H. Leslie Moore, our present pastor, who has labored diligently through the years.



ANOTHER VIEW OF THE CHURCH

ELECTION



By ALFRED DODDS

Pastor, First Brethren Church
South Gate, Calif.

The doctrine of election is to be looked upon as only a particular application of the general doctrine of predestination or foreordination as it relates to the salvation of sinners, and since the Scriptures are concerned mainly with the redemption of sinners, this part of the doctrine is naturally thrown into a place of special prominence. Since this is the act of an infinite moral Person, it is represented as being the eternal, absolute, immutable, effective determination by His will of the objects of His saving operations. No aspect of this elective choice is more constantly emphasized than that of its absolute sovereignty.

The doctrine of election holds to the existence of an eternal, divine decree which, prior to any difference or desert in men themselves, ordains them to everlasting life. So far as this decree relates to men it designates the counsel of God concerning those who had a supremely favorable chance in Adam to earn salvation, but who lost that chance. As a result of the fall they are guilty and corrupted; their motives are entirely wrong, and they cannot work out their own salvation They have forfeited all claim upon God's mercy, and might justly have been left to suffer the penalty of their disobedience. The elect members of this race are rescued from this state of guilt and sin and are brought into a state of blessedness and holiness. The lost are simply left to their own previous state of ruin, and are condemned for their sins. They suffer no unmerited punishment, for God is dealing with them not merely as men, but as *sinners.*

Proof From Scripture

In Paul's letter to the Ephesians we read that "he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will" (Eph. 1:4-5 ASV). In Romans 8:29-30 (ASV) we read of that golden chain of redemption which stretches from eternity past on through to that eternity which is yet to come: "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Foreknown, foreordained, called, justified, glorified, and with always the same people included; and where one of these factors is present, all the others are in principle present with it. Paul has cast the verse in the past tense because with God the purpose is in principle executed when formed, so certain is it of fulfillment. The great theologian Dr. Ben Warfield says: "These five golden links are welded together in one unbreakable chain, so that all who are set upon in God's gracious distinguishing view are carried on by His grace, step by step, up to the great consummation of that glorification which realizes the promised conformity to the image of God's own Son. It is election, you see, that does all this; for 'whom he foreknew . . . them he also glorified.' "

The Scriptures represent election as occurring in time past, irrespective of personal merit, and altogether sovereign: "For the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated" (Rom. 9:11-12 ASV). Now if the doctrine of election were not true, what could the apostle mean by such direct statements as these?

"We are pointed illustratively to the sovereign acceptance of Isaac and rejection of Ishmael, and to the choice of Jacob and not of Esau before their birth and therefore before either had done good or bad; we are explicitly told that in the matter of salvation it is not of him that wills, or of him that runs, but of God that shows mercy, and that He has mercy on whom He wills, and whom He will He hardens; we are pointedly directed to behold in God the Potter who makes the vessels which proceed from His hand each for an end of His appointment, that He may work out His will upon them. It is safe to say that language cannot be chosen better adapted to teach predestination at its height" (Warfield).

The Scriptures make very plain the *fact* that there has been an election. Christ implicitly declared to His disciples: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit" (John 15:16). By which He made God's choice primary and man's choice only secondary and a result of the former. Arminian theology, however, in making salvation depend upon man's choice to use or abuse proffered grace, reverses this order and makes man's choice the primary and decisive one. Nowhere in the Scriptures do we see an election which is carefully adjusted to the foreseen actions of the creature. The divine will is never made dependent upon the creature's will for its determinations.

Again the sovereignty of His choice is clearly taught when Paul declares to the Roman church that God commended His love toward us in that "*while we were yet sinners,* Christ died for us" (Rom. 5:8); and that "Christ died for the *ungodly*" (Rom. 5:6). Here we see plainly that His love was *not* extended toward us because we were good, but in spite of the fact that we were bad. It is God who chooses the person and causes him to approach unto Him (Ps. 65:4). Arminianism takes this choice out of the hands of God and places it in the hands of man. Any system which substitutes a man-made election falls far below the Scripture teaching on this subject. Praise God, salvation is all of grace! (Eph. 2:8-9).



CHRIST'S COMING || GENTILE NATIONS

BY ROBERT GRIFFITH

PASTOR, GRACE BRETHREN CHURCH
LAKE ODESSA, MICH.

A short time before our Lord was crucified He told His disciples that He must go to His Father's house and prepare a place for His children, and that He would come again (John 14:1-3). Also, in Acts 1:11, as He ascended into heaven, the disciples were told that He would so come in lake manner as they saw Him go into heaven. We are told in many New Testament passages to be watching and waiting, for Christ will return in such an hour as ye think not. The question then arises: What effect will this have upon the gentile nations?

To fully understand this question we must first distinguish between the events of the second coming. We first must note that there are two comings. Christ will first come back *for* His saints, which we call the Rapture (1 Thess. 4:15-18). Then after a period of time Christ will come back in glory *with* His saints, which we call the Revelation (II Thess. 1:10).

Next we must understand that during the period between these comings the judgments take place, of which there are at least five. The first judgment is that of the believers' works and this takes place some time between the second coming and the marriage of the Lamb (I Cor. 3:10-15). This judgment doesn't determine whether they are saved or lost but what their rewards for service will be.

The second judgment is the judgment of living Israelites. This will take place at the time Christ establishes His kingdom (Ezek. 20:33). This judgment is to determine those from among that nation who will be counted worthy to enter the covenanted kingdom.

The fourth judgment is the judgment of the dead as found in Revelation 20:11-15. This takes place at the great white throne after the thousand years. The fifth judgment will be the judgment of angels, in which the angels that kept not their first estate (Jude 6) will be judged. The doom of both these judgments is the lake of fire.

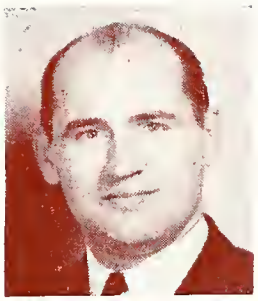
Now let us go back to the third judgment which is the judgment of the nations, to see what relation the second coming has to the gentile nations. The basic passage for the study of this judgment is Matthew 25:31-46. At this time Christ will judge the gentile nations to determine who among the nations shall enter the kingdom prepared for them from the foundation of the world. There is going to be a test that the Lord will use, and that is the treatment the nations will have given to Israel. The church is not referred to here because it will have been taken to heaven to be with the Lord and will have returned to reign with Him. The brethren in this passage are Israel.

This judgment is not a general judgment of saved and lost, for there are three classes referred to here—the nation Israel, those who persecuted the Jews, and those who did not. During the tribulation the gentile peoples will be divided over the issue of Israel, and Israel will be the victim of terrible persecution such as they have never before had. The kingdom therefore belongs to Israel; the only nations that will share in their glory will be those that have treated them kindly. Over in Zechariah 2:8 we read, "He that toucheth you toucheth the apple of his eye." That is, he that toucheth Israel toucheth the apple of God's eye. Therefore, they who persecute Israel will themselves be punished by God for it.

In Matthew 25:32 we find that the Son of man will separate these nations as a shepherd divides his sheep from the goats. The sheep are those who have treated Israel in a kindly manner. This is not to be confused with the Christians of this age who enter heaven on the ground of the finished work of Christ, nor is the goat to be confused with those of this age who reject Christ as their Saviour. The goats referred to here are those nations that have treated Israel unkindly during the tribulation period.

The results of this judgment of the gentile nations is found in Matthew 25:34, 41. As for the sheep, the 34th verse tells us that they shall inherit the kingdom that is prepared for them from the foundation of the world. As for the goats, we are told in the 41st verse that the Lord will say to them: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It must also be remembered that this is a judgment of the living; there is no mention here of the dead. This is not to be confused with the great white throne judgment in which the dead great and small will be judged.

TRIUMPH OVER DEATH



By RUSSELL WEBER

Pastor, Grace Brethren Church
Hagerstown, Md.

Perhaps the most revolting word to the human mind is "death." It conveys the idea of cessation of activity. Death, when considered apart from the Scriptures, seems so unreasonable, and the materialistic person takes little or no time to think about it. As we face the fact of death in ministering to those who are bereaved, we sense a wide variety of reactions. Some folk are prepared for it; others become bitter; still others want to appear indifferent; but try as we may, death is an enemy that confronts all of us. We must turn to God's Word for an answer to the problem of death—what it is, its origin, and how to triumph over it. First, then, consider—

What Death Is

Someone has recently subscribed to a magazine for the writer in which an attempt is continually made to prove that death means the "annihilation" of the body, soul, and spirit. With this hypothesis God's Word does not agree. We are given to understand that God created man a trinity—body, soul, and spirit (I Thess. 5:23). Death in the Scriptures is used in two distinct ways: It refers to (1) the separation of the soul from the body, the soul being the spiritual part of man and the body the material part. When the soul leaves the body, we say the person has died, and the body is buried. This is physical death. Death is also (2) a separation of man from God. This is spiritual death. The notion that death means "annihilation" is in no way substantiated by the Scriptures as it relates to mankind.

The Bible teaches that physical death is the portion of all men (Heb. 9:27). (Only those who will be living when the Lord Jesus Christ returns for His own will escape physical death.) Also, we are told that all men, outside of Christ, are partakers of spiritual death (Rom. 5:12). One writer says: "Death is the opposite of life; it never denotes nonexistence. As spiritual life is 'conscious existence in communion with God,' so spiritual death is 'conscious existence in separation from God.' "[1] We consider next—

The Origin of Death

The Genesis account of creation shows clearly that God created all things perfect and good (Gen. 1:31). He also created man perfect, and set him apart from the rest of His creation by breathing "into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Upon placing man in the Garden of Eden, God said: "For in the day that thou eatest thereof [of the tree of the knowledge of good and evil] thou shalt surely die" (Gen. 2:17). Chapter 3 of Genesis describes the fall of man, and the entrance of both spiritual and physical death into the human race. Concerning the origin of sin, Chafer says: "Both spiritual death and physical death, though so different in character and manner in which they reach Adam's posterity, originate alike in the first sin of the first man."[2] Thus we conclude that death originated in the disobedience of man to God's will. There is, however, deliverance from death, and it is possible to experience—

The Triumph Over Death

In considering victory in any given conflict, the defeat of the enemy is implied; unless the enemy is destroyed there can be no victory. In our passage (I Cor. 15:54-58), we have the conclusion of a section in which the Apostle Paul deals with the matter of the resurrection and the mystery of the *allasso*—the changing of the believer from mortality into immortality, and the victory over death. The key to the triumph over death is to be seen in verse 57, "But thanks be unto God which giveth us the *victory* through our *Lord Jesus Christ.*" There is no triumph over death apart from the Lord Jesus Christ.

We note that "the sting of death is sin" (vs. 56), and "all have sinned and come short of the glory of God" (Rom. 3:23). This fact places all men under the sentence of death. To be delivered from death, the penalty must be paid, and the one who has the power of death must be destroyed. None but the Lord Jesus Christ could accomplish this; therefore, He "his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed" (I Pet. 2:24 ASV). In like manner our Lord destroyed him who had the power of death. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil" (Heb. 2:14 ASV). Thus the penalty is paid and the enemy is destroyed, and to all who will receive the Lord Jesus Christ as personal Saviour there is deliverance from sin, and the glorious prospect of complete "triumph over death" when Christ comes back for His own. Then, "death is swallowed up in victory!" The victory is assured; it remains but to be fully manifested in the day of Christ. Oh glorious triumph! "Therefore . . . be ye stedfast, unmoveable . . . your labour is not in vain in the Lord."

1. "Expository Dictionary of New Testament Words," W. E. Vine (p. 276).

2. "Systematic Theology," Lewis Sperry Chafer) Vol. II, p. 217).



South Pasadena, Calif.

Opening on New Year's Eve with a watchnight service, the Fremont Avenue Brethren Church held a three-weeks revival, including four Sundays, with Walter Lepp, evangelist, and Charles Bergerson, pianist. A tenor soloist was added to the team for part time. This was the first time the church had held three weeks of continuous services. Many of the faithful members come from a distance and it was a tribute to their faithfulness that they were regular.

The membership of the church is about 100. The field is one of the hardest of which we have knowledge; yet the attendance was encouraging. There were 46 public decisions, all but three of which were either members or other Christians seeking a closer walk and fuller surrender to the Lord. There were 25 children who came in a special Sunday-school decision service which are included in the total of 46.

The music, both instrumental and vocal, was of the finest. The preaching was most inspiring and instructive. The fellowship was rich and unifying. The meetings were emphatically revivalistic and stimulated the spiritual life of all in attendance.—*Dr. Charles H. Ashman, pastor.*

York, Pa.

For two weeks Crusade Team Two had the blessed privilege of preaching the glorious Gospel in song and sermon.

We were pleased with the growth this new group has made in so short a time. The people are united and faithful. They love their pastor and are pulling together for greater victories. The spirit of cooperation was good. The hospitality and fellowship were refreshing. We never worked with a finer pastor and people. A large number of important decisions were made, and for all these blessings we give thanks to our wonderful Lord.

This was our first experience with our colaborers in the Lord. Brethren Jim Martin as pianist and Bill Byers as song director and soloist presented their dedicated talents unto the Lord in a very humble spirit. They were a constant source of inspiration to all of us.

Rev. Gerald Polman and family are doing such an excellent job. They are held in highest esteem in the community. May the Lord continue to bless their united efforts.—*Archie L. Lynn, evangelist, Crusade Team Two.*

Kittanning, Pa.

The Lord showered extra blessings on us while Crusade Team Two was with us the last two weeks of January.

With snow and zero temperatures the last 10 nights the attendance fell off, but not the interest. There was much sickness also in the congregation and community.

Evangelist Lynn preached the saving grace of God in his own style. The Lord used it to the salvation of souls and the strengthening of His saints. Bill Byers, the songleader and soloist, warmed our hearts with his directing and singing. He also held the interest of the children in the Junior Crusaders meetings with his illustrations of the gospel story. Jim Martin at the piano and organ left nothing undesired with his musical talents.

During the meetings there were witnessed 159 decisions—39 volunteers for the Crusade Band of personal workers, 39 confessions of Christ as Saviour, 2 applicants for church membership by baptism, 1 full-time life recruit, and 78 renewed their faith in the Lord. We praise His glorious name for it all.—*W. H. Schaffer, pastor.*

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The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

FEBRUARY 26, 1955



EXCAVATING AT DOTHAN—(Above) Slowly, painstakingly, Dr. Joseph P. Free, of Wheaton College, and his staff are bringing to light the Dothan of Joshua's day. In the section of the city shown above, house walls, rooms, and buildings take shape as the excavation progresses. The lower right part of the picture shows a narrow street, dating back some 3,000 years. (Lower left) Dr. and Mrs. Free with their two "little archaeologists," Nita, 5, and David, 3½, on an Iron Age wall dating back to the general period of the Prophet Elisha, who also was at Dothan. (Lower right) Dr. Clyde Kilby measures and Prof. John Rea draws plans of a Bronze Age structure on the steep side slopes of ancient Dothan.

—Pictures courtesy Moody Monthly.





THE BODY
Is for the Lord

By President Alva J. McClain

Man, created in the image and likeness of his Maker, is a highly complex being having spiritual, moral, intellectual, and physical sides to his nature. No program of education can be called completely Christian that does not give proper attention to each of these areas of activity. Only thus can the entire person, "spirit and soul and body," be able to realize completely those possibilities which are ours through and in the Lord Jesus Christ.

In the realm of education there is no question as to the things which must come first. The student's spiritual relation to God, his conformity to the perfect moral will of God, the renewal and training of the mind—these are the matters of primary concern. But the physical side of life should not be wholly neglected, a tendency which in the earlier stages of Christian education may have been given impetus because of the undue secular emphasis upon life in the body here and now as an end in itself. Christianity is concerned with the *whole* of life, both spiritual and physical, both temporally and eternally.

The body of the Christian believer is not, as some have wrongly taught, a rather useless appendage of the spirit, a temporary prison-house from which we shall escape at death. Although not the most important, the body is nevertheless an essential part of man without which he would forever be incomplete. That is why, in the Bible, death is always pictured as an "enemy," not a friend. That is why the true people of God, from the very beginning, have treated the human body with deep respect, even in death and burial. That is why, when the eternal God gave the perfect and supreme revelation of himself, He became incarnate in a body of flesh and blood. That is why the Christian hope of the future always involves a resurrection of the body.

The Bible teaching about the physical body of the Christian has been greatly neglected and often seriously perverted. The Word of God plainly declares that the body is "for the Lord," and "the Lord" is "for the body." Our bodies as Christians are actually the very "members of Christ"; they are "temples of the Holy Ghost." As such, our bodies have been redeemed, "bought with a price." For this reason the Bible commands us to "glorify God in your body."

For the above reasons, as set forth clearly in I Corinthians 6:13-20, the body of the Christian must be regarded as something holy in God's sight, to be cared for as something very precious, to be trained properly in order that its members may function in the greatest possible way as "instruments of righteousness" in the service of God. To neglect the body in any program of Christian education is not only a short-sighted policy; it is sin.

EDITORIALS

The Most Equisite Delight

The life story of Dr. Daniel K. Pearson is as interesting as any romance. At 91 years of age he had disposed of all his great fortune, and passed the "sunset of his life in one of the sanitariums which he himself founded." For many years he was a generous giver in many worthy directions. In the early days of his life he was a poor boy. He worked his way through college, living in an attic room and cooking his own frugal meals. He was a schoolteacher, studied medicine, and afterwards was a farmer, and later engaged in the lumber business. He was blessed with a wife, of whom Dr. Pearson has said, "She wanted me to make money to give it away." Wealth increased at a marvelous rate, and with it the husband and wife began to systematically give all the money that was made to help young people who were struggling for an education. His benevolences have been invested in the endowment of 47 colleges in 24 States, 12 of them in the South. In his characteristic way he said: "I have had more fun than any other rich man alive. They are welcome to their automobiles and yachts. I have discovered that *giving is the most exquisite delight in the world.* I intend to die penniless." Dr. Pearson died a poor man after making gifts to various causes aggregating $6,000,000. He knew the joy of living for others, and indeed laid up his treasure in heaven.—P. R. B.

We Almost Made It!

January is a month in which many people endeavor to "recover from the effects" of Christmas and brace themselves to face the tax collector. Notwithstanding these ordeals our churches sent in offerings for Grace Seminary's General Fund which amounted to $5,802.85. This is just $197.15 short of the $6,000 which the school needs each month to care for its operating expenses. Many of our churches received their annual offering for the school on January 30. Such offerings, even though sent in promptly, will not appear until the February report published next month. Churches not having mailed these offerings to the school are requested to do so. We are praying for a record month.—P. R. B.

AS MARTIN LUTHER SAW IT

"For several years I have read the Bible through twice in every 12 months. It is a great and powerful tree, each word of which is a mighty branch; each of these branches have I well shaken, so desirous was I to know what each one bore and what they would give me. And the shaking of them has never disappointed me. Would that this one Book were in every language, in every land; before the eyes and in the ears and hearts of all men! Scripture without any comment is the sun whence all teachers receive their light."—*Selected.*

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 9

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.



DIGGING AGAIN AT DOTHAN

(PART I)

By John Rea

Associate Professor of Bible Archaeology

(Note: The writer was on Dr. Free's staff as an area supervisor and surveyor during the first season at Dothan in 1953.)

Again last spring Dr. and Mrs. Joseph P. Free and their two young children returned to the Kingdom of Jordan to excavate at Dothan. Dr. Free is professor of archaeology at Wheaton College in Illinois and has had considerable experience in the Near East as well. With them to form the 1954 staff went Mr. George Kelsey, who had been on the 1953 expedition, and his wife and little son, Billy; Mr. Edward Griffiths and Mr. Paul Liefeld, all students at Wheaton, and Rev. Robert Boyd, of Oyster Point, Va.

In 1953 we had dug into the slope of a hitherto untouched site. We had determined that the *tell* of Dothan (an Arabic word meaning a mound built up by layers of ruined cities) was more or less continuously inhabited from about 3000 B. C. until after 900 B. C. New discoveries awaited the 1954 expedition as they moved 70 miles north to Dothan in Samaria by truck on April 1. Dr. Free hired about thirty local Arabs to dig. After several rainy days, the last of the spring rains, they began on April 6.

The Dump Area

In 1953 the dirt from the excavation had been carried to a small area at the top of the steep slope of the *tell.* As digging would continue, it would be necessary to expand this dump. It was important to be sure that no city gate or other important structure would be covered later on by the growing dump. Thus for the first two weeks they dug on the slope, parallel to the 1953 excavations. In addition to confirming the chronology of the early Dothan assigned by Dr. Free in 1953, this preliminary work brought to light some small juglets directly under a house wall in the Iron I Age (1200-900 B. C.). Altogether there were six juglets, each one about three inches high, and some fragmentary bones with them.

On Top

On April 19 Dr. Free directed the men to begin to dig on the top of the *tell,* where the surface is more nearly level. This area of excavation was enlarged several times until by the end of the season it measured 77 by 80 feet. It extended from the top edge of the slope toward the center of the *tell.*

In the large photograph of the excavated ruins (cover page) can be seen the remaining lower courses of buildings of the Iron I Age. Mrs. Free is supervising the Arab workmen who are digging with hoes or carrying the dirt in rubber baskets (made of old auto tires) to the dump. This level may still have been inhabited when Elisha the prophet was living at Dothan about 840 B. C. (II Kings 6:13).

A Greek Coin

The first day of excavating on top of the *tell* yielded a well-preserved coin bearing in Greek letters the name, "Antiochus the King." This king could have been any one of the several Seleucid rulers of Syria bearing that name between 300 and 100 B. C. He may well have been Antiochus IV ("Epiphanes"), who fulfilled the prophecy about the "little horn" in Daniel 8:9-14 by desecrating the Temple in Jerusalem about 170 B. C. Subsequent diggings uncovered five Rhodian jar handles (from broken wine jars from the Island of Rhodes south of Asia Minor), each stamped with a Greek inscription, and Hellenistic lamps and lamp sherds. All of these finds indicated the existence of a colony of the Hellenistic (Grecian culture) period.

An Assyrian Bowl

Another discovery significant for dating the next lower (and therefore earlier) level was very puzzling. It was a well-made, highly burnished bowl of thin hard pottery, seven inches in diameter. Its shape was similar to Middle Bronze Age bowls (1800-1500 B. C.); yet it was only 16 inches below the surface and in a stratum dated by other evidence a thousand years or so later. When the eminent French archaeologist from Jerusalem, Pere de Vaux, visited Dothan a few days later, he recognized it as an Assyrian type of bowl which he had found in excavating Tell Far'ah, a site about 15 miles southeast of Dothan. This same type was also found at Samaria, the capital city of the Northern Kingdom, 10 miles south of Dothan. At Samaria the bowls dated to the era of its capture by the Assyrians in 722 B. C. Bowls called "palace-ware" recently discovered at Calah (Gen. 10:12) near Nineveh from the time of Sargon II (722-705 B. C.) are exact parallels to the Dothan Assyrian bowl.

(To Be Continued)

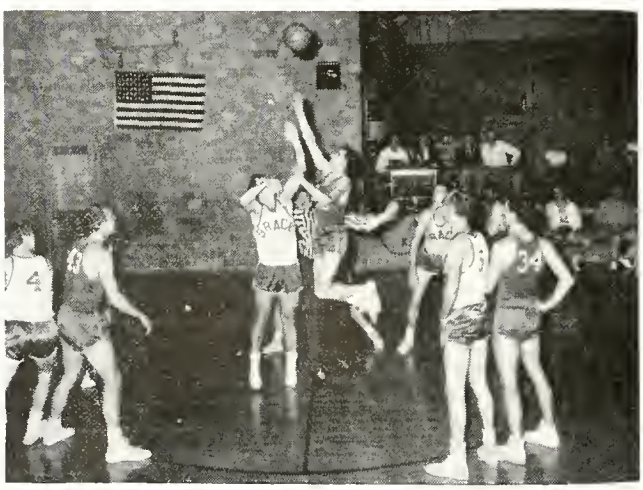
"BODILY EXERCISE IS PROFITABLE"

By Paul R. Bauman, Vice President

The Apostle Paul was evidently a lover of sports. Often in his different epistles he refers to athletic events of one kind or another. Writing to young Timothy in a more general way, he once said: "Bodily exercise is profitable for a little; but godliness is profitable for all things" (I Tim. 4:8 ASV). At first glance one might take it that the Bible is here belittling the necessity for physical exercise, and on this basis someone suggests that an athletic program should have no place in a Christian college. However, a careful study of the passage reveals quite the opposite. The text upholds the necessity for physical exercise, and it also sets such in proper contrast to the more important spiritual exercise necessary for the more vital part of our nature and life as Christians.

Weymouth has well brought out the rich meaning of this passage in his "New Testament in Modern Speech" as follows: "Train yourself in godliness. Exercise for the body is not useless, but godliness is useful in every respect, possessing, as it does, the promise of life now and of the life which is soon coming." The contrast lies not in the uselessness of physical exercise as opposed to the great value of spiritual discipline. It lies rather in the proper emphasis which should be placed upon each. Both, says the apostle, are necessary in this life, but godliness has a double value in that it offers "promise of the life that now is, and of that which is to come" (vs. 8 ASV).

Just one year ago at Grace we were given a painful reminder of the necessity for a larger physical education program in the school's life. One of our finest students in the college division was looking forward in a few months to graduation and entrance into the seminary. But, shortly after the beginning of the second semester, he was obliged to drop out of school for the remainder of the year because of a nervous condition. After a careful medical checkup the doctors reported that his difficulty was due largely to the fact that he was getting too little physical exercise. I am glad to report that this young man is back in school again this year and that as a result of his experience, not only his own church, but the laymen of one entire district have launched a move to provide Grace Seminary and College with some of the athletic equipment the school needs. What they have done will be discussed in another article next month.



The Grace team in action.



Grace's cheer leaders are (l. to r.): Russell Yoder, Meyersdale, Pa.; Vivian Stewart, Dayton, Ohio; Ruth Moine, Sterling, Ohio; Mary Bauman, Winona Lake, Ind.; Theodore Franchino (head cheer leader), Glendale, Calif.

The Alumni Association of the school has also realized the urgency of this need, for at a recent meeting during the alumni conference at Winona Lake, they unanimously passed a motion setting the goals for their 1955 project fund. According to their minutes, $750 is to be used for *physical education equipment.*" Their desires in this regard were even more far-reaching, for the minutes continue to say: "That the Alumni Association recommend to the Executive Committee of the Seminary Board of Trustees that they consider enlarging the physical facilities of the school to include an all-purpose building with a gymnasium."

In view of the aforementioned need for an expanded physical education program, Grace has undertaken this year its first serious athletic competition with outside institutions. The whole undertaking has proved for several reasons to be a real blessing to the entire school. In the first place, the athletic program has provided some with a greater opportunity for needed physical exercise. It has also provided additional opportunities for wholesome recreation and normal social life which all young men and women need. The games are always well-attended by both students and faculty.

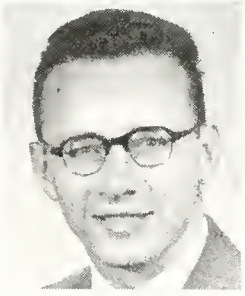
Yes; Grace Seminary and College is pledged to maintain the correct balance of emphasis as outlined in the passage. Let me quote it this time as it has been rendered by Williams in his "Translation in the Language of the People": "Physical training, indeed, is of some service, but godliness is of service for everything, for it contains a promise for the present life as well as the future." Students at Grace will always be told that "exercise unto godliness" is absolutely first and of prime importance. Exercise for the body will be stressed insofar as it is necessary to keep men and women fit for the real task that lies before them.

NEWS FLASHES OF STUDENT ACTIVITY

By NORMAN ROHRER

FROM TEXAS, GOOD STEERING

While studying at Dallas Theological Seminary last year, Ray Gingrich (Wheaton College '52) decided that his training should include a ministry to the body as well as to the soul and altered his life's plan. He will enter medical school after seminary for five years of concentrated study. This semester he has entered Grace (1) because he is of the Brethren denomination, and (2) because he plans to use his talents in medical missions of the Brethren Church.



Raymond Gingrich, Jr.

"I'm almost half through," says genial Ray, "but I'm only 23 years old, so I've got plenty of time. Anyhow, who wants you cutting on them until you're 30?"

Gingrich brings not only his enviable academic record, but also his outstanding wrestling know-how to the mats of the musclemen.

STREAMLINED REGISTRATION

Sunset of January 17 saw most students signed on the dotted line for the spring semester, thanks to a one-day registration push by the faculty. Everyone took part in assigned offices, and students obediently filled in their cards.

One bottleneck, however, was the bursar's line, which trailed out into the hall. Fists full of money waited patiently to pay. Some were empty fists, however, and negotiated for deferred payment. Others were filled at the last moment.

Late in the day Eva Godfrey strode up to Dr. Boyer's desk and plunked down a check. She would have come earlier, but you know how the providential mail tests one's faith sometimes. That's like Eva, a regular George Mueller at every turn with a wholesome livelihood to reward her patience and faith.

SNOWBALL SICKNESS

Collegiate Sophomore Russ Yoder yelled that he would have nothing to do with the year's first snowball battle, and started running along the dorm doors at McKee Courts to his room.

Suddenly one of them opened, and Russ crashed into it, fell to his knees, jumped up, fainted, and fell backward and cracked his headbone.

"I had a wonderful time in the hospital," says the lad from Meyersdale. "Four days of eating and sleeping, and not much pain. Besides, insurance covered everything!"

LEFTOVERS

Eager testimonies in a leftover chapel service after final exams told of some real victories among the student body. Bill Male reported a fruitful revival in his church which resulted in warm hearts and a converted middle-aged family. Chuck Noffsinger confided that he had "found" John 15:11 while studying for an exam in that Gospel, and applied it with great success. The Practical Work Department testified of their shocked delight at receiving a $20 bill Christmas gift from appreciative hearers at the Alfran Nursing Home.

GO EAST, YOUNG MEN

"This intramural basketball's okay," the Grace dribblers told themselves last spring, but the best ones weren't satisfied, and began to pray and plan for something bigger.

In the fall they chose versatile Dick Messner as coach, were labeled the "Ambassadors" by the student body, elected some cheerleaders, and began winning outside games against other Indiana and Ohio schools and independent teams.

The season's climax came on February 7 when Coach Messner, George Triandiflou, Ken Kreidler, Bill Snell, Bert Darr, Don Hocking, John Rathbun, Carlton Fuller, and Scorekeeper John Watts suitcased their reds and whites (with Greek books), climbed into three cars, and headed East for games against Christian schools. Faculty Representative Dr. James L. Boyer, with his wife, led the way. After refreshing board at Messner's Ashland, Ohio, home and a hotel snooze, the team sped to the Philadelphia Bible Institute and beat the Keystoners, 86-83.

After the privilege of testimonies and Christian greetings in chapel, they drove north to Shelton College, N. Y., and pocketed another victory, 77-46, with more meetings in the school, and a service of song, testimony, and message in the Hawthorne, N. J., Gospel Church.

On to Providence, R. I., for a game, they beat Barrington Bible College, 76-57, and finished the busy week with a 59-45 loss to Nyack Bible Institute. Not a bad record!

Good weather and good will met the team at every stop. In Johnstown, Pa., they finished their trip with a service in the First Brethren Church.



Grace Seminary and College Basketball Team

Front row, left to right—George Triandiflou, Kenneth Kreidler, Richard Messner (coach and captain), William Snell, Donald Hocking. Second row—Richard Harris (student manager), Walter Claeys, Norbert Darr, Forrest Jackson, John Rathbun, Carlton Fuller, John Watts (timekeeper).



THE FIRST MESSIANIC PROPHECY

By John C. Whitcomb, Jr.
Associate Professor in Old Testament

One of the sure marks of the God-breathed nature of Scripture is the way in which prophetic seed-thoughts are planted in its most ancient books, and are progressively unfolded in the centuries and millenniums that follow. The original prophecy may seem brief and even mysterious, but its final fulfillment, in all of its manifold aspects and ramifications, reflects back upon that original prophecy, and reveals those aspects which may never have been understood until they were fulfilled. Even as an acorn may seem utterly simple and insignificant to the casual observer, but every distinctive aspect of the great oak lies hidden within it, inviting the careful study of those who are thrilled at its final outcome.

The Pattern of All Prophecy

The very first prophecy of the Bible concerning the coming Redeemer of the world is no exception to this rule. In fact, it sets the pattern for all Bible prophecies. As we study Genesis 3:15, then, we learn not only that God knows all about the future, and that He planned from the beginning to send our Saviour into the world to defeat our archenemy Satan, but we also learn something of God's marvelous method of revealing such truths to ancient men for their hope and encouragement without at the same time confusing them with details they could never have understood.

The Prophecy Itself

For the sake of clarity, let us set forth a literal translation of the prophecy from the original Hebrew text, and arrange it in its three main parts: (1) "And enmity will I place between thee and the woman; (2) and between thy seed and her seed; (3) he shall bruise thy head, and thou shalt bruise his heel." Who are the persons involved in this prophecy? A glance at the preceding verses of the chapter reveals that the *speaker* is none other than the Lord God; *the one spoken to* is the serpent, or rather, Satan behind the serpent, and *the woman* is Eve, "the mother of all living." One other person appears in the prophecy, of whom we shall speak shortly.

Satan and Eve

We must immediately dismiss as absurd the interpretation that this verse is just a continuation of the preceding verse and is therefore nothing more than a pronouncement of hatred and fear between human beings and serpents! How would this fit in with the tremendous solemnity of the occasion? How would the outcome hold forth any hope to this guilty pair? No; the serpent as such is no longer in view in this verse, but rather "that old serpent" behind the animal, "called the devil, and Satan, which deceiveth the whole world" (Rev. 12:9). The main point of part 1 in the prophecy is this: *God* must put enmity between Satan and Eve, because her natural inclination as a sinner is to love sin and darkness. So God must teach her to hate the true enemy of her soul—not snakes, but *Satan*, the first murderer and the father of lies, as Christ described him (John 8:44). Thus, *God* breaks the false friendship between Satan and Eve and turns it into an enmity. This is the first token of God's grace to Eve.

Seed of Eve—Seed of Satan

Turning now to the second idea of the prophecy, we discover a new realm of thought. It is no longer Eve, but "her seed" which is seen to carry on the conflict, and the enemy is not only Satan now, but particularly Satan's "seed." What can these two seeds refer to? Franz Delitzsch gives us the answer: "The seed of the woman cannot be the entire human race, for Satan is a foe who can only be met with spiritual weapons, and none can defeat him apart from the possession of spiritual weapons. So the idea of 'the seed' is modified by the nature of the foe." The seed of the woman, then, must be the chosen race of *true believers*, culminating in Christ who is the head of that race. And the seed of Satan must therefore be unbelievers. Speaking to unbelievers of His day, our Lord said, "Ye are of your father the devil" (John 8:44; compare Matt. 23:33 and I John 3:8). When Cain slew Abel, he showed thereby that he "was of that wicked one" (I John 3:12), and was thus the first seed of Satan. When Eve gave birth to another son, she "called his name Seth: For God, said she, hath appointed me *another seed* instead of Abel, whom Cain slew" (Gen. 4:25). So Abel was the first seed of the woman, and Seth the second.

Christ and Satan

The third part of the prophecy is the climax. Notice carefully that the seed of the woman suddenly narrows down from a chosen line, from a race of true believers to a single *Person! "He* shall bruise thy head." This is startling, and wonderfully significant! Looking back from the vantage point of fulfilled prophecy, we see clearly that this representative of the chosen race (Gal. 3:16), who delivered the deathblow to Satan's head, is none other than our *Lord Jesus Christ*, who died on the cross "that through death he might *destroy* him that had the power of death, that is, *the devil*" (Heb. 2:14). But in crushing the head of "that old serpent" at the cross, our Lord suffered the bruising of His own heel—the awful agony of bodily suffering that accompanied the crucifixion. This was Satan's supreme blow at God's Son—but it was not enough: Christ arose triumphant

(Continued on Page 137)

ITEMS OF INTEREST

FACULTY ON WHEELS



On January 9 one load of Grace Seminary staff members went to western Pennsylvania and another to central Pennsylvania. Pictured in front of the church and parsonage at Kittanning, Pa., are (left to right): Dr. Paul Bauman and Professors Whitcomb, Boyer, Kent, Sr.; Kent, Jr.; and Humberd.

When our missionaries return from the foreign fields they follow the Biblical precedent of going to the churches that they might "declare all things that God has done with them," and they "cause great joy unto all the brethren" (see Acts 14:27; 15:3-4). Such has been the experience of 12 members of the Grace Seminary and College faculty during the months of December and January, the time set apart for the school's annual appeal to the churches. During this brief period it was possible for this group to visit all but five of the Brethren churches from the State of Iowa eastward. They ranged all the way from Dallas Center, Iowa, in the West, to Philadelphia, Pa., and Washington, D. C., in the East, and Roanoke, Va., in the South.

Every visit was made on a Sunday, and as many as 25 churches were visited in a week. The trips for the most part were made in two faculty cars in order to keep expenses at a minimum. The men usually returned home exhausted from the ordeal of a long trip, but blessed by the experience of ministering to many. Judging from the enthusiastic testimonies of both pastors and faculty, the visits brought a threefold profit. The churches were blessed by the ministry and a more personal acquaintance with the school. Some were visited for the first time by a representative from Grace. The members of the faculty profited by receiving a wider acquaintance with the church which they represent in their teaching ministry. The school will undoubtedly profit by increased offerings which always result from a closer personal tie with the church. The men at Grace desire a greater ministry among our churches and are anxious to help at such times as their duties at the school will permit.

A PASTOR WRITES

Rev. Russell Weber sends us this interesting news from the church at Hagerstown, Md.:

"I am happy to say that thus far the idea of placing the monthly seminary envelopes in the regular envelope packet is really paying off here. Our monthly offerings have more than doubled. We are praying that it will continue."

LETTER FROM AFRICA

Miss Mary Cripe, who visited the campus several months ago during her furlough, writes:

"I am thankful for the many blessings which I received while home on furlough. It was a real blessing to see how the student body has grown. I'm sure that the Lord will bless each of you who minister to these young people that they may be well prepared for the work to which the Lord will call them.

"I am enclosing a small contribution and wish it could be more. It will help in a small way to care for some of the things that are needed.

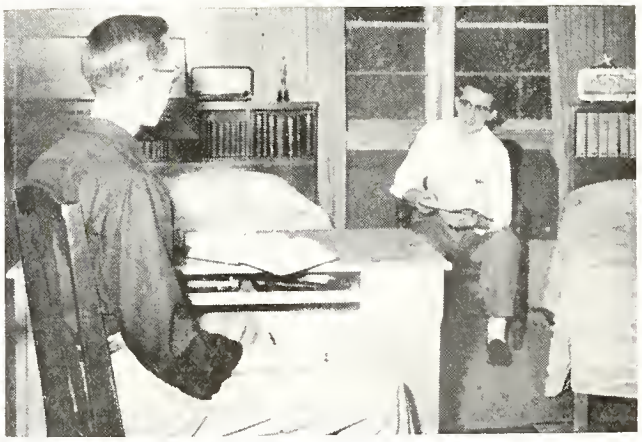
"I am now stationed at Bible Institute and will be teaching the women here next year. I will have two hours with them and two hours twice a week with them in hygiene."

CEDARVILLE TEAM AT GRACE

Recently the Grace Seminary and College basketball squad met and defeated a strong team from Cedarville College, a new Baptist school located at Cedarville (near Dayton), Ohio. One of the Grace alumni, John Stoll, is registrar at this new school. The team uses a bus which was purchased for the school at a bargain price by a man interested in the school's ministry. The bus is used not only to transport men to games, but gospel teams and other student groups to various churches in which they appear.

After the game, the two teams returned to the Grace campus for a period of refreshments and fellowship. At the chapel service on the following morning the Cedarville team presented a program of music and testimony.





Both Darwin (left) and Emlyn (right) Jones are juniors in the seminary. They are roommates, and both are from Johnstown, Pa. But—they are brothers only in the Lord.

I Have Been Greatly Blessed

By Darwin Jones

Having spent four years in a non-Christian school, the University of Pittsburgh, I found Grace Theological Seminary to be a breath of heaven here on earth. When an individual makes a sudden change he will experience a radically different sense of emotion. That is exactly the description of leaving the outside world and entering a school which is devoted to training men and women for Christian service. One cannot miss the true testimony found on the lips of the majority of students here at Grace. Sitting under the teaching of Bible scholars and men of God such as Drs. Alva McClain, Herman Hoyt, and others, the student can sense the presence of the Spirit of God in each class. Chapel services are an oasis in a busy day. Every activity is surrounded with an attitude of prayer and devotion centered in Him.

I have known the Lord Jesus Christ as my personal Saviour since I was nine years old. Every day He grows still sweeter than He was the day before. Having been raised in a Christian home by godly grandparents and a saintly mother, I never fully appreciated the heart-rending fact that men and women, steeped in sin, are passing into hell every time the second-hand circles the watch. The chief purpose of Grace Seminary and the aim of my life is to know Christ and make Him known as the only Saviour and Lord of life.

I praise the Lord for Grace Seminary and for leading me to it. Philippians 1:6 tells us: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." I believe that the work which Christ has called me to do can best be prepared for at Grace Theological Seminary. After three months of concentrated study, pleasant work, and wholesome relaxation, I have been greatly blessed by the spiritual atmosphere and the confidence that God's will is being realized in my life. Truly I can say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

The Turning Point in My Life

By Emlyn H. Jones

It was a beautiful October evening back in 1949 when I walked into the First Brethren Church of Johnstown, Pa. I was perplexed and very unhappy because of a great catastrophe that had happened to me a few days before this particular Sunday.

Rev. Archie A. Lynn was preaching that night. He was the former pastor of this church and I had spent several years of my youth under his ministry. As he was earnestly proclaiming the unsearchable riches of Christ, I could feel the Holy Spirit tugging at my heart. Before I knew it, he was giving an invitation for those in the congregation to accept Christ as their own personal Saviour. I was determined, as I stood there, not to go forward. I dug my fingernails into the pew in front of me and hung tenaciously onto it. All of a sudden my partner, who was standing next to me, patted me on my shoulder and said, "Let's go!" That was all I needed. We both stepped out into the middle aisle and walked to the front, where Brother Lynn was anxiously waiting.

I shall never forget that evening. It was the turning point of my life. Oh, what a joy I have experienced! The precious blood of Jesus Christ cleansed me from my sins, and God justified me in His sight.

That night I received the most definite call to the Christian ministry I have ever had. Strange as it may seem, I felt God's call in my early teens, even though I was living in dreadful sin and serving Satan every day. I didn't particularly want to be a minister, so I fought the call every time it came. But, praise God, one night He overcame me with His matchless love, and all fighting ceased. Christ came into my heart in a most wonderful and precious way.

Now I am attending Grace Theological Seminary. This is the third school I have attended since high school, and I feel it is the best one. One can feel the presence of the Holy Spirit as he approaches the school. The professors are the most godly men I have ever encountered in a classroom, each one dedicated to the task before him. All the students are wonderful Christians, dedicated to God's will for their lives.

Grace Theological Seminary has found a permanent place in my heart. I have been here only since September, and already I love it dearly. I cherish each moment I spend here, either in prayer, or study, or group discussions. My spiritual life has been greatly enriched and I have been growing in the grace and the knowledge of our Lord Jesus Christ.

I earnestly request your prayers, your support, and your giving in behalf of this wonderful institution which is dedicated to the sole purpose of training young men and women for the Lord's service.

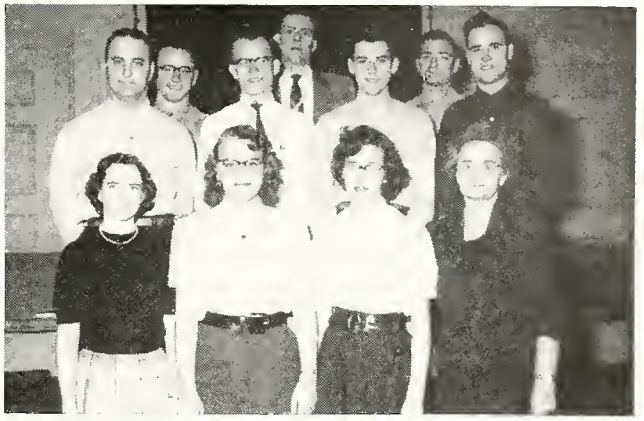
Second Semester Opens at Grace

By Dr. Homer A. Kent, Registrar

Registration day at Grace Seminary and College was January 17, at which time most of the students registered for the spring semester. Total registrations for both seminary and college amounted to 246. The total for the comparable semester a year ago was 212, thus it is evident that the school is continuing its growth from year to year. The recent registration is slightly below that of the first semester, which was 251. However, such a decrease is normal for the middle of the year.

The latest registration shows 137 students in the seminary and 109 in the college. There are 9 new students in the seminary and 8 in the college. Of the total 17 new students, 5 came from Pennsylvania, 5 from Indiana, 3 from Michigan, and 2 each from Ohio and California. Among all of the students in the school there are 18 denominational groups represented, with the Brethren showing a substantial lead over all the others. In the student body there are 194 men and 52 women, all but 11 of the women being enrolled in the college.

The new semester has started off auspiciously under the peculiar blessing of the Day of Prayer, which was held the Friday before the convening of the first classes on Monday, January 24. The Day of Prayer resulted in much heartsearching and in high resolves for spiritual attainment during the semester. The fragrance of that occasion still lingers. Then on Tuesday, the 25th, the convocation message was brought by Rev. Kenneth B. Ashman, pastor of the First Brethren Church of Wooster, Ohio. The message was a benediction.



Pictured here are 11 of the 17 new students to enter Grace Seminary and College at the beginning of the second semester. Front row—Grace Thompson, Modesto, Calif.; Shirley Meyers, Meyersdale, Pa.; Marcelene Nelson, Fort Wayne, Ind.; Dr. Grace Moyer, Cresson, Pa. Second row—Oren Taylor, Sidney, Ind.; Harry Davenport, Turtle Creek, Pa.; Ray Maurer, Altoona, Pa.; Wayne Colwell, Plymouth, Ind. Third row—Raymond Gingrich, Jr., Akron, Ohio; Vondell Bowen, Three Rivers, Mich.; Charles Winters, Beaumont, Calif.

REPORT OF GIFTS TO GRACE SEMINARY

JANUARY 1955

Akron, Ohio	$121.37	Mansfield, O. (2 Grace)	$1.00
Aleppo, Pa.	1.00	Martinsburg, Pa.	83.00
Alexandria, Va.	50.18	Meyersdale, Pa.	83.00
Allentown, Pa.	4.00	Modesto, Calif. (La	
Altoona, Pa. (1)	25.00	Loma)	72.00
Altoona, Pa. (Grace)	3.00	Munday's Corner, Pa.	
Ankenytown, Ohio	5.00	(Pike)	10.00
Ashland, Ohio	105.90	New Troy, Mich.	58.00
Beaver, City, Nebr.	24.00	Norwalk, Calif.	72.80
Bellflower, Calif.	54.00	Osceola, Ind.	102.00
Camden, Ohio	8.00	Paramount, Calif.	7.00
Canton, Ohio	133.59	Peru, Ind.	25.00
Cedar Rapids, Iowa	65.00	Philadelphia, Pa. (1)	10.00
Clay City, Ind.	16.00	Portland, Oreg.	9.00
Clayton, Ohio	150.50	Rittman, Ohio	2.00
Cleveland, Ohio	41.00	Roanoke, Va. (Ghent)	168.00
Conemaugh, Pa.	38.00	San Diego, Calif.	22.00
Covington, Ohio	39.34	Sidney, Ind.	8.00
Dallas Center, Iowa	37.00	Singer Hill, Pa.	3.25
Dayton, O. (Bethany)	54.75	South Bend, Ind.	40.00
Dayton, O. (1)	210.50	Spokane, Wash.	1.00
Dayton, Ohio (N. Riv.)	580.50	Sterling, Ohio	87.73
Elkhart, Ind.	2.00	Summit Mills, Pa.	12.00
Elyria, Ohio	38.70	Sunnyside, Wash.	32.57
Everett, Pa.	10.00	Taos, N. Mex. (Canon)	10.00
Glendale, Calif.	305.00	Washington, D. C.	15.00
Goshen, Ind.	1.00	Waterloo, Iowa	512.50
Grafton, W. Va.	14.07	Waynesboro, Pa.	82.00
Grandview, Wash.	2.00	Whittier, Calif. (1)	155.00
Harrah, Wash.	10.00	Winchester, Va.	57.00
Harrisburg, Pa.	17.50	Winona Lake, Ind.	5.00
Homerville, Ohio	15.00	Wooster, Ohio	55.00
Huntington, Ind.	10.00	Yellow Creek, Pa.	30.00
Johnstown, Pa. (1)	254.50	Isolated Brethren	144.00
Kittanning, Pa. (1)	21.50	Non-Brethren	499.00
La Verne, Calif.	1.00		
Leamersville, Pa.	45.65	Total General Fund	5,802.85
Limestone, Tenn.	2.00		
Listie, Pa.	182.25	*Designated Gifts—*	
Long Beach, Calif. (1)	529.20	Dayton, Ohio (N. Riv.)	5.00
Long Beach, Calif.		Johnstown, Pa. (1)	7.30
(Stearns	23.00	Temple City, Calif.	33.00
Los Angeles, Calif. (1)	33.00	Non-Brethren	760.00
Los Angeles, Calif.			
(Community)	42.00	Total designated funds	805.30
Mansfield, O. (Grace)	2.00		

THE FIRST MESSIANIC PROPHECY

(Continued From Page 134)

from the grave! But Satan? "He shall bruise *thy head.*" That was *fatal.* The cross *injured* Christ, but it *destroyed* Satan forever! He is a doomed creature (Rev. 20:2, 10).

The Effect of the Prophecy

Yes; the clear light of fulfillment wonderfully illumines that ancient prophecy for any who will ponder it today with the eye of faith. But what did it mean to Adam and Eve? Whatever else it meant to them, it meant at least this: (1) Instead of dying, the woman would live to have seed; (2) A warfare would begin between the false allies and Satan would be defeated by it; (3) Whereas it was through the woman that Satan enticed the human race into sin, so it would be through the woman that Satan would be destroyed. Perhaps the prophecy meant much more than this to them, but we do know that they *believed* God's prophecy, and acted upon it in faith. Thus it was that Adam immediately "called his wife's name Eve; because she was the mother of all living," and in response to this act of faith, "did the Lord God make coats of skins, and clothed them" (Gen. 3:21). The first prophecy was clear enough for Adam and Eve to believe and act upon. In effect, they trusted the coming Redeemer, and the clothing of animal skins signified the covering of their sins and the imputed righteousness of Christ.

The first Bible prophecy is thus a pattern for all that follow. It is simple in its form, and yet contains all the possibilities of its wonderful fulfillment. It is sufficient in its content to catch the imagination and kindle the faith of its first hearers, thus fulfilling an immediate, as well as an ultimate, purpose. And finally, it is directed toward a Person—the *only* Person toward whom all Bible prophecy moves as a mighty river. For, after all, it was as true in the Garden of Eden as it is today that faith in Christ as the Deliverer is God's only plan for the salvation of sinners.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

SEATTLE, WASH. Through the courtesy of Orville Helgeson, manager of radio station KGDN, additional broadcast time was granted the View Ridge Brethren Church the first week of February. There were four 15-minute programs in addition to the regular broadcast. Thomas Hammers is pastor.

MARTINSBURG, W. VA. The Atlantic District Conference will convene at the Rosemont Brethren Church May 10-14. Earle Peer will be host pastor.

JOHNSTOWN, PA. Prof. J. Lloyd Jones, choir director at the First Brethren Church for 32 years, celebrated his 78th birthday on Feb. 14 Dr. W. A. Ogden is pastor. Jack Churchill will deliver the message at the sunrise service on Apr. 10.

SPECIAL. Missionary conferences have been held in many churches on the Pacific coast with J. P. Kliever, Mr. and Mrs. C. B. Sheldon, Mr. and Mrs. Jack Churchill, Mrs. Loree Sickel, Miss Johanna Nielsen, Miss Dorothy Robinson, and Keith Altig as missionary speakers.

SAN DIEGO, CALIF. On Feb. 13 Archer Baum, pastor of the First Brethren Church, and Grant McDonald, ordained Brethren minister and pastor of the Ramona Community Church, exchanged pulpits.

SPECIAL. May 1-8 is National Family Week and Sept. 25-Oct. 2 is National Sunday School Week. Plan now for these special dates sponsored by the National Sunday School Association.

WASHINGTON, D. C. Family week will be observed May 1-8 at the First Brethren Church. Sponsored by the Junior WMC, the program includes a father-son banquet, a mother-daughter banquet, family altar program, family worship night, and hospitality night. James Dixon is pastor.

FREMONT, OHIO. The Grace Brethren Church was dedicated on May 15, 1949, with an indebtedness of $60,000. This has been reduced to $32,000, and the church expects to have this paid in five years. Gordon Bracker is pastor.

CHICAGO, ILL. National Sunday School Day will be observed April 19 at the Sherman Hotel, sponsored by the National Sunday School Association.

FINDLAY, OHIO. The Findlay Brethren Church is averaging a 50-percent increase in Sunday-school attendance over that of a year ago. Forest Lance is pastor.

ELYRIA, OHIO. Lots have been purchased by the Grace Brethren for their new building program which they purpose to start soon. Galen Lingenfelter is pastor.

COLUMBUS, OHIO. If you have any relatives or friends living in or near Columbus, their names should be forwarded to Dr. Bernard Schneider, 534 Forest Ave., Mansfield, Ohio.



LAKE ODESSA, MICH. Mrs. Jake Kliever, missionary on furlough, was guest speaker at the WMC fellowship conducted at the Grace Brethren Church Feb. 15. Robert Griffith is pastor.

FORT WAYNE, IND. A reception was held in honor of Pastor and Mrs. Mark Malles at the First Brethren Church on Feb. 18.

DENVER, COLO. The congregation of the Grace Brethren Church "jumped the gun" and a "sneak preview" was experienced when on Feb. 6 the morning service was conducted in the unfinished sanctuary. The first baptismal service was conducted. A new attendance record was established with 117 in Sunday school and 101 in the morning worship. Thomas Inman is pastor.

ALEXANDRIA, VA. There were 130 dinners served on Feb. 4 at the Atlantic District youth rally held at the Commonwealth Avenue Brethren Church. Dean Walter, pastor of the Vicksburg Brethren Church, was the guest speaker. Robert Cover, ordained Brethren minister and a member of the Alexandria church, preached at the morning service on Jan. 30. He is enlisted in the United States Army.

LEAMERSVILLE, PA. The Leamersville Brethren Church has voted to give monthly financial support to Foster Tresise and family, self-supporting missionaries at Honolulu, Hawaii. Robert Crees is pastor.

ELKHART, IND. Galen Brent arrived in the home of Pastor and Mrs. Lowell Hoyt on Jan. 23, weighing 8 lbs., 3 oz. Lowell Hoyt is pastor of the Grace Brethren Church.

SEATTLE, WASH. The new zone number of Thomas Hammers, pastor of the View Ridge Brethren Church, is Seattle 15, Wash. Please change Annual. Plans for the new church building are awaiting final approval.

GLENDALE, CALIF. The new address of the clerk of the First Brethren Church is Charles Londagin, 10812 Roscoe Blvd., Sun Valley, Calif. Please change Annual.

FORT WAYNE, IND. Mark E. Malles, pastor of the First Brethren Church, was guest speaker at the Christian Business Men's Committee on Feb. 9.

HARRISBURG, PA. Galen Lingenfelter, pastor of the Grace Brethren Church of Elyria, Ohio, was the guest speaker at the third annual youth conference at Melrose Gardens Brethren Church Feb. 9-13. Conard Sandy is pastor.

This issue of the Missionary Herald has gone in 8,264 homes around the world.

EXPANDED MINISTRY

THE MISSIONARY HERALD BOARD OF TRUSTEES IS HAPPY TO ANNOUNCE TO THE BROTHERHOOD THE PURCHASE OF COMPLETE OFFSET PRESS EQUIPMENT VALUED AT ABOUT $5,000. THIS EQUIPMENT WILL PROVE BENEFICIAL TO ALL OUR BOARDS AND TO THE WORK OF THE CHURCH IN GENERAL. IT WILL BE TWO TO THREE MONTHS BEFORE ACTUAL OPERATION IS STARTED. THE EQUIPMENT ARRIVED AT WINONA LAKE ON FEBRUARY 15.

JOY

"For God Is My Defense"



PSALM 59

By
DENNIS I. HOLLIDAY
Pastor, First Brethren Church
Compton, Calif.

MANY of God's choice servants go through days of great sorrow, trouble, and testing; yet God gives His children a song. Such was the experience of David, the one whom the Lord said was "a man after mine own heart." There was a time when King Saul sought to take the life of David. We read this in I Samuel 19:10: "Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning." At the beginning of Psalm 59 we find these words: "Michtam [a prayer] of David; when Saul sent, and they watched the house to kill him." This psalm of comfort was written in a day of trouble by the "sweet psalmist of Israel" under the inspiration of the Holy Spirit (cf. II Sam. 23:1-2).

PRAYER OF DELIVERANCE

(Verses 1-5)

To whom did David pray? "O my God," "O Lord," "O Lord God of hosts, the God of Israel." In verse 3 we have the word "LORD" in all capital letters in the Authorized Version, which indicates that the original Hebrew word here is the name "Jehovah." Sometimes the name "Jehovah" in the Old Testament is used to refer to Jesus Christ preincarnate. Isaiah 40:3 is a prophetic Scripture that speaks of the first advent of Jesus Christ. "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD [Jehovah], make straight in the desert a highway for our God" (cf. Matt. 3:3). The word "Jehovah," translated "LORD" in the Isaiah passage, refers to Jesus Christ, and is the same word used in Psalm 59:3. So it appears David prayed to the preincarnate Christ. For what did he pray? Deliver, defend, save me from King Saul. Jesus said to His disciples: "Pray *for* them which despitefully use you, and persecute you" (Matt. 5:44). This we should do, but the Christian also has the privilege of praying for deliverance *from* his enemies.

David was persecuted by Saul even though he had done him no wrong. "Lo, they lie in wait for my soul . . . not for my transgression, nor for my sin, O Lord" (vs. 3). Note these words of David addressed to Saul: ". . . see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it" (I Sam. 24:11). Many Christians are hated today because of their good works. Their righteous conduct is a testimony to the sinner, and he is pricked to the heart. The result is, he will either persecute the Christian or he will cry out, "What must I do to be saved?" Jesus said: "If ye were of the world, the world would love his own: but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you" (John 15:19-20; cf. 16:33).

CONFIDENT HOPE

(Verses 6-10)

Here we have David's description of Saul and his men. In character they were like a dog. They howl; they roam here and there as a stray dog looking for food. Torrents of false accusations poured from their mouths. They were intent upon murder.

But there is a day coming when the Lord will demonstrate His power and authority. They will be punished. Because of Saul's strength and authority, David's watchful expectation is from the Lord. "God shall let me see my desires upon my enemies."

PRAYER FOR GOD'S HONOR

(Verses 11-13)

His prayer was that their evil plans should be brought to naught. Their sin is that of pride in the heart and lying lips. David prayed not that the Lord would "slay them," but that he would "scatter them," "and let them know that God ruleth in Jacob unto the ends of the earth." David's prayer was to the end that God should have all the honor and glory in this deliverance. The Lord Jesus said: "Whatsoever ye shall ask in my name, that will I do, *that the Father may be glorified* in the Son." All of our praying ought to be to the end "that the Father may be glorified" in His answering our prayers.

CONTENTMENT AND REJOICING

(Verses 14-17)

David's prayer is ended, but there is complete contentment about the whole matter. Saul and his men still seek his life, but David now lets the matter rest with God. He can say: "Let them go around about the city; let them wander up and down."

Even in the day of trouble there is rejoicing and singing. He says: "I will sing of thy power; yea, I will sing aloud of thy mercy . . . in the day of my trouble." Our Lord said: "When men shall revile you, and persecute you . . . for my sake . . . rejoice and be exceeding glad: for great is your reward in heaven" (Matt. 5:11-12).

So let us not pray that there be no times of testing, but let us pray that He will make us *victorious* in every test. Let us not pray for no mountains to climb, but rather let us pray for sufficient *strength* to climb whatever mountains there are to climb.

THREE KINDS OF DEATH



BY RAYMOND H. KETTELL
PASTOR, FIRST BRETHREN CHURCH
PORTIS, KANSAS

In the Garden of Eden God commanded: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, *thou shall not eat of it:* for in the day that thou eatest thereof *thou shalt surely die.*" They ate the forbidden fruit and death came into the world. Death is the penalty of sin. There are three aspects of this death.

I. *Spiritual Death—Which Is Separation From God.*

The Word of God is very clear that the whole world is guilty before God. "The scripture hath concluded *all under sin*" (Gal. 3:22); and that "*all* have sinned, and come short of the glory of God" (Rom. 3:23). We are not only guilty because we were born in the likeness of Adam after he sinned, but we have practiced sin and by our deeds have come short of the standard set up by God. "We are all an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). We are dead in trespasses and sins (Eph. 2:1 and 5). It is true that God is love, but He is also just and righteous. The wages of sin is death (Rom. 6:23). Sin must be paid for. Spiritual death is ours unless we take God's way of escape. To be without Christ as our personal Saviour means that we have no hope for our future.

In I Peter 2:10 we read: "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Regardless of how fine and intelligent folk may seem to be, unless they have been born again, they are separated from God. If they do not obey the Gospel of Christ, and reject the Son of God, they are by nature the children of wrath (Eph. 2:3). In Ephesians 2:12 we find very plain words: "Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in this world." They are spiritually dead. They are separated from God.

If we do not have Christ, we do not have God. "No man cometh unto the Father, but by *me*." What a terrible plight! Dead in trespasses and sins, having no hope, and without God. It is only in Christ that there is a way of escape. "If any man have not the spirit of Christ, he is none of his" (Rom. 8:9).

II. *Physical Death.*

When we speak of physical death, we are thinking of a condition of the separation between the body and the soul. James 2:26 says, "The body without the spirit is dead." This is only for a duration of time.

In Genesis 35 we are told of the death of Rachel: "Her soul was in departing . . . and Jacob set a pillar upon her grave." Her body was buried and corruption took place. Just so has physical death come to all generations. It is inevitable to each of us unless as believers we are caught up at the rapture.

The cause of physical death is sin. "The wages of sin is death." In Romans 5:12 we read: "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." So God declared death for the sinner as the wages of sin.

After a Bible-believing preacher becomes established in a community and is known as such, there are many people who come to funerals to find the answer to the question, "If a man die, will he live again?" They want to know what the truth is about death and what follows. What an opportunity to open the Word of God with a message of grace and show that death of the body is only for a while, and that there is victory over death through the Lord Jesus Christ.

III. *Eternal Death.*

This means that there is to be a great, unspeakable judgment to all those who know not Christ as their personal Lord and Saviour. It is the final and permanent state of death.

Eternal death is *not* cessation of life or a state of unconsciousness. Much has been written and taught denying eternal punishment, declaring that God is love and therefore is too good and kind to punish anyone forever. Many articles have been written on man being restored as hellfires purify him and that a reformation will take place under the forgiving eye of God. However, annihilation and a second chance after death will not stand up under the searchlight of the Word of God.

The Lord Jesus Christ solemnly warned against being cast into hell [gehenna] "into the fire that never shall be quenched. . . . where their worm dieth not, and the fire is not quenched (Mark 9:43-47). This is *eternal death.* It is eternal in that it has no ending. It is forever and forever.

There is a place to which the soul goes after it leaves the body which is spoken of as "sheol" in the Hebrew and as "hades" in the Greek of the New Testament. This is not the experience of eternal death or the place "gehenna" of which Christ warned.

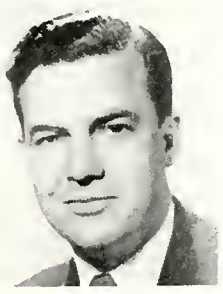
Since the resurrection and ascension of Christ, in this present church age, the soul of the believer does not go to hades, the place where the unsaved dead await the resurrection, but the believer goes to be with Christ, "absent from the body, present with the Lord" (II Cor. 5:8). In Philippians 1:23 Paul speaks of "having a desire to depart and be with Christ which is far better."

Gehenna was prepared for the Devil and his angels. One day they shall be sent to that awful place together with all those whose names are not found in the book of life (Rev. 20:13-15).



GOD'S ANSWER TO SIN

ARE THE WICKED DEAD IN HELL?



BY LEWIS C. HOHENSTEIN
PASTOR, FIRST BRETHREN CHURCH
WHITTIER, CALIF.

It is so easy for us to say one thing and to be understood as saying another when dealing with the subject of "After Death." So in the very beginning I want to define my terms. The translators of our Bible have greatly confused the issue by an inconsistent use of terms.

The Old Testament word for the intermediate place of abode for the dead is "sheol" and the New Testament word is "hades." The best way to show what these terms mean is to point out what they do not mean.

Sheol-hades never means the grave, which is the place on earth where the body of the deceased is deposited. Though these terms are thus used by the translators, a study of the 32 such usages will quickly convince the student that the intent of the divine author was to designate the place of the conscious abode of the departed.

The first such usage in the King James Version will point out to us this fact. Jacob, upon learning from his sons that Joseph had supposedly been killed by wild beasts and consumed, said: "For I will go down into the grave [sheol] *unto my son* mourning." He could not have meant a place of burial, for his son Joseph was thought by him to have been eaten of wild beasts.

Sheol-hades never means *tartarus.* This word is used but once in the Bible (II Pet. 2:4) and is translated "hell." Tartarus is the place where God has incarcerated "the angels when they sinned."

Sheol-hades is never "the abyss" *(abussos,* Gr.). This word is translated "the bottomless pit" and "the deep" and it refers to the place where the Devil and his demons will be kept during the millennial reign of Christ here on earth.

These terms never mean "hell." Hell is "tophet" in the Hebrew and "gehenna" in the Greek. It means perpetual burning, and always is used to denote the final consequence of sin. After the final judgment of unbelievers at the great white throne all those in rebellion against God will be eternally banished to hell.

Sheol-hades always speaks of the intermediate abode of men, which is the place occupied by the souls of men between the time of death and the deliverance to judgment in the case of unbelievers, and between death and the deliverance at the resurrection of Christ of the believer. Before Christ's death and His leading "captivity captive," sheol-hades was the abode of both the righteous and the wicked dead. They were separated evidently by a "great gulf fixed." Now the righteous dead are with the Lord. Uniting the teaching of Ephesians 4:7-10 with Matthew 27:50-53 it becomes evident that the righteous were taken to be with the Lord at the time of the resurrection and are now with Him. In I Corinthians 5:3 Paul teaches that to be absent from the body is to be present with the Lord. It is New Testament fact that when a child of God dies, he is "loosed away upward" to be with Christ and to await that grand day of the rapture when he shall be clothed upon with his glorified body.

Sheol-hades is not purgatory. The Roman view that the intermediate state is remedial is nowhere taught in God's Holy Word. This is a good scheme to hold the masses in the bonds of fear and to fill the coffers of Rome, but when a man passes into the next life, his destiny is fixed.

Sheol-hades is not a period of unconscious "soul sleep." If the cultists could, they would force us to believe that there is no conscious existence between the time of death and resurrection. The late Dr. Bullinger has gone one step further in trying to rationalize what death is. He taught that the soul was the result of the union of body and spirit, and when they were separated in death the soul ceased to exist. Full treatment of the above beliefs has been handled by competent Bible scholars.

The unbelieving dead are now in sheol-hades in conscious existence.

In Luke 16 Jesus related to the Pharisees and His followers the story of a rich man and Lazarus, who died and entered into sheol-hades. The rich man, in the place of the unbeliever, gives many evidences of being fully conscious.

There is vision or the ability to see (Luke 16:23), ". . . he lift up his eyes." There is communication (vs. 24), ". . . he cried and said." There is feeling (vss. 24-25), "I am tormented" The unbelieving dead remember (vs. 25), "But Abraham said, Son remember" After the unbelieving die there seems to be a spiritual concern for others (vs. 26), ". . . send him to my father's house." The unbelieving dead are able to reason (vs. 28), ". . . lest they come unto this place."

The unbelieving dead are now in sheol-hades in controlled existence.

In the 26th verse of the 16th chapter of Luke, Abraham, speaking to the rich man, said: ". . . between us and you there is a great gulf fixed . . . neither can they pass to us, that would come from thence." In I Peter 3:19 sheol-hades is spoken of by Peter as being a prison. The occult

(Continued on Page 143)

Unlimited Power Available

Most of us, in looking back over our Christian lives, realize that our greatest spiritual need is for more spiritual power. Christian people seem to be hungry for the kind of power that was so evident in days gone by. Indeed, some are wondering if they are serving the same God that Torrey, Moody, and Spurgeon served. Therefore, the startling question of Isaiah 40:28 seems especially appropriate to this spiritually starved age, for it launches a marvelous four-point outline for spiritual power.

The first fact which Isaiah brings to our remembrance is that the God we serve is an inexhaustible supply of spiritual power. He fainteth not; neither is He weary. Consequently any power must ultimately come from Him.

Our source of spiritual power is indeed the omnipotent Creator of Genesis 1. Certainly then no thinking individual would deny the availability of power for this present era.

The only question that might arise would be the willingness of God to allow us to draw from His great resource of power. This question is promptly answered by the promise, "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29). Notice the promise is not to the strong or to those who esteem themselves strong, but it is to the faint. One who is faint pictures an individual who has all but spent his own strength in activity and will surely go under unless revived and renewed by a source outside of himself. What a picture of the present-day Christian struggling against the world, the flesh, and the Devil in his own power! It is no wonder he is faint and all but defeated, but praise God, reinforcements are available and promised.

One need not be ashamed to call for aid in this spiritual battle, for the writer goes on to tell us: "Even the youths shall faint and be weary, and the young men shall utterly fall." Yes; even at the epitome of development, human strength is not adequate to cope with the adversaries which a Christian in God's service is called upon to face. If, then, the best in human strength utterly fails in battle without God-given power, how much more readily we, if not continually renewed and reinforced from on high.

We clearly see now that the source is adequate, the promise sure, and the need urgent. What now remains for us to know is the condition for receiving the much-needed power. We find the condition at the beginning of the next verse. The promise is made to those who will "wait upon the Lord." The term, "wait upon the Lord," seems to depict a persistent holding on to God for the promise rather than glib request for it. It is interesting to note that the same was true on the Day of Pentecost. The instruction then, as now, was to wait for the promised power. One might question the wisdom of God in requiring this condition of waiting, but it would seem to reveal that God is desirous that we should have an intense desire for spiritual power. The fact that one is willing to wait for something will usually reveal an earnest desire for it. Correspondingly, many are willing to ask for power, but only those really desirous of real spiritual power are willing to wait upon the Lord for it, and to those earnest few the promise is ever sure. Yea; "they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40: 31). With this God-given power we can do what no human strength could ever do.

Let us each say with the earnestness of the Samaritan woman at Jacob's well, "Lord, give me this power." It is available in unlimited supply; it is promised beyond question, the only stipulation being: Do we want it bad enough to wait upon the Lord for it?



BY CURTIS MITCHELL

Pastor, First Brethren Church
Bellflower, Calif.

Are the Wicked Dead in Hell?

(Continued From Page 141)

idea of communications between the dead and those alive at present has no Biblical support at all but is refuted completely by a careful study of the Word.

The unsaved dead are held in an orderly prison awaiting that great day of the Lord when all will appear before Him in judgment.

> *The unbelieving dead are now in sheol-hades in an incomplete state.*

This subject is difficult for us finite beings to comprehend. We know very little of reality apart from the physical. But there seems to be a limited incomplete existence of those in sheol-hades. Probably their state is comparable to that of the demons who appear to be dispossessed of their bodies.

If this is hard to grasp, remember that the physical is not the basis of literal reality; God is—yet He is pure Spirit.

> *The unbelieving dead are now in sheol-hades in conscious continual torment and pain.*

It is not within the scope of this discussion to consider the nature of this torment and pain. But Scripture throughout its entirety speaks of the unrighteous dead as being in a state of misery. In the passage in Luke 16. three times the fact of torment is stated.

Those dying outside of Christ go not to hell but to a prepared prison where in a controlled conscious and painful existence in an incomplete state they await an irrevocable and unalterable destiny. This place is called in Scripture "sheol-hades" and when the King of kings shall have ascended the great white throne to judge all who have rejected His love and grace, then sheol-hades will be emptied into hell, "the lake of fire" (Rev. 20:13-15).

Maybe you are saying, "Why should I concern myself over the state of those who are dead?" True, you can never change their state, but while you have taken time to read this article, a thousand souls around this world have been ushered into this awful and fearful place to await eternal judgment. That unsaved loved one, your neighbor, your friends at work, the man you touch on the street, and the uncounted millions throughout the world are facing this fate without Christ or hope in the world. May God stir our hearts to snatch them "as brands from the burning."

WHEN WILL HE COME?

Perhaps at very early dawn, when just a tiny touch of gray
Begins to light the eastern sky and drive the dark of night away—
My Lord will come!

Or it may be the breakfast hour, with all my fam'ly gathered there
Before we start the day; and heads and hearts are bowed in thankful prayer—
That He will come!

Or it could be some working morn. As busy wife and mother, I
Am scrubbing floors—preparing food. When suddenly I hear the cry—
The Lord has come!

It just might be at sunset time—when God is painting western sky
With sunset colors—red and gold—that as I watch—from there on high
Our Lord will come!

Perhaps, perhaps at blackest night when all my world is dark and still—
That through the velvet, starlit blue my Lord will come! What joy! What thrill!
If thus He comes!

I cannot know the day, the hour, that He will come—and I will go.
But oh! He bade me watch and wait, for come He will! Oh yes! I know
One day He'll come!

—*Geneva Showerman.*

In Memoriam

Names appear in this column only when sent in by pastor.

Allison C. Markel, 69, went to be with the Lord Feb. 3. Brother Markel was a staunch friend and member of the Grace Brethren Church of Juniata, Altoona, Pa.—*J. Ward Tressler, pastor.*

Phil Downs, charter member and district mission board representative of the Johnson City (Tenn.) Brethren Church, departed to be with the Lord December 18. Memorial service was held December 20.—*Dean Risser, pastor.*

Mrs. Lucy B. Walls, 76, was promoted to be with the Lord on January 26. She was a faithful member of the Leamersville Brethren Church for many years.—*Robert Crees, pastor.*

HAVE ONE—YOU'LL LIKE IT!

Yes; we liked it very much. And we received many blessings! We started the new year with a special Bible school-missionary conference. The conference started on Monday and ran through Wednesday. There were two speakers each evening. Harold Etling presented informative inspiration pertaining to the Sunday school. Brother and Sister Jake Kliever thrilled the folks with up-to-the-minute missionary news and challenge. The speakers were limited in time and graciously cooperated fully. Each service was packed double with blessing for all.

On Tuesday, forenoon and afternoon, Miss Catherine Marshall, of the Akron area Child Evangelism Fellowship, presented instructional classes for teachers of children. Theory and practical demonstration were included. Much good was done and many new avenues of approach in teaching were presented. These sessions were greatly appreciated.

All in all, our Bible school-missionary conference was a great blessing and help to our people. Have one—you'll like it!—*Kenneth Ashman, pastor, First Brethren Church, Wooster, Ohio.*

MEET THE EDITOR

AND

SEE PICTURES OF



PICTURES WILL SHOW—

- HOW PAPER IS MADE
- HOW HERALD IS PRINTED
- HOW GOD IS USING HERALD
- HOW OUR MISSIONS ARE PROFITED
- HOW EVERY ORGANIZATION BENEFIT

SCHEDULE OF EDITOR

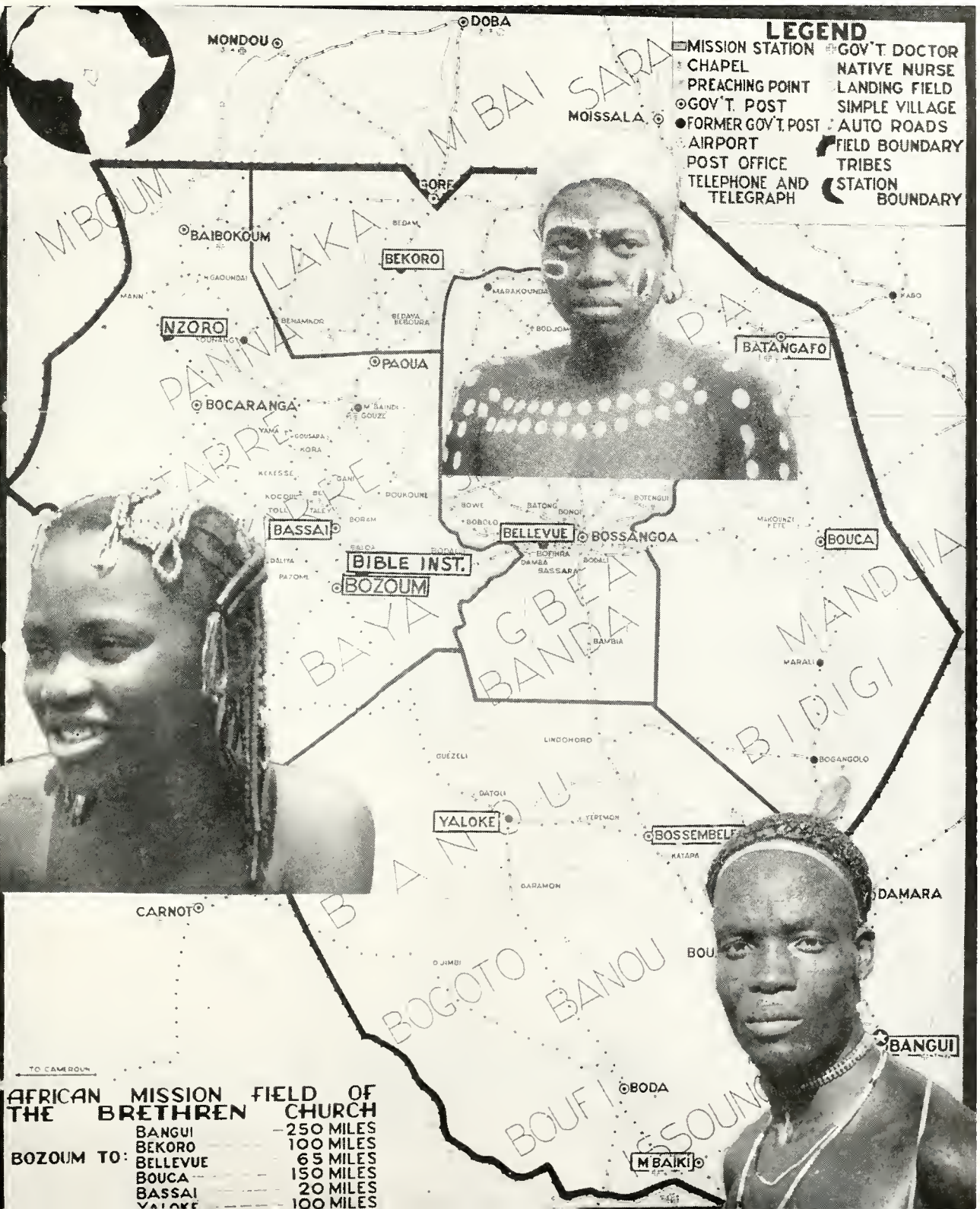
SUNDAY, FEB. 27 (a. m.)—Temple City Brethren Church, Temple City, Calif.
(p. m.)—First Brethren Church, Whittier, Calif.
TUESDAY, MAR. 1—First Brethren Church, Fillmore, Calif.
WEDNESDAY, MAR. 2—First Brethren Church, Compton, Calif.
THURSDAY, MAR. 3—Norwalk Brethren Church, Norwalk, Calif.
FRIDAY, MAR. 4—First Brethren Church, Glendale, Calif. (with Mountain Brethren Church, La Crescenta, Calif.)
SUNDAY, MAR. 6 (a. m.)—Grace Brethren Church, San Bernardino, Calif.
(p. m.)—First Brethren Church, Long Beach, Calif.
TUESDAY, MAR 8—First Brethren Church, San Diego, Calif.
WEDNESDAY, MAR. 9—Community Brethren Church, Whittier, Calif.
THURSDAY, MAR. 10—First Brethren Church, La Verne, Calif.
FRIDAY, MAR. 11—Cherry Valley Brethren Church, Beaumont, Calif.
SUNDAY, MAR. 13 (a. m.)—Fremont Ave. Brethren Church, South Pasadena, Calif.
(p. m.)—North Long Beach Brethren Church, Long Beach, Calif.

OTHER DATES WILL BE ANNOUNCED LATER

The BRETHREN MISSIONARY HERALD

OREIGN MISSION NUMBER

MARCH 5, 1955



Items You'll Want to Know . . .

The members of the Board of Trustees of The Foreign Missionary Society of the Brethren Church met in Winona Lake, Ind., during the week of January 24 through 28 to consider the accomplishments, challenges, and needs of our six fields of missionary endeavor. In order that you may praise the Lord with us and pray with us, we present the following summary. Projects for all fields were approved and will be listed in the Herald at our earliest opportunity. If you desire information regarding any of the items mentioned, or concerning any foreign-mission matter, please feel free to write us at any time—Brethren Foreign Mission Office, Box 588, Winona Lake, Ind.

General

The SOCIAL SECURITY plan is very favorably considered for all missionaries and office employees and complete information is being secured as rapidly as available.

For several years we have been studying the matter of PENSION AND RETIREMENT in relation to our missionary personnel. A general survey was completed this year and the matter is now in the hands of a committee—Brethren Charles Mayes, Ward Miller, and Glenn O'Neal—for further study and recommendation.

MISSIONARY CANDIDATES — Some were interviewed and others, not able to be present in person, were considered upon the basis of correspondence. The Lord has given us some excellent potential missionaries, but for the most part they are just in the beginning years of their preparation. This, of course, means that the time of their going to the field is several years away. Our missionary personnel needs are urgent and immediate in three or four of our fields if we are to meet the challenges while the doors of opportunity are open.

The little pamphlet entitled HOW MISSIONARIES ARE SELECTED has just come from the press. Copies will be made available to each pastor, and to any others who may have need.

HOCKING APPOINTMENT — Upon the authority granted to the Board of Trustees by the Society at the annual meeting on August 27, 1954, the Board made the appointment of Brother and Sister Donald Hocking as missionaries to serve in French Equatorial Africa. According to present plans, they are expected to leave for language study in France before the end of 1955.

The 1955 ANNUAL MEETINGS of our Board and Society will be held in connection with the conference of our National Fellowship of Brethren Churches to be held in Portland, Oreg. The Board sessions are due to begin on the evening of August 5, and the Society corporation meeting is scheduled for August 13.

Africa

One of the main considerations of the midyear Board meeting is always with respect to the work in Africa since the Africa Field Council meeting usually convenes in December of each year. This year was no exception and we received the minutes of the Field Council meeting, which concluded on January 5, 1955, in time for our Board sessions.

CONCERNING MISSIONARY PERSONNEL—One of the privileges of each Board meeting is the opportunity for interviews with the missionaries on furlough. It was a joy to meet with Brother and Sister J. P. Kliever and to authorize their return to the field at the proper time, subject to satisfactory physical examinations. The Board approved the furlough recommendations of the Field Council as follows: in June of this year—Miss Ruth Kent, Miss Marie Mishler, and Brother and Sister Harold Dunning and family; in August of this year—Brother and Sister Robert Hill and family, Brother and Sister Donald Miller and family, and Brother and Sister William Samarin and family.

PRINTING NEEDS are acute in order to meet the pleas and demands for printed material. We do have some printing equipment which we have had for years and it needs to be replaced. In fact, the Board has approved its replacement at a cost of between $3,000 and $5,000 delivered to the field. Offset equipment is being considered.



They are learning to read!

The Board also authorized the printing of a READER SERIES, consisting of three primers, 10,000 of each to be printed at a cost of between $1,500 and $2,000. These primers are for the purpose of teaching the native to read in his own language, and they have proved to be very valuable. The primers will be purchased by the natives; thus the amount expended by the Board will be repaid in due course of time.

A NEW MEDICAL CENTER is to be established at BOGUILA. This location is in the northern part of our field where there is quite a concentrated population. The first buildings authorized, including the residence and clinic, will cost approximately $7,850. This does not include the equipment of the clinic or other needs. Pray with us that sufficient funds will be received in our coming Easter offering to take this step.

Approval was given for an ADDITIONAL APART-

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 10

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

. . . Concerning Our Six Fields

MENT IN BANGUI, at a cost of $3,000, to care for another missionary family. This will bring the total cost of building in Bangui to $18,000, but we are confident that this expenditure is justified in view of the excellent response in this new location. The average attendance at services is about 1,000 at the present time—services began on October 31, 1954.

OUR SCHOOL SYSTEM in Africa will be fully explained in an early issue of the Herald and terms will be defined. The FRENCH SCHOOL, which is the school for the purpose of teaching monitors or teachers, is moving from the Bassai station to the Yaloke station. Approval has been given for the opening of ELEMENTARY SCHOOLS at Yaloke, Batangafo, and in the Bellevue district at an approximate cost of from $640 to $850 each.

There is a great need for SEVEN REST HOUSES throughout our field. These are not places for vacation, as the name might imply, but they are one- or two-room



A rest house. This one was built by the natives.

residences in areas where there are no missionary residences and are places where missionaries may live for a short period of time while teaching and visiting the natives in the area. These will cost $350 each and are being offered as projects.

There are OTHER BUILDING NEEDS. If we continue to send missionaries to the field, we must have places for them to live. Present buildings need reroofing and repair. We will need three or four more missionary residences in the year immediately ahead. These building needs can only be met if our coming Easter offering shows an increase.

AN INTERSTATION COMMUNICATION SYSTEM has been approved. This can prove to be one of our greatest blessings in Africa. It will enable contact between stations at any time, once a day or several times per week; missionaries will be able to have conferences by wireless. Such a system should save many miles of travel and make for better planning and working together. As far as we know now the cost will approximate $100 per unit and we will need 12 or 13 units for our field at the present time. These units may have to be built in the United States. We would greatly appreciate suggestions and advice. We are trusting that the units for this system may be provided as projects.

TWO NEW TRUCKS are needed just as soon as possible. These can be sent only if the coming Easter offering is sufficient. Perhaps a church or an individual may desire to supply one or both of these trucks. If interested, please write our office.

THE BIBLE INSTITUTE COURSE is being increased to cover a three-year period. Our native workers have been well trained, but this plan will make for even better training and for more stalwart workers. One of the native workers from the Bellevue district, a graduate of the Bible Institute, has been called to assist the staff for the coming year. His salary will be paid by the African churches.

A FIVE-YEAR PROGRAM has just been approved in Africa which seems to be one of the greatest forward steps in our foreign-mission program in a generation. By this plan a fully self-governing native church will be ready to take over within a period of five years. This does not lessen the need for missionaries—in fact, we desperately need four more missionary-pastor families and need them RIGHT NOW if this plan is to be realized and work effectively.

The name of our native churches in Africa is LES EGLISES EVANGELIQUE DES FRERES—The Evangelical Brethren Church.

Argentina

Most of the planning in relation to our field in Argentina for some years ahead was cared for at the last annual Board meeting in August 1954 and at the mid-year meeting a year ago. The plans made are being followed and are working out successfully.

CONCERNING MISSIONARY PERSONNEL — The Board approved the recommendation of the Field Council for the furlough of Brother and Sister James Marshall and family this coming May. The Board authorized the return of Brother and Sister Jack Churchill and family and Mrs. Loree Sickel at the proper time, pending satisfactory physical examinations.

TWO NEW CHURCH BUILDINGS were erected during the year by Argentine believers—one at Rio Tercero and one at Corral de Bustos.

We need to purchase TWO OR THREE MORE LOTS for the erection of similar chapels or church buildings by the Argentine believers. These will be cared for as funds permit and as the right locations are found. As you may recall, our agreement with the national believers is that we will purchase and supply the lot providing the believers will erect the chapel or church building.

The missionaries are continuing to survey the NEW



A game of volley ball—one of the enjoyments at young people's camp.

AND LARGE CITY AREAS, looking toward expansion. Reports indicate excellent tent and revival meetings, good Bible conferences, and enthusiastic youth camps. The work is not easy in this field, but we are greatly encouraged.

AN ADDITIONAL MISSIONARY FAMILY is needed in Argentina. Pray that the Lord will lead.

For this present year the BIBLE INSTITUTE will be held in Rio Cuarto. The men students will live on the mission property and the women students will live in the homes of believers in Rio Cuarto. It will be possible for the students to secure part-time work in the area.

Brazil

The plans for future months in Brazil which were approved at the annual meeting of our Board are rapidly being carried out. The items which follow will be more or less in the nature of a report.

The Board authorized the FURLOUGH of Brother and Sister John Zielasko and family during this present year, the details as to time and so on to be worked out between the General Secretary and Brother Zielasko.

CHRISTIAN DAY SCHOOLS are now operating in both of our areas of activity in Brazil. A new building was erected in Macapa for this purpose and two Christian Brazilian teachers were secured. It was not the original plan to begin the school in Icoraci until after the Zielasko family had returned from furlough in the States. However, in view of the request of the believers in order that their children may have Christian teaching, a school has been started in the chapel at Agulha. This is an outpost from Icoraci and is in the area where most of the children live.



A Brazilian home in the Macapa area.

NATIONAL WORKERS are greatly needed. We are praising the Lord for Raimundo, one of the young men from Icoraci, who is now away at Bible school preparing to become a national pastor. Two other young men are in prospect—pray that they may be able to enter Bible school soon.

The NEW MISSIONARY RESIDENCE in Icoraci is nearing completion. This is where the Burk family will live. We are extremely grateful to the National WMC for taking this as one of their projects for this year.

At the annual meeting the Board authorized an ADDITIONAL ROOM for the residence at Macapa and a NEW OUTBOARD MOTOR AND BOAT for Macapa. These are now in regular use and are very much appreciated by those on the field.

The Board approved the purchase of a LOT IN ICORACI, at an approximate cost of $700, for the erection of a church building. There is a house on the lot which can be used as a meeting place until the Brazilian believers are ready to build.

OUR GREATEST NEED in Brazil at the present time is another experienced missionary family. The Lord is able and we are looking to Him to supply all our missionary needs.

France

At the annual meeting last August the Board authorized the General Secretary to visit our work in France. That visit proved to be of great value; we are confident that the Lord has great things ahead for us in that most difficult field. Many activities were reported to the Board at the recent meeting, resulting in their authorization and approval.

A PLACE OF MEETING has been purchased in a very excellent location with plenty of room for church and Sunday-school services. At the back of the building there is a small three-room apartment where our national French evangelist will live. Considerable repair was needed to get the property in readiness for the first services which were to have been held on February 27. We expect to have pictures of this meeting place very soon.

The employment of a NATIONAL FRENCH EVANGELIST has been authorized. We hope to be able to present very soon the name and picture of the fine French family being invited to serve in this capacity. The Fogles need assistance and we believe that the securing of a well-trained, consecrated Christian family will greatly increase the effectiveness and outreach of the Fogles.

Approval has been given for a PORTABLE TABERNACLE. This type of temporary meeting place will fit



Brother Fogle regularly and faithfully posts God's Word.

the needs much better than a tent. It can be easily dismantled, moved, and set up again. Also, since it can be heated, it will be serviceable for most of the year. The cost will be about $1,000, which is slightly more than the cost of a tent. A gift of $500 is on hand from Bethany campers to apply toward this tabernacle, but an additional amount of $500 is needed. Would you like to help? We are trusting it will be possible to have this portable tabernacle ready by early summer; it will be built in France.

A SHORT FURLOUGH for the Fogle family was authorized, beginning about July 1. During their absence in the States, Brother and Sister George Cone, Jr., and the national evangelist will carry on the work.

Hawaii

It was a joy to have Brother and Sister Foster Tresise meet with our Board during their recent emergency trip to the mainland. We are now much better acquainted with the work in Hawaii and its needs.

The attendance at Grace Chapel ranges between 40 and 60 and results are very encouraging. This work is self-supporting as far as the church unit is concerned and Brother and Sister Tresise do not receive allowance from our Society. It was mutually agreed to continue on this basis, but the Board is making an automobile expense allowance of $25 per month to the Tresises. This will enable them to do more visitation and reach more with the Gospel.

Mexico

From time to time during the year, most of the Mexico missionaries met together with the committee representing the Board—Brethren Mayes, Miller, and O'Neal. Plans of activity were worked out by this group and reports were presented at the recent Board meeting.

BIBLE INSTITUTE CLASSES are in session in the San Ysidro-Tijuana area, with Brother Walter Haag and Miss Dorothy Robinson as teachers.

The Howards are conducting BIBLE CLASSES for children and adults in the Calexico-Mexicali area. They were instrumental in doing a great deal of relief work recently because of the flood in that area.

On their return to California from the Board sessions at Winona Lake, Dr. and Mrs. Charles Mayes went by way of Laredo, Tex., for a VISIT WITH THE EDMISTON FAMILY. They were most favorably impressed by the activity of the Edmistons in the Laredo-Nuevo Laredo area. Brother Edmiston is expecting to have a baptismal service very soon and is looking toward the opening of a Mexican Brethren church.

ACTIVITY DURING FEBRUARY—Brother Haag and the young men from the Bible Institute went on an evangelizing tour down the Baja California peninsula—this was vacation month. Brother Howard, accompanied by Dr. Alberto Morales, went on a similar trip down the Sonora coast of Mexico. Miss Dorothy Robinson has spent several weeks as one of the speakers in the missionary rallies on the west coast.

Brethren Edmiston and Howard each will spend about five weeks speaking in missionary rallies in the East and Midwest during the next several months.



A Bible Institute student.

PROTESTANTS IN SPAIN

In Spain the number of Spanish Protestants who profess to belong to a Protestant congregation is about 30,000. There are approximately 300 Protestant congregations, of which only about one-third meet regularly for worship with the permission of the authorities. Religious meetings and services can be held only inside a building. A Protestant funeral is often prohibited as a "public demonstration."—*EFMA Missionary News Service.*

WHEN YOU PRAY—

Beware in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what He can do. Expect unexpected things, *above all that we ask or think.* Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how He delights to hear Christ, of your place in Christ; and expect great things.—*Andrew Murray, from "Streams in the Desert."*

BRAZIL---*Land of the Amazon*

(Editor's Note—This is the first in a series of historical sketches on each of our six mission fields. One of these will appear in each succeeding Foreign Mission Number of the Herald until the series has been completed. They are not appearing in chronological order, but as space permits. These historical highlights will give us all a better understanding of the fields in which our missionaries labor for Him.)

"If my wife and I should volunteer for missionary work in Brazil, would you send us?" This was the question asked by Rev. J. Keith Altig following a presentation of Brazil as one of the possible new mission fields for Brethren activity. The General Secretary's answer was, "Try us and see." Well, the results are very evident. After much prayer and further investigation, the Altigs were approved for missionary service in Brazil and they sailed for that land in February 1949, thus pioneering our Brethren testimony in Brazil.

At an earlier time, under the direction of and at the suggestion of the Board of Trustees of the Foreign Missionary Society of the Brethren Church, the late Dr. Clarence L. Sickel made a tour of investigation in Brazil, looking toward the opening of a Brethren testimony there. After conferences with many friendly missionary agencies in the area, Dr. Sickel recommended that we open a work in Brazil and that the work should be near the mouth of the Amazon River—either in the Belem area or in the Territory of Amapa.

Upon their arrival in Belem, Brazil, the Altigs spent the first year in language study. Then Brother Altig made a number of tours of investigation, going hundreds of miles into the interior around the general Amazon area, but working from Belem as the center. His conclusions were almost identical with those of Dr. Sickel, so the first unit of work was established at Icoraci on the banks of the Para River. This river is a part of the great Amazon system.

Icoraci is about 12 miles from Belem. The city of Belem has a population of between 250,000 and 300,000 people. The little city of Icoraci, including the territory immediately associated with it, has a population of from 15,000 to 20,000 people; it is a little city that has opened its heart to the Gospel. From the very first, our missionary endeavors in Brazil have been very fruitful, with large numbers of people willing to hear, and many of them have accepted the gospel message.

Our second missionary family, Rev. and Mrs. Edward D. Miller and daughter, Carol Ann, arrived in Brazil on March 6, 1950. After having the necessary language training, they were ready to establish the second center of activity. This second center was established in the Territory of Amapa, across the Amazon River from Icoraci. The capital of this territory is Macapa and is the center of our testimony in that area. Macapa was quite small in the days when Brother Altig first visited it. However, at the time when our Brethren testimony was established there, it had grown to a city of between 15,000 and 20,000 people. The discovery and development of large manganese mines made the change; this has given us one of our greatest opportunities for evangelization and the preaching of the Gospel. Macapa is rapidly becoming a modern city and we are praising the Lord for our work in this area and the privilege of growing with the city.

It needs to be understood that these two centers of activity, although just across the river from each other, are quite far distant, for the Amazon River at this location is approximately 200 miles wide. The differences between the characteristics of the people, climate, and so on in the two areas are greater in some respects than between two distinct countries, although in both areas there is a very friendly reception to the gospel message.



OUR MISSIONARIES IN BRAZIL

Back row—Mrs. Edward Miller, Bro. John Zielasko, Mrs. John Zielasko; middle row—Mrs. Bill Burk, Bro. Bill Burk, Ann Zielasko, Robert Zielasko, Bro. Edward Miller, Jeannette Miller; front row—Arthur Burk, Linda Burk, Edward Miller, jr., and Carol Ann Miller.

At Icoraci there are two missionary families—Rev. and Mrs. John Zielasko and two children, who arrived there in October 1952; Rev. and Mrs. Bill Burk and two children, who arrived there in August 1954.

Christian day schools seem to be one of the immediate avenues for the presentation of the Gospel and the establishment of our testimonies in these areas. The Brazilian schools are inadequate to care for all of the children that are available; therefore, the government looks with very great favor on the private schools—missionary schools classify as private schools. Christian day schools are now in operation at Icoraci and Macapa.

It is our desire to add two or three other centers to the two present centers of activity—there are many opportunities for such. Reinforcement families are necessary before we can expand in any way beyond our present two-station limit. We do have, in relation to our present stations, a number of outpost preaching chapels, and through these the work is rapidly expanding. The Brazilian believers are being taught to assume responsibility for their own work and, with a surprising response,

(Continued on Page 152)

PROGRESS and PROSPECTS

IN THE FRENCH SCHOOL

By Charles R. Taber, Yaloke, Africa

I am sitting in the pickup on the road about 20 miles from Bozoum and 45 from Bassai, home and destination. Odd place to write an article, you say? But what better can I do as I wait for a three-foot flash flood to drain away? The road ahead and a bridge have disappeared for a distance of about 200 yards under the rushing blanket of an overflowing stream. Everything was normal here yesterday when I went by, but the night brought a cloudburst and this is the result.

But I am not writing to tell you about floods. I am just seizing the opportunity to write all the things that have piled up this year. My real subject is the French-school program, its progress, and its prospects.

Progress

First, what about progress? From January to September we have had in our teacher-training school five young men. For a year they have been my constant occupation. "But," I can hear someone say, "isn't it a waste of manpower to give the whole time of a missionary to five young men?" Although at first glance this may seem to be so, I prefer to look at it from another angle.

These boys, with their previous education and their present desire to serve the Lord, are the cream of our youth. They have been called to be among the teachers who will open the intellectual eyes of a generation of African children, the future members and leaders of the African church. And in these vital keys to the future, this year has brought definite development, both spiritual and intellectual. I see in them a future multiplication of my present feeble efforts. In the light of their progress and of the future saving of missionary time and funds, this year has been one of great fruit. I have been thrilled and humbled to see the grace and power of our God in this work.

Prospects

But what of the road ahead? This year has been one of much heartsearching, meditation, consultation, and, above all, of prayer concerning the prospects of African Christian day schools. Out of this preparation of our thinking has come the central concept that this mission, under God's leading, is here to found on African soil a virile, self-propagating, self-supporting, self-governing church. It is a matter of record in church history and particularly in missionary history that a church of this kind is a virtual impossibility without a minimum level of general alertness among both leaders and members. There is no other agency able and willing to give our youth this education under Christian auspices. Hence, the need for an educational program.

Next Monday will be another first! The first class of 30 little boys, ranging in age from 7 to 10, will be introduced to the complexities of general education. In this class our student-teachers will do their practice teaching in preparation for the examination that will permit them to teach. And then—the limit isn't the sky, but the limitless grace and power of God! Our work will not he complete in Africa until the African church is ready to stand on its own feet, with an alert, trained leadership and a wide-awake membership.



The French School at Bassai.

Any educational program costs money. In these opening days you have been most generous in extending a helping hand to your African brethren. But, realizing that we should not expect you to pay all the bills for an effective program, not to mention robbing the Africans of the grace of giving, we look forward to the day, perhaps in the very near future, when *all* educational work will be fully supported by the African churches. Pray that African Christians will catch a vision of the potential worth of an educational program to the qualitative and quantitative growth of their churches. Pray above all that we, weak human instruments, may not hinder the positive contribution that education can make, but rather may seize every opportunity of advancing the cause of winning lost souls and building churches.

(Editor's Note—Lest someone may wonder whether Brother Taber ever reached home, he reports: "The sequel to the flood was quite an adventure. After waiting all night in the pickup for the water to subside, I left early in the morning to continue the trip, only to be brought up short by a bridge that had completely given way during the night. So I limped back to Yaloke with a loose fan and leaking oil. I made another attempt three days later, and finally swam across the river at the broken bridge, leaving the truck with one of my boys. Brother Jobson came and picked me up, so I finally arrived at Bassai, but Saturday night instead of Wednesday noon.")

ANOTHER FINANCIAL REPORT!

On the following pages we present our first annual report on a calendar-year basis. Some may feel that it is a waste of space to use six pages in a foreign-mission issue of the Herald for a financial report. Especially might those feel that way who are not members of our corporation and who have made no gifts of record to foreign missions. The stockholder in a bank is interested in the annual report of that bank; he will probably read every one of the cold, feelingless numbers.

You are members of God's great corporation dedicated to getting the Gospel out to lost souls in foreign lands. You ought to be interested—we want you to be. Please ask us questions if there are any parts of this report which you do not understand.

Upon the requests of many donors, and in harmony with the policies of our other denominational interests, we do not publish the names of individual donors. Official receipts are sent to all donors as soon as possible after their gifts reach our office.

Total gifts for 1954, as you will notice, amounted to $212,552.97—almost a quarter of a million dollars. We praise God and we are thanking you for your gifts. Even so, these fine gifts were 3 percent below our giving for 1953; yet during the year 10 new missionaries were sent to the fields.

In order to care for expenditures recently authorized by our Board in new construction and equipment we will need $43,000 during 1955 in addition to our regular operational costs. We will need $272,000 during this current year to care for all our needs, not including the sending of any additional missionaries. That is an increase of $60,000 or 28 percent over what we gave in 1954. This will mean that an increase is needed of $3 per member for every member of the Brethren Church—an increase of from $10.50 per member as given last year to an amount of $13.50 needed from each member in 1955. Is this possible? We believe it is!

Where will your church stand in the giving program? We have begun a plan which we desire to follow year after year, indicating special mention of those churches giving $3,000 or more per year. Quite a number approached the $3,000 mark last year; possibly they will exceed it this year. We soon expect to see a list of churches exceeding the $10,000 mark in yearly giving to foreign missions.

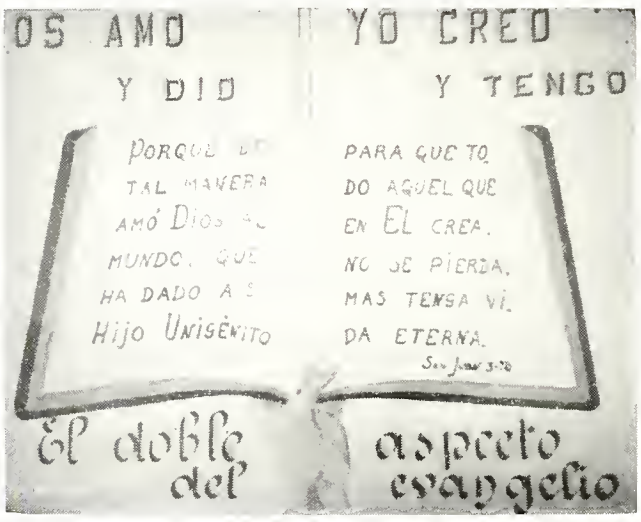
Installment Giving—

The general custom for most of us today is installment buying. Why shouldn't we do installment giving? During the four months of February, March, April, and May we Brethren people will present our gifts to foreign missions to care for our work for an entire 12 months. Our needs for the next 12 months will be at least $23,000 per month—that has been the average of our expenditures during the last five months.

It will be easy for all of God's people in our Brethren churches, working together, to meet these needs. It will be easier if we would all do installment giving—week by week, and that's Biblical, too. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." (I Cor. 16:2).

We'll all be pleasantly surprised at how much we can give during this four-month period if we make sacrificial gifts to foreign missions every week.

"INTO ALL THE WORLD



All who pass the home of the Solon Hoyt family in Don Bosco, Argentina, may read the Gospel as set forth in the sign which is in front of the house. The interpretation of the Spanish is indicated as follows:

Upper left—He loved and gave!
Upper right—I believe and have!
Middle—John 3:16 in Spanish.
Bottom—The double aspect of the Gospel.

BRAZIL—LAND OF THE AMAZON

(Continued From Page 150)

they are accepting this responsibility. One young man is now enrolled in a Bible school some distance from Icoraci preparing for the work of the Christian ministry. Quite a number of others are faithfully attending the classes which are being taught by our missionaries themselves.

Many of the plans now being put into effect in our mission in Brazil are the result of prayer and consultation with the missionaries when the General Secretary visited the Brazilian field in January 1954.

THE CHURCH IN GERMANY

According to statistics published in Hanover, Germany, the current membership of the evangelical church in Germany is 41,162,000, served by 15,363 pastors. The evangelical church in Germany is composed of 13 Lutheran, 12 United, and 2 Reformed churches, organized on a regional basis. The membership of the Evangelical Union Church, exceeding 14 million, is 90 percent Lutheran and 10 percent Reformed.—*EFMA Missionary News Service.*

"Twenty families of tithers could support a church and a missionary!"—*Dr. Robert Rudolph.*

REPORT OF GIFTS

To The Foreign Missionary Society of the Brethren Church—January 1, 1954, to December 31, 1954

ATLANTIC DISTRICT

Alexandria, Va.	$288.11
Allentown, Pa.	618.49
Baltimore, Md.	46.00
Chambersburg, Pa.	142.67
Hagerstown, Md.	3,918.25
Harrisburg, Pa.	1,691.53
Martinsburg, W. Va.	510.00
Philadelphia, Pa. (First)	5,385.22
Philadelphia, Pa. (Third)	4,315.65
Seven Fountains, Va.	153.69
Washington, D. C.	2,118.14
Waynesboro, Pa.	2,799.82
Winchester, Va.	1,701.45
York, Pa.	505.06
Atlantic District	114.10
	24,308.18

Commonwealth Avenue Brethren Church, Alexandria, Va.

General Fund	$196.30	
Cone Funds	5.00	
Zielasko Funds	86.81	
		$288.11

First Brethren Church, Allentown, Pa.

Roy Snyder Funds	$8.25	
Sumey Funds	8.29	
F. Taber Funds	601.95	
		$618.49

Bible Brethren Church, Baltimore, Md.

General Fund	$29.00	
Burk Funds	7.00	
Cone Funds	10.00	
		$46.00

Grace Brethren Church, Chambersburg, Pa.

General Fund	$88.18	
Burk Funds	13.00	
Cone Funds	9.00	
Foster Funds	14.58	
Roy Snyder Funds	17.91	
		$142.67

Grace Brethren Church, Hagerstown, Md.

General Fund	$3,489.37	
Africa General Fund	5.00	
Africa—Bekoro-BYF Project	15.00	
Africa Special Funds	129.63	
Argentina General Fund	2.00	
Burk Funds	63.00	
Cone Funds	48.00	
Foster Funds	66.25	
Rottler Funds	100.00	
		$3,918.25

Melrose Gardens Brethren Church, Harrisburg, Pa.

General Fund	$1,218.74	
Africa—Bekoro-BYF Project	28.33	
Burk Funds	244.30	
Cone Funds	200.16	
		$1,691.53

Rosemont Brethren Church, Martinsburg, W. Va.

General Fund	$465.00	
Burk Funds	15.00	
Cone Funds	30.00	
		$510.00

First Brethren Church, Philadelphia, Pa.

General Fund	$2,801.77	
Africa General Fund	108.00	
Africa Medical Fund	150.00	
Africa Special Funds	166.54	
Argentina General Fund	65.00	
Brazil General Fund	15.00	
France General Fund	5.00	
Hawaii General Fund	5.00	
Mexico General Fund	15.00	
Beaver Funds	8.75	
Fogle Funds	5.00	
Foster Funds	60.00	
Jobson Funds	95.50	
L. Kennedy Funds	19.00	
M. Kennedy Funds	162.25	
Maconaghy Funds	90.00	
E. Miller Funds	45.25	
Schwartz Funds	734.02	
Roy Snyder Funds	176.20	
Sumey Funds	25.00	
Tresise Funds	5.00	
Tyson Funds	627.94	
		$5,385.22

Third Brethren Church, Philadelphia, Pa.

Africa General Fund	$25.00	
Bishop Funds	15.00	
Burk Funds	26.00	
Cone Funds	17.00	
Maconaghy Funds	4,125.20	
Roy Snyder Funds	33.20	
Sumey Funds	24.25	
Teeter Funds	30.00	
Tyson Funds	20.00	
		$4,315.65

Trinity Brethren Church, Seven Fountains, Va.

General Fund	$144.69	
Africa—Bekoro-BYF Project	9.00	
		$153.69

First Brethren Church, Washington, D. C.

General Fund	$1,644.64	
France General Fund	32.00	
Hawaii General Fund	30.00	
Mexico General Fund	3.00	
Burk Funds	46.50	
Cone Funds	42.00	
Dowdy Funds	125.00	
Fogle Funds	25.00	
Geske Funds	150.00	
Hoyt Funds	10.00	
Roy Snyder Funds	10.00	
		$2,118.14

First Brethren Church, Waynesboro, Pa.

General Fund	$2,572.32	
Africa—Bekoro-BYF Project	41.00	
Africa Special Funds	50.00	
Burk Funds	58.50	
Cone Funds	48.00	
Foster Funds	30.00	
		$2,799.82

First Brethren Church, Winchester, Va.

General Fund	$1,691.45	
Roy Snyder Funds	10.00	
		$1,701.45

Grace Brethren Church, York, Pa.

General Fund	$432.95	
Africa—Bekoro-BYF Project	14.40	
Burk Funds	10.00	
Foster Funds	16.70	
Roy Snyder Funds	21.50	
Sumey Funds	9.51	
		$505.06

Atlantic District

General Fund	$8.00	
Foster Funds	11.10	
M. Kennedy Funds	5.00	
Schwartz Funds	90.00	
		$114.10

CALIFORNIA DISTRICT

Artesia	$319.70
Beaumont	2,434.39
Bell	464.62
Bellflower	784.29
Chico	264.14
Compton	1,101.51
East Los Angeles	1,271.04
Fillmore	763.95
Glendale	1,636.68
Inglewood	6,323.35
La Crescenta	47.46
La Verne	2,512.61
Long Beach First	18,715.57
Long Beach (North Long Beach)	5,710.27
Long Beach (Stearns Street)	63.00
Modesto (La Loma)	1,347.07
Modesto (McHenry Avenue)	616.47
Norwalk	5,020.14
Paramount	459.73
Phoenix, Ariz.	246.36
San Bernardino	515.92
San Diego	448.13
Seal Beach	278.41
South Gate	1,749.86
South Pasadena	841.76
South San Gabriel	61.31
Temple City	800.53
Tracy	681.99
West Covina	6.00
Whittier (Community)	2,363.13
Whittier (First)	7,224.62
California District	1,005.61
	66,079.62

Carson Avenue Brethren Church, Artesia

General Fund	$261.94	
Africa General Fund	1.00	
Africa—Bekoro-BYF Project	5.00	
Africa Leper Fund	20.76	
Brazil Special Funds	5.00	
Hawaii General Fund	1.00	
Mexico General Fund	1.00	
Beaver Funds	5.00	
Burk Funds	14.00	
Sheldon Funds	5.00	
		$319.70

Cherry Valley Brethren Church, Beaumont

General Fund	$2,217.30	
Africa General Fund	5.00	
Argentina General Fund	30.00	
Brazil General Fund	30.00	
France General Fund	10.00	
Hawaii General Fund	25.00	
Mexico General Fund	10.00	
Burk Funds	56.00	
Cone Funds	51.00	
		$2,434.39

Bell Brethren Church, Bell

General Fund	$464.62

First Brethren Church, Bellflower

General Fund	$655.10	
Argentina General Fund	25.00	
Brazil General Fund	46.19	
France General Fund	20.00	
Bishop Funds	1.00	
Burk Funds	19.00	
Cone Funds	18.00	
		$784.29

Grace Brethren Church, Chico

General Fund	$217.07	
Cripe Funds	6.34	
Roy Snyder Funds	19.09	
Sumey Funds	21.64	
		$264.14

First Brethren Church, Compton

General Fund	$1,027.51	
Africa General Fund	5.00	
Africa—Bekoro-BYF Project	5.00	
Argentina General Fund	5.00	
Brazil General Fund	30.00	
France General Fund	5.00	
Hawaii General Fund	5.00	
Mexico General Fund	5.00	
Cone Funds	14.00	
		$1,101.51

Community Brethren Church, East Los Angeles

General Fund	$710.39	
Brazil General Fund	10.00	
Hawaii General Fund	25.00	
Beaver Funds	7.50	
Burk Funds	404.30	
Cone Funds	6.60	
Sumey Funds	107.25	
		$1,271.04

First Brethren Church, Fillmore

General Fund	$695.00	
Argentina Special Funds	9.75	
Burk Funds	19.20	
Cone Funds	15.00	
Jones Funds	12.50	
Miss Ruth Snyder Funds	12.50	
		$763.95

First Brethren Church, Glendale

General Fund	$1,205.80	
Brazil General Fund	100.00	

Brazil Special Funds ...	288.34	
Beaver Funds ...	14.54	
Cone Funds ...	8.00	
Haag Funds ...	10.00	
Roy Snyder Funds ...	10.00	
		$1.636 68

First Brethren Church, Inglewood

General Fund ...	$5,856.78	
Africa General Fund ...	221.00	
Africa Leper Fund ...	65.00	
Argentina General Fund	10.00	
France General Fund ..	5.00	
Mexico General Fund ..	52.00	
Beaver Funds ...	45.47	
Bishop Funds ...	22.00	
Munn Funds ...	11.50	
Sumey Funds ...	34.60	
		$6,323.35

Mountain Brethren Church, La Crescenta

General Fund ...	$20.12	
Africa—Bekoro-BYF Project ...	17.34	
Altig Funds ...	10.00	
		$47.46

First Brethren Church, La Verne

General Fund ...	$1,853.96	
Africa General Fund ...	344.00	
Africa Medical Fund ...	5.00	
Argentina General Fund	90.50	
Brazil General Fund ...	70.15	
France General Fund ..	.25	
Hawaii General Fund ..	1.25	
Mexico General Fund ..	18.50	
Burk Funds ...	42.00	
Churchill Funds ...	25.00	
Cone Funds ...	37.00	
Sheldon Funds ...	25.00	
		$2,512 61

First Brethren Church, Long Beach

General Fund ...	$15,709.52	
Africa General Fund ...	979.25	
Africa Leper Fund ...	167.70	
Africa Medical Fund ...	10.00	
Africa Special Funds ...	10.00	
Argentina General Fund	144.25	
Argentina Special Funds	500.00	
Brazil General Fund ...	182.00	
France General Fund ..	100.45	
Hawaii General Fund ..	33.00	
Mexico General Fund ..	162.00	
Bishop Funds ...	5.00	
Burk Funds ...	20.40	
Byron Funds ...	10.00	
Cone Funds ...	59.00	
Haag Funds ...	70.00	
Hill Funds ...	60.00	
Samarin Funds ...	62.50	
Sumey Funds ...	5.00	
Teeter Funds ...	5.00	
Tyson Funds ...	10.00	
Zielasko Funds ...	410.50	
		$18,715.57

North Long Beach Brethren Church, Long Beach

General Fund ...	$4,720.02	
Africa General Fund ...	62.00	
Africa Leper Fund ...	46.00	
Africa Medical Fund ...	40.00	
Argentina General Fund	37.00	
Brazil General Fund ...	33.00	
Brazil Special Funds ...	6.75	
Churchill Funds ...	146.00	
Edmiston Funds ...	598.50	
Fogle Funds ...	5.00	
Sickel Funds ...	6.00	
F. Taber Funds ...	10.00	
		$5,710.27

Stearns Street Brethren Church, Long Beach

General Fund ...		$63.00

La Loma Grace Brethren Church, Modesto

General Fund ...	$1,110.21	
Africa General Fund ...	67.00	
Burk Funds ...	36.86	
Cochran Funds ...	5.00	
Cone Funds ...	28.00	
E. Miller Funds ...	100.00	
		$1,347.07

McHenry Avenue Grace Brethren Church, Modesto

General Fund ...	$531.17	
Africa Leper Fund ...	25.00	
Cripe Funds ...	22.15	
Goodman Funds ...	9.11	
Roy Snyder Funds ...	15.79	
Sumey Funds ...	13.25	
		$616.47

Norwalk Brethren Church, Norwalk

General Fund ...	$1,692.26	
Balzer Funds ...	3,276.50	
Munn Funds ...	24.56	
Sumey Funds ...	26.82	
		$5,020.14

Paramount Brethren Church, Paramount

General Fund ...	$435.15	
Africa—Bekoro-BYF Project ...	17.58	
Burk Funds ...	2.00	
Cone Funds ...	5.00	
		$459.73

First Brethren Church, Phoenix, Ariz.

General Fund ...	$186.36	
Burk Funds ...	17.00	
Cone Funds ...	13.00	
Cripe Funds ...	30.00	
		$246.36

Arrowhead Avenue Brethren Church, San Bernardino

General Fund ...	$454.30	
Burk Funds ...	21.00	
Cone Funds ...	24.00	
Munn Funds ...	6.75	
Sumey Funds ...	9.87	
		$515.92

First Brethren Church, San Diego

General Fund ...	$344 19	
Brazil General Fund ...	16.31	
Mexico General Fund ..	63.75	
Haag Funds ...	23.88	
		$448.13

First Brethren Church, Seal Beach

General Fund ...	$250.09	
Africa Special Funds ...	3.32	
Howard Funds ...	25.00	
		$278.41

First Brethren Church, South Gate

General Fund ...	$30.10	
Brazil General Fund ...	45.00	
Brazil Special Funds ...	92.50	
Beaver Funds ...	1,469.14	
Burk Funds ...	90.37	
Cone Funds ...	22.75	
		1,749 86

Fremont Avenue Brethren Church, South Pasadena

General Fund ...	$701.95	
Argentina General Fund	5.00	
Brazil General Fund ...	35.00	
Beaver Funds ...	24.23	
Burk Funds ...	30.00	
Munn Funds ...	21.45	
Roy Snyder Funds ...	15 59	
Sumey Funds ...	8.54	
		$841.76

Grace Brethren Church, South San Gabriel

Africa Leper Fund ...	$15.69	
Altig Funds ...	7.11	
Bishop Funds ...	23.51	
Roy Snyder Funds ...	15.00	
		$61.31

Temple City Brethren Church, Temple City

General Fund ...	$501.72	
Africa—Bekoro-BYF Project ...	279.81	
Argentina General Fund	1.00	
Burk Funds ...	13.00	
Munn Funds ...	5.00	
		$800.53

First Brethren Church, Tracy

General Fund ...	$508.05	
Africa—Bekoro-BYF Project ...	7.08	
Africa Special Funds ...	69.61	
Mexico General Fund ..	1.61	
Burk Funds ...	19.00	
Cone Funds ...	23.00	
Cripe Funds ...	10.00	
Munn Funds ...	25.59	
Roy Snyder Funds ...	18.05	
		$681.99

West Covina Brethren Church, West Covina

Burk Funds ...		$6.00

Community Brethren Church, Whittier

General Fund ...	$2,334.26	
Haag Funds ...	10.00	
Roy Snyder Funds ...	18.87	
		$2,363.13

First Brethren Church, Whittier

General Fund ...	$6,747.64	
Argentina General Fund	100.00	
Mexico General Fund ..	139.36	
Beaver Funds ...	50.14	
Bishop Funds ...	35.00	
Burk Funds ...	50.00	
Cone Funds ...	27.00	
Munn Funds ...	37.48	
Sumey Funds ...	38.00	
		$7,224.62

California District

General Fund ...	$506.00	
Africa Special Funds ..	25.87	
Mexico General Fund ..	1.00	
Beaver Funds ...	18.65	
Burk Funds ...	146.00	
Dunning Funds ...	243.09	
Garber Funds ...	50.00	
Haag Funds ...	10.00	
Samarin Funds ...	5.00	
		$1,005.61

EAST DISTRICT

Accident, Md. ...	$19.48
Aleppo, Pa. ...	230.07
Altoona, Pa. (First) ...	1,227.89
Altoona, Pa. (Grace) ...	559.43
Conemaugh, Pa. ...	1.591.63
Conemaugh, Pa. (Mundy's Corner)	1,069.78
Conemaugh, Pa. (Singer Hill) ...	475.23
Everett, Pa. ...	1.080.31
Grafton, W. Va. ...	161.44
Hollidaysburg, Pa. ...	1,047.00
Hopewell, Pa. ...	831.00
Jenners, Pa. ...	256.00
Johnstown, Pa. (First) ...	7.011.00
Johnstown, Pa. (Riverside) ...	400.00
Kittanning, Pa. (First) ...	1.323.96
Kittanning, Pa. (North Buffalo) ..	85.68
Leamersville, Pa. ...	1.099.00
Listie, Pa. ...	1,396.23
Martinsburg, Pa. ...	2,423.60
Meyersdale, Pa. ...	654.80
Meyersdale, Pa. (Summit Mills) ..	504.25
Uniontown, Pa. ...	1,300.92
Washington, Pa. ...	71.00
East District ...	308.33
	25,128.03

First Grace Brethren Church, Accident, Md.

Brazil General Fund ...	$5.00	
Cone Funds ...	14.48	
		$19.48

Aleppo Brethren Church, Aleppo, Pa.

General Fund ...	$201.47	
Africa—Bekoro-BYF Project ...	15.00	
Brazil Special Funds ...	1.00	
Foster Funds ...	7.29	
Sumey Funds ...	5.31	
		$230.07

First Brethren Church, Altoona, Pa.

General Fund ...	$1,124.99	
Africa—Bekoro-BYF Project ...	15.00	
Burk Funds ...	32.00	
Cone Funds ...	33.00	
Roy Snyder Funds ...	22.90	
		$1,227.89

Grace Brethren Church, Juniata, Altoona, Pa.

General Fund ...	$478.93	
Africa General Fund ...	1.50	
Hawaii General Fund ..	2.00	
Foster Funds ...	6.00	
Schwartz Funds ...	6.00	
Roy Snyder Funds ...	65.00	
		$559.43

Conemaugh Brethren Church, Conemaugh, Pa.

General Fund ...	$779.90	
Africa—Bekoro-BYF Project ...	42.00	
Jones Funds ...	163.00	
Nielsen Funds ...	9.53	
Roy Snyder Funds ...	16.96	
Miss Ruth Snyder Funds	553.14	
Sumey Funds ...	27.10	
		$1,591.63

Pike Brethren Church (Mundy's Corner), Conemaugh, Pa.

Africa—Bekoro-BYF Project	$20.00	
Burk Funds	18.00	
Cone Funds	12.00	
Teeter Funds	1,019.78	
		1,069.78

Singer Hill Grace Brethren Church, Conemaugh, Pa.

General Fund	$151.74	
Africa General Fund	151.74	
Argentina General Fund	151.75	
Burk Funds	20.00	
		$475.23

Everett Grace Brethren Church, Everett, Pa.

General Fund	$1,015.81	
Africa—Bekoro-BYF Project	15.00	
Bishop Funds	12.00	
Burk Funds	19.50	
Cone Funds	18.00	
		$1,080.31

First Brethren Church, Grafton, W. Va.

General Fund	$150.00	
Cripe Funds	11.44	
		$161.44

Vicksburg Brethren Church, Hollidaysburg, Pa.

General Fund	$864.23	
Africa—Bekoro-BYF Project	75.00	
France General Fund	20.00	
Cone Funds	22.00	
Foster Funds	50.00	
Schwartz Funds	15.77	
		$1,047.00

Grace Brethren Church (Yellow Creek), Hopewell, Pa.

General Fund	$10.00	
Beaver Funds	24.20	
Bishop Funds	18.00	
Burk Funds	13.00	
Cone Funds	15.00	
Schwartz Funds	10.40	
Roy Snyder Funds	740.40	
		$831.00

Jenners, Brethren Church, Jenners, Pa.

General Fund	$198.00	
Africa—Bekoro-BYF Project	10.00	
Africa Special Funds	33.00	
Hawaii General Fund	15.00	
		$256.00

First Brethren Church, Johnstown, Pa.

General Fund	$4,777.38	
Africa General Fund	1,173.73	
Argentina General Fund	26.00	
France General Fund	1.00	
Mexico General Fund	2.00	
Bickel Funds	790.14	
Burk Funds	40.00	
Cripe Funds	19.12	
M. Kennedy Funds	5.00	
Munn Funds	19.13	
Nielsen Funds	31.00	
Schwartz Funds	20.00	
Roy Snyder Funds	25.45	
Miss Ruth Snyder Funds	35.00	
Sumey Funds	46.05	
		$7,011.00

Riverside Brethren Church, Johnstown, Pa.

General Fund	$400.00

First Brethren Church, Kittanning, Pa.

General Fund	$1,323.96

North Buffalo Brethren Church, Kittanning, Pa.

General Fund	$85.68

Leamersville Brethren Church, Duncansville, Pa.

General Fund	$719.18	
Africa General Fund	30.00	
Africa—Bekoro-BYF Project	7.56	
Argentina General Fund	5.00	
Brazil General Fund	5.00	
France General Fund	5.00	
Hawaii General Fund	30.00	
Mexico General Fund	5.00	
Beaver Funds	5.00	
Burk Funds	56.00	
Cone Funds	70.00	
Schwartz Funds	46.00	
Roy Snyder Funds	115.26	
		$1,099.00

Listie Brethren Church, Listie, Pa.

General Fund	$220.83	
Africa—Bekoro-BYF Project	60.10	
Burk Funds	30.50	
Cone Funds	35.50	
Foster Funds	9.33	
Nielsen Funds	8.57	
Sheldon Funds	1,012.01	
Sumey Funds	19.39	
		$1,396.23

First Brethren Church, Martinsburg, Pa.

General Fund	$1,463.60	
France General Fund	10.00	
Burk Funds	5.00	
Cone Funds	117.00	
Foster Funds	5.00	
Sumey Funds	823.00	
		$2,423.60

Meyersdale Brethren Church, Meyersdale, Pa.

General Fund	$575.59	
Africa General Fund	10.00	
Bishop Funds	1.00	
Roy Snyder Funds	22.26	
Miss Ruth Snyder Funds	25.50	
Sumey Funds	20.54	
		$654.80

Summit Mills Brethren Church, Meyersdale, Pa.

General Fund	$449.00	
Africa—Bekoro-BYF Project	12.00	
Goodman Funds	20.00	
Schwartz Funds	14.60	
Roy Snyder Funds	8.65	
		$504.25

First Brethren Church, Uniontown, Pa.

General Fund	$100.00	
Africa—Bekoro-BYF Project	21.00	
Burk Funds	61.00	
Cone Funds	26.50	
Hill Funds	1,092.42	
		$1,300.92

Laboratory Grace Brethren Church, Washington, Pa.

General Fund	$71.00

East District

Foster Funds	$37.33	
Haag Funds	211.00	
L. Kennedy Funds	10.00	
M. Kennedy Funds	15.00	
Roy Snyder Funds	25.00	
Zielasko Funds	10.00	
		$308.33

INDIANA DISTRICT

Berne	$3,209.57
Clay City	337.00
Elkhart	441.80
Flora	2,126.00
Fort Wayne	2,709.64
Goshen	140.59
Huntington	49.00
Leesburg	662.14
Osceola	1,177.03
Peru	538.89
Sharpsville	40.15
Sidney	1,227.79
South Bend	638.59
Wheaton, Ill.	150.00
Winona Lake	6,470.36
Indiana District	820.47
	20,739.02

Bethel Brethren Church, Berne

General Fund	$2,663.57	
Africa General Fund	235.00	
Africa Special Funds	5.00	
Argentina General Fund	120.00	
Brazil General Fund	75.00	
France General Fund	10.00	
Hawaii General Fund	10.00	
Mexico General Fund	15.00	
Burk Funds	31.00	
Cone Funds	15.00	
Hoyt Funds	20.00	
M. Kennedy Funds	10.00	
		$3,209.57

First Brethren Church, Clay City

General Fund	$337.00

Grace Brethren Church, Elkhart

General Fund	$356.88	
Africa—Bekoro-BYF Project	8.82	
Beaver Funds	30.10	
Burk Funds	41.00	
Foster Funds	5.00	
		$441.80

Grace Brethren Church, Flora

General Fund	$1,833.08	
Hawaii General Fund	70.00	
Beaver Funds	54.04	
Burk Funds	37.00	
Cone Funds	77.04	
Schwartz Funds	54.04	
		$2,126.00

First Brethren Church, Fort Wayne

General Fund	$2,431.64	
Beaver Funds	15.00	
Burk Funds	21.00	
Cone Funds	17.00	
Geske Funds	25.00	
Habegger Funds	50.00	
Mason Funds	150.00	
		$2,709.64

Grace Brethren Church, Goshen

General Fund	$96.52	
Beaver Funds	34.07	
Cone Funds	10.00	
		$140.59

Grace Brethren Church, Huntington

General Fund	$49.00

Leesburg Brethren Church, Leesburg

General Fund	$285.29	
Beaver Funds	23.35	
Bishop Funds	164.50	
Burk Funds	14.00	
Cone Funds	25.00	
E. Miller Funds	150.00	
		$662.14

Bethel Brethren Church, Osceola

General Fund	$896.72	
Africa General Fund	7.28	
Argentina General Fund	7.71	
France General Fund	10.61	
Mexico General Fund	10.96	
Beaver Funds	23.23	
Bishop Funds	5.00	
Burk Funds	25.00	
Cone Funds	33.02	
Foster Funds	7.50	
Hill Funds	150.00	
		$1,177.03

Peru Brethren Church, Peru

General Fund	$357.25	
Beaver Funds	49.65	
Burk Funds	33.00	
Cone Funds	21.00	
Cripe Funds	11.00	
Jobson Funds	62.57	
Schwartz Funds	4.42	
		$538.89

Grace Brethren Church, Sharpsville

General Fund	$27.45	
Brazil General Fund	7.00	
Cone Funds	4.70	
E. Miller Funds	1.00	
		$40.15

Sidney Brethren Church, Sidney

General Fund	$1,008.54	
Africa General Fund	50.00	
Argentina General Fund	50.00	
Bishop Funds	14.00	
Burk Funds	42.00	
Cone Funds	56.00	
E. Miller Funds	7.25	
		$1,227.79

Sunnymede Brethren Church, South Bend

General Fund	$339.42	
Africa General Fund	45.00	
Brazil General Fund	20.00	
Hawaii General Fund	20.00	
Burk Funds	102.00	

Cripe Funds	10.00	
Foster Funds	7.50	
E. Miller Funds	4.67	
Zielasko Funds	90.00	
		$638.59

Grace Brethren Church, Wheaton, Ill.

General Fund	$140.00	
Cone Funds	10.00	
		$150.00

Winona Lake Brethren Church, Winona Lake

General Fund	$5,634.97	
Africa General Fund	6.00	
Africa—Bekoro-BYF Project	33.00	
Africa Special Funds	50.00	
Argentina General Fund	10.00	
Brazil General Fund	5.00	
France General Fund	2.50	
Hawaii General Fund	5.25	
Mexico General Fund	1.25	
Bishop Funds	68.00	
Burk Funds	38.00	
Cochran Funds	12.00	
Cone Funds	224.30	
Cripe Funds	11.30	
Edmiston Funds	50.00	
Jones Funds	50.00	
E. Miller Funds	206.47	
Schwartz Funds	7.32	
Miss Ruth Snyder Funds	50.00	
Tresise Funds	5.00	
		$6,470.36

Indiana District

General Fund	$116.00	
Africa General Fund	30.00	
Argentina General Fund	30.00	
France General Fund	10.00	
Mexico General Fund	10.00	
Cochran Funds	10.00	
Cone Funds	213.00	
Foster Funds	46.47	
Garber Funds	200.00	
E. Myers Funds	50.00	
Williams Funds	100.00	
Zielasko Funds	5.00	
		$820.47

IOWA DISTRICT

Cedar Rapids	$619.09
Dallas Center	825.68
Davenport	35.00
Garwin	1,057.06
Leon	125.60
North English	582.96
Waterloo	3,662.65
Iowa District	406.00
	7,314.04

Grace Brethren Church, Cedar Rapids

General Fund	$549.42	
Bishop Funds	4.00	
Burk Funds	1.00	
Cone Funds	5.00	
Schwartz Funds	8.67	
Thurston Funds	51.00	
		$619.09

First Brethren Church, Dallas Center

General Fund	$655.10	
Africa General Fund	50.00	
Argentina General Fund	5.00	
France General Fund	5.00	
Hawaii General Fund	5.00	
Burk Funds	26.00	
Cone Funds	30.00	
Schwartz Funds	9.50	
Sheldon Funds	18.50	
Roy Snyder Funds	21.58	
		$825.68

Grace Brethren Church, Davenport

General Fund	$35.00

Carlton Brethren Church, Garwin

General Fund	$50.00	
Schwartz Funds	21.26	
Thurston Funds	985.80	
		$1,057.06

Leon Brethren Church, Leon

General Fund	$15.00	
Cochran Funds	83.00	
Cripe Funds	18.60	
Schwartz Funds	9.00	
		$125.60

Pleasant Grove Brethren Church, North English

General Fund	$260.95	
France Special Funds	10.00	
Byron Funds	45.00	
Cripe Funds	14.38	
D. Miller Funds	30.50	
E. Myers Funds	185.50	
Sheldon Funds	36.63	
		$582.96

Grace Brethren Church, Waterloo

General Fund	$1,342.53	
Burk Funds	18.00	
Cone Funds	20.00	
Schrock Funds	2,225.00	
Schwartz Funds	47.62	
Roy Snyder Funds	9.50	
		$3,662.65

Iowa District

General Fund	$150.00	
Cochran Funds	66.00	
Cone Funds	125.00	
Schwartz Funds	40.00	
Roy Snyder Funds	25.00	
		$406.00

MICHIGAN DISTRICT

Alto	$408.93
Berrien Springs	47.13
Lake Odessa	1,075.70
New Troy	347.28
Ozark	39.70
Michigan District	101.30
	2,020.04

Calvary Brethren Church, Alto

General Fund	$337.93	
Argentina General Fund	61.00	
Bishop Funds	10.00	
		$408.93

Grace Brethren Church, Berrien Springs

General Fund	$29.96	
Africa—Bekoro-BYF Project	12.00	
E. Miller Funds	5.17	
		$47.13

Grace Brethren Church, Lake Odessa

General Fund	$845.70	
Africa General Fund	52.00	
Argentina General Fund	25.00	
Brazil General Fund	81.00	
Hawaii General Fund	13.00	
Mexico General Fund	5.00	
Burk Funds	26.00	
Cone Funds	28.00	
		$1,075.70

New Troy Brethren, New Troy

General Fund	$289.24	
Beaver Funds	10.00	
Foster Funds	27.00	
E. Miller Funds	21.04	
		$347.28

Grace Brethren Church, Ozark

General Fund	$39.70

Michigan District

General Fund	$81.25	
E. Miller Funds	20.05	
		$101.30

MIDWEST DISTRICT

Albuquerque, N. Mex.	$26.92
Arroyo Hondo, N. Mex.	35.13
Beaver City, Nebr.	339.60
Cheyenne, Wyo.	56.58
Cordillera, N. Mex.	31.56
Cuba, N. Mex.	23.00
Denver, Colo.	219.23
Portis, Kans.	1,288.81
Taos, N. Mex.	103.17
Midwest District	7.20
	2,131.20

Grace Brethren Church, Albuquerque, N. Mex.

General Fund	$26.92

Arroyo Hondo Brethren Church, Arroyo Hondo, N. Mex.

General Fund	$35.13

Grace Brethren Church, Beaver City, Nebr.

General Fund	$325.00	
Cripe Funds	14.60	
		339.60

First Brethren Church, Cheyenne, Wyo.

General Fund	$50.58	
Cone Funds	6.00	
		$56.58

Cordillera Brethren Church, Cordillera, N. Mex.

General Fund	$17.05	
Beaver Funds	9.51	
Bishop Funds	5.00	
		$31.56

Brethren Navaho Mission, Cuba, N. Mex.

General Fund	$23.00

Grace Brethren Church, Denver, Colo.

General Fund	$219.23

First Brethren Church, Portis, Kans.

General Fund	$797.66	
Africa—Bekoro-BYF Project	5.00	
Cochran Funds	25.00	
Cone Funds	431.42	
Cripe Funds	29.73	
		1,288.81

Canon Brethren Church, Taos, N. Mex.

General Fund	$88.00	
Africa—Bekoro-BYF Project	15.17	
		$103.17

Midwest District

General Fund	$7.20

NORTHERN OHIO DISTRICT

Akron	$2,227.49
Ankenytown	859.45
Ashland	4,995.44
Canton	1,866.88
Cleveland	218.20
Cuyahoga Falls	394.97
Danville	681.00
Elyria	665.75
Findlay	95.23
Fremont (Brethren Chapel)	139.97
Fremont (Grace Brethren Church)	1,782.36
Homerville	785.50
Mansfield (Grace)	5,317.51
Mansfield (Second Grace)	217.03
Massillon	60.00
Middlebranch	759.83
Rittman	2,059.31
Sterling	1,067.15
Wooster	3,893.65
Northern Ohio District	527.37
	28,614.09

First Brethren Church, Akron

General Fund	$2,167.49	
Bishop Funds	19.00	
Burk Funds	17.00	
Cone Funds	24.00	
		$2,227.49

First Brethren Church, Ankenytown

General Fund	$775.25	
Burk Funds	26.00	
Cone Funds	20.00	
Fogle Funds	5.00	
Schwartz Funds	33.20	
		$859.45

West Tenth Street Brethren Church, Ashland

General Fund	$2,510.14
Africa General Fund	20.11
Argentina General Fund	11.00
Brazil General Fund	6.00
France General Fund	11.00
Hawaii General Fund	106.00
Mexico General Fund	6.00
Beaver Funds	253.93
Bishop Funds	807.28
Burk Funds	34.80
Cone Funds	38.25
Hoyt Funds	757.50

E. Miller Funds	200.00	
Munn Funds	125.00	
Schwartz Funds	37.43	
Sheldon Funds	71.00	
		$4,995.44

First Brethren Church, Canton

General Funds	$33.14	
Africa—Bekoro-BYF Project	5.00	
Bishop Funds	26.00	
Burk Funds	24.00	
Cone Funds	17.00	
Hoyt Funds	1,741.14	
E. Miller Funds	20.60	
		$1,866.88

First Brethren Church, Cleveland

General Fund	$168.20	
Brazil General Fund	10.00	
Hawaii General Fund	15.00	
Burk Funds	15.00	
Cone Funds	10.00	
		$218.20

Grace Brethren Church, Cuyahoga Falls

General Fund	$309.97	
Africa—Bekoro-BYF Project	27.50	
Burk Funds	8.00	
Cone Funds	30.00	
Schwartz Funds	19.50	
		$394.97

Danville Brethren Church, Danville

General Fund	$635.00	
Cone Funds	46.00	
		$681.00

Grace Brethren Church, Elyria

General Fund	$650.89	
Mishler Funds	6.00	
Schwartz Funds	8.86	
		$665.75

Findlay Brethren Church, Findlay

General Fund	$95.23

Brethren Chapel, Fremont

General Fund	$126.39	
Beaver Funds	12.58	
		$138.97

Grace Brethren Church, Fremont

General Fund	$1,613.96	
Beaver Funds	88.40	
Burk Funds	38.00	
Cone Funds	43.00	
		$1,783.36

West Homer Brethren Church, Homerville

General Fund	$744.79	
Burk Funds	30.71	
Cone Funds	10.00	
		$785.50

Grace Brethren Church, Mansfield

General Fund	$60.00	
Africa General Fund	5.00	
Africa—Bekoro-BYF Project	4.98	
Brazil General Fund	10.00	
Beaver Funds	124.11	
Burk Funds	90.87	
Fogle Funds	4,909.92	
E. Miller Funds	59.00	
Schwartz Funds	53.63	
		$5,317.51

Second Grace Brethren Church, Mansfield

General Fund	$217.03

Grace Brethren Church, Massillon

General Fund	$60.00

First Brethren Church, Middlebranch

Burk Funds	$19.50	
Kliever Funds	719.21	
Schwartz Funds	21.12	
		$759.83

First Brethren Church, Rittman

General Fund	$1,547.86	
Altig Funds	15.00	
Beaver Funds	80.02	
Burk Funds	53.50	
Cone Funds	37.87	
Dowdy Funds	261.09	
Schwartz Funds	47.55	
Roy Snyder Funds	16.42	
		$2,059.31

First Brethren Church, Sterling

General Fund	$1,035.16	
Bishop Funds	23.00	
Burk Funds	2.99	
Teeter Funds	6.00	
		$1,067.15

First Brethren Church, Wooster

General Fund	$2,712.37	
Africa General Fund	10.00	
Africa—Bekoro-BYF Project	120.00	
Africa Special Funds	105.00	
Argentina General Fund	13.00	
Brazil General Fund	15.00	
Brazil Special Funds	432.00	
France General Fund	3.75	
France Special Funds	25.00	
Hawaii General Fund	53.97	
Mexico General Fund	10.00	
Beaver Funds	127.17	
Bishop Funds	31.00	
Burk Funds	78.96	
Cone Funds	147.68	
L. Kennedy Funds	3.75	
Mishler Funds	5.00	
		$3,893.65

Northern Ohio District

Africa Special Funds	$200.00	
Burk Funds	24.00	
Byron Funds	10.00	
Jobson Funds	15.00	
E. Miller Funds	50.00	
Schwartz Funds	24.55	
Education of Missionary Children	203.82	
		$527.37

NORTHWEST DISTRICT

Albany, Oreg.	$886.94
Grandview, Wash.	21.63
Harrah, Wash.	1,112.06
Portland, Oreg.	706.23
Salem, Oreg.	50.00
Seattle, Wash.	705.83
Spokane, Wash.	59.52
Sunnyside, Wash.	3,431.83
Yakima, Wash.	889.57
Northwest District	180.00
	8,043.61

Grace Brethren Church, Albany, Oreg.

General Fund	$770.26	
Africa—Bekoro-BYF Project	5.00	
Beaver Funds	14.50	
Burk Funds	16.00	
Cone Funds	16.00	
Munn Funds	37.42	
Sumey Funds	27.76	
		$886.94

First Brethren Church, Grandview, Wash.

Sheldon Funds	$21.63

Harrah Brethren Church, Harrah, Wash.

General Fund	$1,072.06	
Africa General Fund	18.00	
Argentina General Fund	3.50	
Brazil General Fund	3.00	
Burk Funds	8.00	
Cripe Funds	7.50	
		$1,112.06

Grace Brethren Church, Portland, Oreg.

General Fund	$620.34	
Hawaii General Fund	49.32	
Bishop Funds	15.00	
Burk Funds	5.00	
Munn Funds	16.57	
		$706.23

Salem Bible Class, Salem, Oreg.

General Fund	$50.00

View Ridge Brethren Church, Seattle, Wash.

General Fund	$555.53	
Africa General Fund	50.00	
Argentina General Fund	10.00	
Cripe Funds	9.00	
Jobson Funds	6.00	
Munn Funds	22.82	
Sheldon Funds	13.09	
Roy Snyder Funds	18.54	
Sumey Funds	20.85	
		$705.83

First Brethren Church, Spokane, Wash.

General Fund	$30.00	
Sheldon Funds	29.52	
		$59.52

First Brethren Church, Sunnyside, Wash.

General Fund	$2,106.65	
Africa General Fund	145.00	
Africa—Bekoro-BYF Project	20.00	
Africa Special Funds	10.00	
Argentina General Fund	105.50	
Brazil General Fund	15.00	
France General Fund	10.00	
Hawaii General Fund	5.00	
Mexico General Fund	5.00	
Altig Funds	8.70	
Beaver Funds	48.60	
Bishop Funds	389.63	
Burk Funds	70.63	
Cone Funds	3.00	
Cripe Funds	63.80	
Dunning Funds	309.00	
Sumey Funds	116.32	
		$3,431.83

Grace Brethren Church, Yakima, Wash.

General Fund	$785.57	
Burk Funds	22.00	
Cone Funds	26.00	
Sheldon Funds	56.00	
		$889.57

Northwest District

General Fund	$100.00	
Beaver Funds	20.00	
Cone Funds	60.00	
		$180.00

SOUTHEAST DISTRICT

Boones Mill, Va.	$38.00
Buena Vista, Va.	895.13
Covington, Va.	714.34
Hollins, Va.	592.39
Johnson City, Tenn.	39.78
Limestone, Tenn.	576.95
Radford, Va.	205.82
Riner, Va.	28.45
Roanoke, Va. (Clearbrook)	355.42
Roanoke, Va. (Ghent)	2,272.51
Roanoke, Va. (Washington Hts.)	300.00
Southeast District	474.77
	6,493.56

Boones Chapel, Boones Mill, Va.

General Fund	$38.00

First Brethren Church, Buena Vista, Va.

General Fund	$819.08	
Africa—Bekoro-BYF Project	25.00	
Schwartz Funds	18.05	
Roy Snyder Funds	13.38	
Sumey Funds	9.62	
Tyson Funds	10.00	
		$895.13

First Brethren Church, Covington, Va.

General Fund	$688.34	
France General Fund	26.00	
		$714.34

Mountain View Brethren Church, Hollins, Va.

General Fund	$529.26	
Africa—Bekoro-BYF Project	8.55	
Schwartz Funds	10.23	
Roy Snyder Funds	33.20	
Sumey Funds	11.15	
		$592.39

Johnson City Brethren Church, Johnson City, Tenn.

General Fund	$39.78

Vernon Brethren Church, Limestone, Tenn.

General Fund	$430.28	
Africa—Bekoro-BYF Project	12.30	
Burk Funds	35.00	
Cone Funds	32.00	
Foster Funds	2.83	
Roy Snyder Funds	23.08	
Sumey Funds	41.46	
		$576.95

Fairlawn Brethren Church, Radford, Va.

General Fund	$139.34	
Bishop Funds	4.00	
Cone Funds	11.00	
Schwartz Funds	13.06	
Roy Snyder Funds	21.07	
Sumey Funds	17.35	
		$205.82

Grace Brethren Church, Riner, Va.

General Fund	$12.00	
Cone Funds	12.00	
Schwartz Funds	4.45	
		$28.45

Clearbrook Brethren Church, Roanoke, Va.

General Fund	$343.63	
Roy Snyder Funds	11.79	
		$355.42

Ghent Brethren Church, Roanoke, Va.

General Fund	$1,947.38	
Africa—Bekoro-BYF Project	40.46	
Africa Special Funds	5.00	
Bishop Funds	14.00	
Burk Funds	6.00	
Schwartz Funds	25.68	
Roy Snyder Funds	36.26	
Sumey Funds	197.73	
		$2,272.51

Washington Heights Brethren Church, Roanoke, Va.

General Fund	$218.84	
Africa—Bekoro-BYF Project	22.00	
Goodman Funds	10.00	
L. Kennedy Funds	10.00	
Marshall Funds	10.00	
Schwartz Funds	5.46	
Roy Snyder Funds	10.05	
Sumey Funds	13.65	
		$300.00

Southeast District

General Fund	$31.56	
Hoyt Funds	105.00	
E. Miller Funds	35.00	
Roy Snyder Funds	128.21	
C. Taber Funds	105.00	
Teeter Funds	70.00	
		$474.77

SOUTHERN OHIO DISTRICT

Camden	$185.63
Clayhole, Ky.	172.69
Clayton	1,108.81
Covington	75.29
Dayton (Bethany	25.95
Dayton (Englewood)	93.22
Dayton (First)	5,576.81
Dayton (North Riverdale)	4,070.45
Dayton (Patterson Park)	674.90
Dryhill, Ky.	30.00
West Alexandria (Sampleville)	185.00
Sidney	132.18
Troy	324.77
Southern Ohio District	188.00
	12,843.70

First Brethren Church, Camden

General Fund	$85.82	
Africa General Fund	16.00	
Argentina General Fund	1.00	
Brazil General Fund	1.00	
France General Fund	1.00	
Hawaii General Fund	15.50	
Mexico General Fund	1.00	
Beaver Funds	12.23	
Burk Funds	10.00	
Cone Funds	29.85	
Foster Funds	12.23	
		$185.63

Clayhole Brethren Church, Clayhole, Ky.

General Fund	$93.60	
Wagner Funds	76.09	
		$172.69

First Brethren Church, Clayton

General Fund	$959.89	
Africa General Fund	10.00	
Mexico General Fund	5.00	
Beaver Funds	42.31	
Burk Funds	23.00	
Cone Funds	26.00	
Foster Funds	10.41	
Roy Snyder Funds	32.20	
		$1,108.81

First Brethren Church, Covington

General Fund	$52.01	
Beaver Funds	9.64	
Burk Funds	4.00	
Foster Funds	9.64	
		$75.29

Bethany Brethren Church, Dayton

General Fund	$25.95

Englewood Grace Brethren Church, Dayton

General Fund	$93.22

First Brethren Church, Dayton

General Fund	$5,394.49	
Africa General Fund	7.00	
Brazil General Fund	5.00	
Beaver Funds	87.65	
Roy Snyder Funds	82.67	
		$5,576.81

North Riverdale Brethren Church, Dayton

General Fund	$3,995.55	
Beaver Funds	49.90	
E. Miller Funds	25.00	
		$4,070.45

Patterson Park Brethren Church, Dayton

General Fund	$645.90	
Burk Funds	10.00	
Cone Funds	19.00	
		$674.90

Brethren Chapel, Dryhill, Ky.

Beaver Funds	$30.00

Sampleville Brethren Mission, West Alexandria

General Fund	$80.00	
Africa General Fund	25.00	
Argentina General Fund	25.00	
Brazil General Fund	25.00	
France General Fund	10.00	
Hawaii General Fund	10.00	
Mexico General Fund	10.00	
		$185.00

First Brethren Church, Sidney

General Fund	$132.18

Grace Brethren Church, Troy

General Fund	$284.77	
Africa Special Funds	15.00	
Burk Funds	8.00	
Cone Funds	17.00	
		$324.77

Southern Ohio District

General Fund	$178.00	
Beaver Funds	10.00	
		$188.00

MISCELLANEOUS

Honolulu, T. H.	$242.62
National Miscellaneous	665.72
National SMM	493.32
National WMC	6,614.07
National Youth Fellowship	822.15
	8,837.88

Grace Chapel, Honolulu, Hawaii

General Fund	$242.62

National Miscellaneous

General Fund	$235.00	
Africa General Fund	115.00	
Argentina General Fund	30.00	
Brazil General Fund	75.00	
Mexico General Fund	1.02	
Burk Funds	1.00	
Cochran Funds	70.00	
Cone Funds	20.00	
Dunning Funds	25.00	
M. Kennedy Funds	20.00	
Marshall Funds	10.00	
Mason Funds	53.70	
Rottler Funds	10.00	
		$665.72

National Sisterhood of Mary and Martha

Education of Missionary Children	$493.32

National Women's Missionary Council

General Fund—Missionary Residence	$643.11	
Africa Leper Fund	143.36	
Africa Special Funds	2,414.78	
Hawaii General Fund	300.00	
Fogle Funds	333.82	
M. Kennedy Funds	900.00	
E. Myers Funds	900.00	
Sickel Funds	950.00	
Wagner Funds	29.00	
		$6,614.07

National Youth Fellowship

Brazil Special Funds	$322.15	
France Special Funds	500.00	
		$822.15

Total Gifts to FMS	$212,552.97
Gifts for Work Outside the FMS	137.07
Total	212,690.04

Church Gifts Exceeding $3,000

1.	Long Beach, Calif. (First)	$18,715.57
2.	Whittier, Calif. (First)	7,224.62
3.	Johnstown, Pa. (First)	7,011.00
4.	Winona Lake, Ind.	6,470.36
5.	Inglewood, Calif.	6,323.35
6.	North Long Beach, Calif.	5,710.27
7.	Dayton, Ohio (First)	5,576.81
8.	Philadelphia, Pa. (First)	5,385.22
9.	Mansfield, Ohio (Grace)	5,317.51
10.	Norwalk, Calif.	5,020.14
11.	Ashland, Ohio	4,995.44
12.	Philadelphia, Pa. (Third)	4,315.65
13.	Dayton, Ohio (N. Riverdale)	4,070.45
14.	Hagerstown, Md.	3,918.25
15.	Wooster, Ohio	3,893.65
16.	Waterloo, Iowa	3,662.65
17.	Sunnyside, Wash.	3,431.83
18.	Berne, Ind.	3,209.57

Ruth E. Reddick, Financial Secretary.
Homer A. Kent, Treasurer.

A GREAT BIG THANK YOU

FROM

Africa - Argentina - Brazil - France - Hawaii - Mexico

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

CORDOBA, ARGENTINA. Dr. C. F. Yoder passed away on Monday, Feb. 7.

LOS ANGELES, CALIF. The new address of Rev. Howard Vulgamore is 1948 W. 81st St., Los Angeles 47, Calif. Please change Annual.

BUENA VISTA, VA. Edward Lewis, pastor of the First Brethren Church, will lead the song service at the Baptist church during the week of April 11. The morning services were broadcast over station WREL during the month of February.

NEW YORK, N. Y. (RNS). The Bible Society Record, periodical of the American Bible Society, entered its 100th year of publication with the January 1955 issue. The issue, Vol. 100, No. 1, went to some 325,000 readers all over the world.

WOOSTER, OHIO. The ladies chorus of the Second Baptist Church recently presented a sacred concert as part of the evening service at the First Brethren Church. The offering for the evening was presented to that congregation (colored) for their current building fund. The Brethren Youth Fellowship entertained the young people of the Northern Ohio Brethren Youth Rally at a social time after the public service on Feb. 25. Rev. and Mrs. Percy Crawford, with the King's College Quartet, were the leaders for the rally. Kenneth Ashman is pastor.

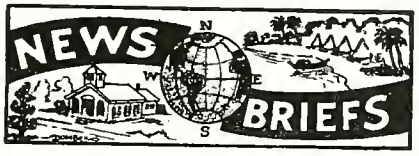
WINCHESTER, VA. The First Brethren Church is holding a Jewish Bible conference from March 6-9 with Dr. C. E. Phillips, president of the Hebrew Christian Fellowship, of Philadelphia, Pa., as the speaker. Paul E. Dick is pastor.

INGLEWOOD, CALIF. The young people of the First Brethren Church are planning a retreat at Acorn Lodge March 25-27. Glenn O'Neal is pastor.

SPRINGFIELD, ILL. Three Protestant pastors have introduced a new restaurant that features a Christian atmosphere. Although no attempt is made to evangelize the diners, a large picture of Christ hangs over the main service counter, plaques, with Biblical quotations are displayed about the walls, tracts are on the tables, and the juke box plays only religious recordings. Staff members are always ready to discuss religion with any patron who wishes to do so. Community reaction has been favorable.

WHITTIER, CALIF. The Community Brethren Church plans to extend their present Christian day-school system to seven grades next fall. Ward Miller is pastor.

DALLAS, CENTER, IOWA. The new address of Rev. Arthur D. Cashman is Box 64, Dallas Center, Iowa. Please change Annual.



WINONA LAKE, IND. The Home Missions Council workshop will be held in the First Brethren Church of Fort Wayne, Ind., March 15-17 instead of Winona Lake as previously planned. Mark Malles is the pastor.

SEATTLE, WASH. The following letter will speak for itself: "Dear Mr. Hammers: My name is Mike Terry. I am eight years old. I go to the First Brethren Church in Sunnyside. Mr. Painter said you needed some money to help build a church. I have a hundred dollars in the bank that I am saving for college. I would like to lend it to you for 10 years. I gave my heart to Jesus and when I grow up I want to be a missionary or a preacher."

MINNEAPOLIS, MINN. Dr. Billy Graham has written the Missionary Herald asking our people to pray for the all-Scotland crusade he will open March 21. "We believe that if hundreds of thousands of people all over the world will join in prayer, it could be the beginning of a genuine spiritual awakening," he writes.

MEYERSDALE, PA. The Brethren church enjoyed the largest attendance at their prayer meeting in the history of this church on Feb. 9. H. Leslie Moore is pastor.

SPECIAL. In next quarter's lessons the Books of Proverbs, Ecclesiastes, and the Song of Solomon will be studied. Related material may be obtained at the Brethren Missionary Herald bookstore, such as "The Annotated Bible" (Vol. IV) (Gaebelein), $3; "Notes on Proverbs" (Ironside), $3.25; "Commentaries on the Old Testament—Proverbs" (Vols. 1 and 2) (Keil and Delitzsch), $7; and "Song of Solomon" (Ironside), $1.75.

In Memoriam

Mrs. Nancy Rosetta K. Garber, 94, went to be with the Lord on Dec. 1, 1954. She was a faithful member of the Brethren church in Leon, Iowa, for many years until she went to live with her daughter, Mrs. Wilma Myers, when she faithfully attended the Pleasant Grove Brethren Church in North English, Iowa.—*Clarence H. Lackey, pastor.*

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Evangelist*
La Verne, Calif..	Mar. 20-Apr. 3..	Victor Meyers....	Bill Smith.
Conemaugh, Pa..	Mar. 20-Apr. 3..	Stanley Hauser...	Harold Etling.
Grafton, W. Va..	Mar. 20-Apr. 3..	Lee Crist.....	K. E. Richardson.
Ashland, Ohio....	Mar. 22-Apr. 3..	Miles Taber.....	Crusade Team 2.
Uniontown, Pa...	Mar. 27-Apr. 10.	Clyde Landrum..	Dean Fetterhoff.
Limestone, Tenn.	Apr. 3-10.....	Harold Arrington.	Herbert Bess and John Whitcomb.
Johnson City, Tenn.	Apr. 3-10.....	Dean Risser.....	Herbert Bess and John Whitcomb.
Mansfield, Ohio (Second)	Apr. 5-17.....	Gene Witzky.....	Crusade Team 2.
Homerville, Ohio.	Apr. 6-10.....	Robert Holmes...	R'ym'nd Gingrich.
Whittier, Calif. (Community) .	Apr. 10-24.....	Ward Miller.....	Crusade Team 1.
Dayton, Ohio (Patterson P'k)	Apr. 11-24.....	C. S. Zimmerman.	Richard DeArmey.
Radford, Va.	Apr. 18-May 1..	K. E. Richardson.	Edward Lewis.
Martinsburg, W. Va.	Apr. 18-May 1..	Earle Peer.....	L. L. Grubb.
Osceola, Ind.	Apr. 19-May 1..	Scott Weaver.....	Crusade Team 2.

Five Minutes With Your Herald Editor

A WORLD PARLIAMENT

The bleak ghostly shadow of the atomic age hovers over the entire world. Unregenerate man is convinced that another world war would result in the extinction of the human race, and that if mankind is to be preserved, a world parliament must be formed. It is apparent that man will never learn, for so soon he has forgotten the failures of the World Court, the League of Nations, and he is apparently blind to the apparent failure of the United Nations. Man is determined to bring in a millennial age.

As a result of years of secret scientific study in nuclear and thermonuclear energy, man now faces a Frankenstein monster which seeks to break the nuclear chain and wipe civilization from the earth. This is an atomic age.

With the atomic age has come new philosophical ideologies on the subject of war, government, and international relations. World statesmen now argue the need for a world parliament which would be responsible for a world bank, establish a world army and navy, abolish all tariffs, encourage free world trade, instigate limited nationalism, and in cooperation with the religious leaders, establish a *world church*. The latter would be in perfect agreement with the proposed program of the National Council of Churches.

This entire program is the result of the atomic age which has supposedly caused man to realize that another "shooting" war is passé, because if war ever breaks it would consummate in the dropping of A- and H-bombs, or the absolute destruction of the human race.

The supposed basis of a world parliament is fear. Man fears war because it would mean race suicide. Men must come to that place where they fear God, for the fear of God is the beginning of wisdom. A perfect love for God is the only solution to the problem of fear, for perfect love casteth out all fear.

A world parliament is not the answer to the problems of our world. The only answer to every problem of man is to be found through a living faith in God's only begotten Son, Jesus Christ. When the world government is established, God's Son will establish it, and of that kingdom there shall be no end.

WHAT IS A CHRISTIAN?

In a leading denominational magazine the question was asked, "What do you mean by being a Christian?" The answer that followed was: "There are two sides to the answer. One is the ideal: what we are to be as Christians, as Christ men. The other is the decision, the devotion, the following after Christ. The plain fact is that we are Christians in the making. This was our Lord's word to men, 'Follow me and I will make you' They were to be disciples, learners. Paul puts it finely for the Philippians (ch. 3). Christ has made me his own, he says: 'I press on to make it my own.' 'Not that I have already obtained this or am already perfect . . . but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal.' Here are two decisive matters: the decision by which a man becomes *a* Christian; the onward movement by which he becomes ever more truly Christian."

This quotation speaks for itself. Such teaching is that of a blind leader leading the blind. To say that *"we are Christians in the making"* is to confound salvation with love and obedience, which is the fruit of salvation. An individual becomes a child of God when through faith in the death, burial, and resurrection of Jesus Christ he accepts Christ as personal Saviour. Lest one claim that faith is a work, it should be pointed out that faith is *not* the procuring cause of salvation, but rather faith is the instrumental cause. The procuring cause is God's Son, Jesus Christ, whom faith accepts. This completed, an individual is as much a Christian as he will ever be. To "press on" does not in any manner make one "more truly Christian."

As a baby is born in the natural world, so an individual is "born again" in the spiritual realm. Any struggling of the new-born babe will not make him more alive, and neither will "straining forward" in the spiritual realm make one any more Christian. We must be careful to discern between that which makes one a Christian, which is faith in the gospel message, and that which is the fruit of salvation, good works.

THE TENT COMES DOWN

Rev. Oral Roberts, a Pentecostal Holiness healing evangelist, set up a tent in Phoenix, Ariz., for a 10-day meeting, claiming that he had the power to heal as was done by the disciples of Christ. A number of ministers in the city of Phoenix placed an ad in the daily newspaper and signed their names stating that they would pay $1,000 if absolute evidence could be provided of "miraculous divine healing." Mr. Roberts declared publicly that "We can claim the reward any time. We've won it again and again" (Newsweek). The 10-day meeting was suddenly shortened, the reward went unclaimed, and Roberts left town. See page 67 (Jan. 29, 1955) of the Missionary Herald for editorial comment.

EXPANDED MINISTRY

The aim and purpose of the Brethren Missionary Herald is to serve our Lord and the Brethren Church. God has been good, and through the years continual progress has been made for His glory. Another step has now been taken, and the expansion program has resulted in the purchase of offset press equipment which will make it possible for more attractive literature to be produced at little additional cost, if any.

The hosts of hell go to no end to produce attractive, alluring literature that will damn the souls of men for eternity. We aim to do all within our power to frustrate Satan's scheme through publishing the Good News of God's grace as attractively as possible.

THE VIRGIN BIRTH

BY

GLEN WELBORN

PASTOR, GRACE BRETHREN CHURCH
ALBANY, OREGON



On May 22 in Wembley Stadium in London, Billy Graham preached to 120,000 people. This great crowd stood in the rain. Why? To listen to what Billy calls "a simple, straightforward message of the Gospel."

The great fundamental doctrines of the Christian faith merit the same simple and straightforward treatment. The virgin birth of Jesus Christ is one of those doctrines.

A FACT

The first thing the Bible teaches about the virgin birth is *that it is a fact.* God's Word says Jesus was born of a virgin. That should settle the question once and forever for everyone. Regardless of what the so-called "higher critics" say, the Bible still stands. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Psalm 119:89 says, "For ever, O Lord, thy word is settled in heaven." It is settled in heaven and it should be settled in earth that Jesus was born of a virgin, because God's Word says so. Now let us read it.

More than 700 years before Christ was born in Bethlehem, God foretold this great event through His prophet, Isaiah. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Emmanuel was to be born of a virgin. This simply means that Jesus was to be born of a young woman who had never been touched by any man. Impossible, you say? With man, yes; but not with God. "For with God nothing shall be impossible" (Luke 1:37).

In the time that God determined, He sent forth His angel Gabriel "unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." God's messenger made an astounding announcement to her. "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS."

Mary was not married. She was a virgin. Therefore, she naturally asks, "How shall this be, seeing I know not a man?" Whereupon God's messenger explained that "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Notice carefully. He "shall be called the Son of God," not the son of Joseph.

In the two genealogies of Jesus, God is careful to guard this fact. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph" (Luke 3:23). Men who did not know, *supposed* Jesus to be the son of Joseph. But that was only supposition, and not fact. In Matthew, chapter 1, the genealogy reads, "Abraham begat Isaac; and Isaac begat Jacob;" and so on through 40 generations to Jacob, who "begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Again notice. The Bible does not say that Joseph begat Jesus as it does in all the others named in the genealogy. Joseph did not beget Jesus. He had nothing to do with the birth of Jesus.

In order that no one be left in doubt about the virgin birth of Christ, God gives us added information in the last eight verses of Matthew 1. In these verses God convinced Joseph that Mary was still a virgin even though he found her with child. Joseph was assured that this was God's doings, "For that which is conceived in her is of the Holy Ghost" (Matt. 1:20). More than that, God convinced Joseph that her child would be a *son*—"and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." By these eight verses (Matt. 1:18-25), God not only convinced Joseph of these things, but He also has convinced the entire world that these things are so. Those who refuse to believe are guilty of calling God a liar!

WHY THE VIRGIN BIRTH?

Another thing God's Word teaches about the virgin birth is that God had at least two very important reasons for it. One has to do with the nation of Israel, and the other has to do with the entire world.

Concerning Israel, God had promised that nation that He would raise up a king to sit upon the throne of David who would rule in righteousness forever. This king could not be of the seed of Joseph because of the curse God put upon his line prior to Judah's captivity in Babylon. Read it in Jeremiah 22:28-30. This man "Coniah" is the same man called "Jechonias" in Christ's genealogy in Matthew 1:12. However, this king must be of the seed of David to have legal right to the throne of David. Mary is a descendant of David through his son Nathan. Joseph is a descendant of David through his son Solomon. He became Mary's husband. The joining of these two in marriage put Jesus in line to become the only living heir to the throne. Jesus is the only one who can meet the legal requirements of the nation of Israel. He is the only one who meets the overall requirements of God. All of this was made possible through the virgin birth.

Even though we look forward with joy to the time of Israel's kingdom blessings with their king upon the throne, it would seem to us that there is a more important reason for the virgin birth of Christ, if that is possible. If it is more important, it is because it has to do with the entire world. The world was condemned because of sin. The world needed a Saviour. According to God, there is

(Continued on Page 163)



THE PRAYING CHRIST

BY RALPH S. BURNS
PASTOR, FIRST BRETHREN CHURCH
CLAY CITY, IND.

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1).

It is noteworthy that we owe our knowledge of the prayers of Jesus principally to the Evangelist Luke. There is, of course, the record of the hour of His supplication in Gethsemane by Matthew and Mark, and then the great chapter in John's Gospel that records His priestly prayer. But in addition to these instances Matthew furnishes but one, Mark but two references to the subject. All the others are found in Luke, the great book which points out to us His true manhood and in doing so emphasizes that precious indication of His humanity—His habitual prayerfulness.

Thinking of this, we see how precious the prayers of Jesus are—bringing Him very near to us in His true manhood. We read many times of His true participation in physical needs and human emotion, but even more precious than these is the great evidence of His prayers, that He too lived a life of dependence, or communion, and of submission.

Another point to think upon is that the highest, holiest life needs specific acts and times of prayers. We may well take the lesson which Christ's prayers teach us, for we all need it—no life is so high, so holy, so full of habitual communion with God that it can afford to do without the hour of prayer, the secret place, the uttered Word.

Thus Christ's own prayers do, in a very real sense, "teach us to pray."

The praying Christ teaches us to pray as a rest after service.

The Evangelist Mark gives to us a wonderful picture in the first chapter to express this very thought. Christ's first Sabbath Day of ministry in Capernaum was crowded with work. He teaches in the synagogue; immediately after His teaching He heals a man with an unclean spirit; then at once He passes to Simon's house and, upon hearing of the sickness of Peter's mother-in-law, goes about to heal her. As soon as she is healed, the woman is serving them. Then when evening came, he is besieged by a crowd full of sorrow and sickness, and all about the door they lie, waiting for Jesus to help them. His heart is touched, and He sets about to heal the prostrate forms, continuing into the deep of the night. What a day it has been of hard toil!

And what was His refreshment? An hour or two of slumber, and then, "in the morning, rising up a great while *before day,* he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

In the same way we find Him seeking the same repose after another period of much exertion and strain on body and mind. He had taken himself and His disciples away from the busy times which Mark describes: "There were many coming and going, and they had no leisure so much as to eat." So seeking a quiet place, He takes them across the lake for a quiet rest. But there was to be no rest for the Lord, for as they neared the other side a crowd met them and pleaded for the Lord to teach them. He throws away the purpose of rest and all day long "taught them many things." He realizes their hunger and produces, by a miracle, enough food for the feeding of five thousand. He sends them away satisfied spiritually and physically. He also sends His disciples away. "And when he had sent them away, he departed into a mountain to pray" (Mark 6:46).

This was Christ's refreshment after toil. Let us imitate Him who turned from joys of contemplation to the joys of service but never forgot to have communion with His Father.

The praying Christ teaches us to pray as a preparation for important steps.

The Gospel of Luke tells us that on the eve of the great epoch of choosing the 12 disciples, "He went out into the mountain to pray, and continued all night in prayer to God" (Luke 6:12). Then, "when it was day," He calls to Him His disciples and chooses the 12. A similar instance occurs at a later period before another great epoch in His course—the great confession made by Peter. Concerning it, too, we read in Luke 9:18 that it was preceded by prayer.

Thus Christ teaches us how we may be helped in the things we do for Him if we will only take the time to pray before we plan, and take the counsel of God before we act. Bring your plans, your purposes to God's throne. Test them by pray-

(Continued on Page 163)

JEALOUSY

BY BILL SMITH

Jealousy is the green-eyed monster that has wrecked so many lives. It creeps in unexpectedly and slays us before we know it. God says: "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance" (Prov. 6:34).

Jealousy can keep you in the valley of gloomy defeat. Jealousy and selfishness seem to go hand in hand. Many heroes of history were brave and stoical, but the moral and spiritual beauty of unselfishness is little seen in them. A man may be naturally brave, industrious, or generous, but not naturally unselfish. This springs from another source. It is of the new, the divine nature—the life imparted in receiving Christ by faith.

Ambition, pride, eagerness for riches frequently induce men to be ruthless toward those who stand in the way of their cherished attainments. Such people often pass unreproved, or are even applauded by the world, and their selfishness passes unnoticed. Purity, truth, and courage may be extolled apart from Christ, but true unselfishness is the mark of those who sincerely follow Christ.

How to Recognize Jealousy

1. If you continually tear another person down.
2. If you minimize another's accomplishments.
3. If you ignore another's achievements.

How to Overcome Jealousy

The Bible says: "Consider one another to provoke unto love and to good works" (Heb. 10:24).

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5).

"Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another" (Rom. 12:15-16).

1. Watch for signs of jealousy such as criticism of others. Fit your ways with the plans of others, instead of working for your own pleasure or forcing your own way.
2. Examine yourself and face the fact that you have a problem with jealousy. Suppress your own feelings, hide your own inconvenience, withhold complaint, leave out the tale of your trouble or ache when others are in trial.
3. Pray regularly that your friends will be successful and give credit to others. Perform a service for others which may take you out of your usual routine, and do it cheerfully.
4. Send telegrams and write letters to people who receive awards and recognition.
5. Pray your way out of jealousy. The Lord will help you!

For Your Bookshelf

The Brethren Missionary Herald Company offers to its readers the opportunity to secure additional books for your library. With the ordering of any one of the following books, *cash with order*, you will receive a coupon. For every four coupons sent to the Brethren Missionary Herald Company you will receive in return a complimentary copy of a book you would be proud to place in your library. If you order one or more of the following books by March 15, 1955, and cash accompanies your order, you will receive a coupon with each book purchased.

A CHRISTIAN APPROACH TO PHILOSOPHY. By Warren C. Young. Van Kampen Press, 1954. Cloth, 256 pp. $4 (postage 12c).

To help combat the increase of materialism and atheistic philosophical views, particularly among college students, Dr. Young gives a clear, concise view of modern philosophical concepts in the light of the Bible.

THE WORLD TO COME. By Isaac Watts. Moody Press, 1954. Cloth, 448 pp. $4 (postage 16c).

This is a book of sermons by a man who played an important part in the awakening of England for the revival under the Wesleys and Whitefield. As the title indicates, this is a treatise on what the Bible teaches about heaven, the resurrection, and the fate of the unsaved. It contains valuable material which would be of real comfort to those who suffer. This book is of the Wycliff Series of Christian Classics.

GOD AT YOUR DOOR. By C. Gordon Bayless. Fleming Revell Company, 1954. Cloth, 158 pp. $2 (postage 8c).

The book contains 15 revival sermons as preached by a master evangelist. The author aims his sermons at three groups, the unsaved, the saved, and those who are proclaiming the Gospel.

THE LIVING CHRIST AND DYING HEATHENISM. By Joh. Warneck. Baker Book House, 1954. Cloth, 312 pp. $3.95 (postage 12c).

This book affords a scholarly study of animistic heathenism and the impact of the Gospel upon primitive religion. The author provides an insight into the heathen mind and the animistic society. The victorious forces of the Gospel are graphically described.

THE GREATEST GIFT. By Mary Miller. Fleming Revell Company, 1954. Cloth, 127 pp. $2.50 (postage 12c).

This is a book for children depicting the life of Jesus in story form and illustrated by 56 full color illustrations. Supplementing each picture is a story relating to the earthly life of Jesus.

THE VIRGIN BIRTH

(Continued From Page 161)

only one thing that will atone for sin. "For it is the blood that maketh an atonement for the soul" (Lev. 17:11). "Without shedding of blood is no remission" (Heb. 9:22).

What blood will suffice? "What can wash away my sin? Nothing but the blood of Jesus," wrote the songwriter. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me." When who came into the world? Christ! Who prepared a body for whom? God the Father through the eternal Spirit prepared a body of flesh and blood for the eternal Son. The method God used to prepare this body for His Son was through the virgin birth. It was God the Holy Spirit who prepared that body through the virgin, Mary. Christ could not live in a body that was conceived in sin. Had Joseph been His father, He would have been conceived in sin as was David who said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). And had this been true, Christ could not have made atonement for sin, and the world would be without a Saviour.

THE PRAYING CHRIST

(Continued From Page 162)

ing about them. Do nothing large or new, small or old before you've asked, "Lord, what wilt thou have me to do?"

The praying Christ teaches us to pray as the preparation for sorrow.

Here all the three Gospels tell us the same story. Jesus, though wanting companionship in that awful hour, would take no man with Him there. He said, "Tarry ye here, while I go and pray yonder." But as we stand off we catch the voice of pleading rising through the stillness of night. The very spirit of all prayer is in these broken words.



FOREIGN MISSIONS—

1. Pray for the district missionary rallies now in progress and for all missionaries participating; these will continue on through the month of May.

2. Pray for the public meetings which have begun in our new location in Lyon, France. Pray especially for another missionary family for France.

3. Pray for at least four more missionary pastors for Africa. Pray for the native believers in Africa, that they may assume more and more responsibility and leadership in relation to the native church.

4. Pray for the Christian day schools now in operation in Icoraci and Macapa, Brazil; pray for the teachers and for the missionaries who supervise; pray also for another missionary family for Brazil.

5. Pray for the needed materials to put the finishing touches on the Argentine chapels at Rio Tercero and Corral de Bustos. Pray for the new locations to be chosen and the chapels to be built at Rio Cuarto, Don Bosco, and Jose Marmol.

6. Pray for the missionaries working at the three locations of our Mexico work—at Nuevo Laredo, Mexicali, and Tijuana. Pray especially for Mexican leaders.

7. Pray for the believers in Honolulu as they expand their work, and for suitable employment for Brother and Sister Tresise, who are self-supporting missionaries.

8. Pray for an increase in foreign-mission giving this year — an increase of $3 per member for every member of the Brethren Church. This will total the amount so urgently needed if we are, even in a limited way, to meet our foreign-mission needs for this year.

MISSIONARY HERALD—

1. Pray that the Lord might direct the board of trustees as they consider the many matters related to the new denominational office building, and Missionary Herald Building.

2. Pray that wisdom might be given with regard to the expansion program of the publishing house, that the crowded conditions will not hinder the work.

3. Pray that the Lord will guide as to the selection of an additional staff member who is adequately prepared in the field of offset printing.

HOME MISSIONS—

1. Pray for a number of people attending the Grace Brethren Church of Cedar Rapids, Iowa, who are not members, that they might know the will of God in severing their relationship with apostate churches.

2. Praise God for the evidence of spiritual growth in several new converts at Yakima, Wash. Pray that God will stir every member to become soul-winners for Him.

3. Pray for growth in the development of the Second Grace Brethren Church, Mansfield, Ohio, and that a goal of 100 might be reached by Easter Sunday.

4. Pray for growth in the lives of those who made decisions during the Crusade Team No. 2 meeting at York, Pa. Also pray for contacts made in the visitation program by the team.

5. Pray that God might definitely reveal His will in the matter of the Gospel Truth radio program at Albany, Oreg., as the contract expires this month.

GRACE SEMINARY—

1. Praise God for the spirit of revival that swept Grace Seminary and College campus during the January day of prayer.

2. Praise the Lord for the way the school's financial needs have been supplied during the past several months.

3. Praise God for the growing interest in the school as seen by the members of the faculty who recently visited our eastern churches.

4. Pray for the hundreds of high-school seniors who, during the next few months, will be making decisions which will affect the whole course of their lives.

5. Pray that the board of directors and faculty may be given wisdom as the school faces a necessary program of expansion.

6. Pray that the Lord will lead many more of our people to participate regularly in the school's monthly finance plan.

EVANGELIST CRUSADE—

1. Praise the Lord for bringing into the Crusade ministry Grace Seminary Senior Dean Fetterhoff.

2. Pray that the financial need for this revival-evangelism ministry will be met.

3. Praise the Lord for many decisions which have been made in the various meetings.

WMC (Supplied by East District)—

1. Praise God for the missionaries who represent us in Africa, South America, France, Hawaii, and for other open doors in foreign-missionary work.

2. Praise Him for the "open doors" in our own district.

3. Ask God to give us a burden for the lost souls in our own communities.

SISTERHOOD—

1. Pray that more girls may see the need in their own lives to memorize the Scripture suggested.

2. Pray that many bandages may be rolled by the girls to aid our missionaries.

3. Pray that more of our girls may give their lives in full-time service for our Lord.

YOUTH FELLOWSHIP—

1. Pray that our young people may get a vision of the challenge of missionary work.

2. Pray that their Sunday-evening program material may train them for active Christian service.

3. Pray that our youth may be kept from the current evils of the day, and given a testimony of the Lord's power to save and to keep.

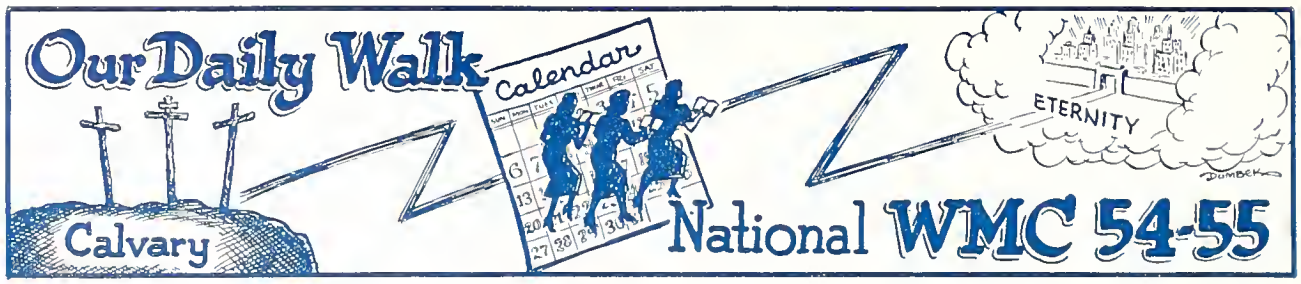
The BRETHREN MISSIONARY HERALD

WMC NUMBER

MARCH 12, 1955

BRAZIL





OUR DAILY WALK IN WISDOM ON THE MISSION FIELD

By Mrs. Freda Kliever

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

Much has been said and written about the daily walk of the believer. No doubt most of you have read some of the many books which have been written on this subject, but it will not hurt to again consider just a few thoughts on the matter of our daily walk in our work of giving forth the Word in a world that knows not wisdom.

In order to walk in wisdom, we must first know what wisdom is. Webster's dictionary says that wisdom is the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct.

This definition fits in very well with the subject at hand, but it is not sufficient to meet our needs on the mission field. God's Word plainly tells us that in ourselves we can do nothing (John 15:5). In ourselves we do not have the ability to make sound judgments and to deal sagaciously; that is, to be fair in judging men, motives, and means.

Webster's definition may fall short of what we need, but God's Word gives us a definition of wisdom that is sufficient for our daily walk, be it on the mission field, in the homeland, or in our travels.

In I Corinthians 1:24 we see that Christ is the power of God and the wisdom of God, and in verse 30 of the same chapter we read: "But of him are ye in Christ Jesus, who of God is made unto us *wisdom*, and righteousness, and sanctification, and redemption." If we are dead and our lives are hid with Christ in God (Col. 3:3), and if we know that Jesus Christ indwells us by faith (II Cor. 13:5), then we have the key to a daily walk in wisdom.

To walk wisely, a missionary needs daily to examine his own life and conduct, and to be constantly judging his motives and intents as he works with his fellow missionaries and with the people to whom he has been sent; but more than this, he must also be able to judge carefully and deal with facts as they relate to his fellow workers' attitudes toward him and toward the work which is their mutual responsibility.

Missionaries need to be constantly on guard that their conduct toward each other and toward the people with whom they work does not contradict what they preach and teach. It is not always easy to say with the Apostle Paul: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). We could do so if we would but follow the admonitions found in I Thessalonians 3.

"Redeeming the time" (Eph. 5:16).

Just because we cannot see time or handle it, we let it slip by unused or we waste it by doing useless things. How easy it is to settle down and create a little world of our own in which we feel our time is our own, forgetting that it is one of the commodities that God has placed at our disposal to use wisely. We should budget our time just as carefully as we do our money in order that we can see where and how it is spent.

If we use our time wisely, we will set apart a time for personal reading and study of the Word, meditation, and prayer. There will also be a time for family devotions, and a time when all the missionaries on the station meet for prayer each day. On the mission field, as in the homeland, all work and no play makes us dull, so we need to set apart a time for rest and relaxation. The time used in study, prayer, meditation, and recreation helps to fit us for the tasks that are ours each day.

"It is required in stewards, that a man be found faithful" (I Cor. 4:2).

Many of the things that we have on the mission field in the way of materials and equipment to carry on the work are provided for us by the gifts of God's people. These things are placed in our care, and it is our duty to use them carefully and maintain them wisely, so as to get the most service from them.

"Set your affections on things above, not on things on the earth." (Col. 3:2).

How we do need to exercise wisdom in regard to the things that we have on the mission field. All too often our things become a stumbling block to us, as well as to the natives round about us. When this is the case, we

OUR COVER PICTURE

Our cover this month is given to WMC by the Foreign Missionary Society to launch our foreign-mission period during which our major offering will be taken to build the new residence in Brazil. The composite picture depicts scenes, people, and buildings of our mission in Brazil.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 11

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Who's Who for March

REV. ROY SNYDER



Rev. Roy Snyder, author of the Bible study for the month, was born June 15, 1922, the son of Rev. and Mrs. Sheldon W. Snyder, of Altoona, Pa. His father is pastor of the Yellow Creek Brethren Church.

Roy accepted the Lord at the age of 12, and five years later gave himself to the Lord for Christian service. After graduating from high school in 1940, he took some college work, but his studies were interrupted when he entered the armed service. He spent almost three years in military service, two of which were overseas. He was discharged in the spring of 1946 and entered Grace Seminary that fall.

At Grace Seminary Roy met Miss Ruth Croker, a member of the First Brethren Church of Philadelphia, Pa. Ruth and Roy were married during the summer of 1947, continued their studies together at Grace, and graduated together in May 1949.

During their preparation days at Grace they were approved as missionaries for French Equatorial Africa. On September 24, 1949, they sailed for France, where they spent a year in language study before going on to Africa.

Brother and Sister Snyder spent their first term of service in the Bouca-Batangafo field. They were sorely tested by repeated illness throughout their term. They returned on furlough late in 1953 and have now returned to Africa for their second term of service, working again in the Bouca-Batangafo field.

MRS. JACK CHURCHILL



Miriam Sickel Churchill was born in Huinca Renanco, Argentina, on February 2, 1923, the second daughter of Dr. and Mrs. Clarence Sickel, Brethren missionaries to that land.

Miriam received most of her grammar-school education in Argentina, as well as a secretarial course. At an early age she came to know the Lord and to realize the great need of the people among whom her parents had been called to serve.

When it was necessary for her to return to the United States for further study, she completed her high-school work at La Verne, Calif., and then went to Westmont College, graduating in 1944.

At Westmont she met Jack Churchill, who became her husband on January 1, 1945. In the fall of 1946 Miriam and Jack went to Winona Lake, where he enrolled in the seminary to prepare for the Argentine field. They spent three years at the seminary, during which time their first son, Kenneth Paul, was born.

After graduating from seminary the Churchills turned their eyes toward Argentina, the land of Miriam's birth and childhood. They began their service together there in November 1949. Their second son and first daughter were born during their term of service.

The Churchills, together with Miriam's mother, Mrs. Loree Sickel, are now in California on furlough, and are preparing for the time when they can return to their work in Argentina.

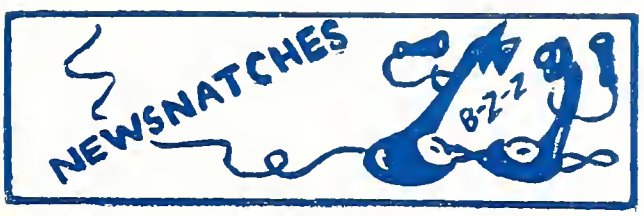
have no business sitting for hours looking at the "Wish Book," finding more things with which to clutter up our existence. It is so easy to surround oneself with the nice unnecessary things that soon take up a lot of time that should be spent in the work to which we are sent.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

There are many reasons why a missionary needs to regard the care of his body as a first-line duty. God has chosen to carry on His work through the medium of a body presented to Him as a living sacrifice. Having presented our bodies to God, we can no longer do with them as we please, but we must keep them fit for His service by whatever means and care we can exercise.

As missionaries we have no right to place ourselves in places of known danger, or exposure, unless it is with the purpose of bringing the message of salvation to someone who would not be able to hear otherwise.

The church has placed in us a big investment. By her gifts our outfits were furnished and the means for our support and travel were provided. She has placed her confidence in us; therefore it is our responsibility to use wisdom in all that we do, and in the use of all that is put at our disposal to do the work she has sent us to do, and in the care of those bodies in which we are to glorify God.



The senior council at *Winona Lake, Ind.*, lost their very efficient president in January when Rev. and Mrs. Arthur Cashman moved to the pastorate at Dallas Center, Iowa. The program chairman passed out little programs at our January meeting on the front of which was a "down-at-the-mouth" lady (us) and on the other side a smiling lady (Dallas Center). Our loss is their gain and we are praying the Lord's richest blessing upon their work in Dallas Center. Mrs. Robert Ashman, former national recording secretary, is our new local president.

The *Aleppo, Pa.*, council has been busy sending clothing to the Navahos, furnishing stainless-steel tableware for their fellowship building, making aprons for the Kamp Keystone kitchen, etc.

The councils at the *Philadelphia, Pa.*, First and Third churches held a fellowship evening together at the

(Continued on Page 174)

OUR PROJECT

We are now halfway through our WMC year. Our home-mission project has been completed in a way that exceeded our fondest hopes. The quarter devoted to the Christian Education Offering has drawn to a close. We are trusting that every council has felt the deep responsibility for this vital offering and that when all reports are in we will have reached our $3,000 goal.

And now we turn to our third major offering—foreign missions. We have as a project this year the building of a residence in Brazil. This residence will become the home of our newest missionary couple, Imogene and Bill Burk. This month's cover, as well as the following article by Miss Ruth Reddick, should stir each one of us to go "over the top" once again in our missionary giving.

WMC GIFTS

HELP BUILD A MISSIONARY RESIDENCE

By Ruth E. Reddick

"Icoraci is the most comfortable place on earth." This was the comment of Bro. Bill Burk after he and his family had been in Brazil for several months. The Burks—Bill, Imogene, Linda, and Arthur—arrived in Icoraci, Brazil, on August 17, 1954, to begin their first term of missionary service; they have been enthusiastic residents ever since. The front cover of this Herald pictures scenes from the areas in Brazil where our missionaries are located.

Before I get too engrossed in giving you a report of the advantages of living in Icoraci, it would be well to get to the main purpose of this article—to express a great big "thank you" to the National WMC for helping to make possible this home for the Burks. The 1955 Foreign Mission Goal on the part of the National WMC is $2,500, to be used toward the erection of this missionary residence in Brazil, the total cost of which will be $5,000.

As is usual, before Bill and Imogene could settle down to the business of learning the Portuguese language in order to give out the Gospel in that land, they had to find a place to live. They located a place where they could live temporarily until the new missionary residence is completed, but day by day they are watching with eager eyes the progress in the erection of this building and planning for the day, perhaps by the end of April, when it will be "theirs" in that they will be the first missionaries to occupy it. (Just as soon as a picture can be secured of this new residence it will be used in one of the Heralds.)



The Bill Burk family.

All women are interested in new houses and house plans—some more, some less—and I believe the members and friends of the WMC who are having a part in erecting this house will be interested in its location, the layout, and some minor details.

The Location

This new missionary residence will be located on the piece of property which has been owned by The Foreign Missionary Society for some time. Facing the street is the building which is a church and a residence. It is quite a large building and remodeling enabled it to be used adequately for the two purposes. The front part forms the present meeting place for the believers in Icoraci and the other part is the residence of the John Zielasko family.

The new house is located at the back of the property and will overlook the Para River, a part of the great Amazon system. A quotation from one of Bill's letters will give you an idea of the beauty of the location—"Now that the land is cleared, everyone thrills at the location of the house. The sun sets directly across the river before our house, with the beauty being visible from the porch."

Icoraci is growing; nice homes are being built by people from Belem; the value of the property is increasing. Our location overlooking the river seems to be ideal. In fact, the entire piece of property is in an ideal location in relation to working in the area and reaching the most people with the Gospel.

The House

The missionaries, planning together and pooling their ideas, have done their best to plan as economically as

possible in relation to both expense and space, but have also kept in mind that the house should be comfortable, adequate, and one that will meet the needs of the family occupying it. The house faces west and the two rooms across the front will be the living room and the study. A semi-hallway will go right down the middle of the house, with the study, bathroom, and two bedrooms on one side and the living room, a bedroom, storeroom, dining room, and kitchen on the other side.

There will be a porch or veranda two meters wide (about six feet) around the whole house with the same roof overhanging. There are big gables with vents for free passage of air. The floor will be 60 centimeters (about 21 3/5 inches) above the ground, which will permit free air movement and the necessary cleaning. Tile bricks are being used for the walls and the best wood for the floors. The house will have a red tile roof. The contractor has built many nice homes in the Icoraci area and owns several brick and tile factories.

The Burks continually express praise to the Lord for sending them to minister to the spiritually needy people in Brazil. They are making excellent progress in acquiring the Portuguese language. Keep praying for them and for all of our work in Brazil.

MISSIONARY BIRTHDAYS—MAY

Africa—

Miss Grace Byron.....May 7
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Mary Hope Beaver.....May 7, 1946
Bozoum via Bangui, French Equatorial Africa.

Lois Irene Taber.....May 8, 1940
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Alberta Mae Dunning.....May 11, 1949
Bozoum via Bangui, French Equatorial Africa.

Naomi Ruth Mason.....May 28, 1948
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

Rita Dorene Hoyt.....May 18, 1944
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, South America.

Brazil—

Rev. John Zielasko.....May 7
Caixa Postal 861, Belem, Para, Brazil.

France—

Victor Fredrick Fogle.....May 1, 1949
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Mexico—

Sharon Rachel Haag.....May 9, 1948
439 Sunset Lane, San Ysidro, Calif., U. S. A.

Kathryn Sue Howard.....May 29, 1948
406 Mary Ave., Calexico, Calif., U. S. A.

In the United States—

Mrs. James B. Marshall.....May 25
c/o Merritt Moore, New Vienna, Ohio.

Rev. James B. Marshall.....May 28
c/o Merritt Moore, New Vienna, Ohio.

Donna Marie Kliever.....May 29, 1940
Winona Lake, Ind.

APRIL PROGRAM

Bible Study—"Power of Christ's Resurrection."
Mission Study—"A Second-Term First-Termer."

LETTERS FROM OUR WMC MISSIONARIES

Bekoro, French Equatorial Africa.

Dear Gladys:

Your good letter reached me the 29th, but I'm afraid my answer may not reach you by the 25th of this month. More likely the 25th of next month. This time of the year is bad for our already poor mail system out here.

This year has been an exceptionally heavy rainfall year. That means mudholes, gullies, and washed-out bridges, which make traveling impossible. Our mail was delayed last week because of washed-out bridges. We are never certain as to when the mail will arrive, even though it may not be due to rain or bad roads; oftentimes the trucks go bad and then they have to wait until they get word back to the office. There are no garages along the way. If you have a breakdown, you wait until someone comes along to see if you can get help somewhere. We are at least 150 miles from the nearest airmail post office. But I'll get it off in the next outgoing mail and hope and trust that it may make good connections.

The news in your letter was really news to me. I had no word of it nor even thought of such a great honor to be bestowed on unworthy me. Words fail to tell how deep is my appreciation of this great kindness and expression of love of our WMC. We praise the Lord continually for the great work He has and is accomplishing through our WMC, and we will continue to pray more fervently for His continued blessings upon each member and their part in the work.

The more I ponder over and think of this most unexpected honor, it creates a greater desire and responsibility to yield myself more entirely to the work or will of the Lord. It is also going to be a great tonic "when burdens press and cares distress and the way grows weary and long."

The Word tells us to rejoice *in the Lord alway,* and we do, more or less, but He also uses others to help us in encouraging and strengthening our hearts and hands. How we do praise the Lord for the many who so faithfully remember us before the throne of grace continually.

Yesterday was our day to meet with our group of women here. We had a very good meeting and the women seem to be enjoying it very much. We have two meetings a month when possible. One thing we are stressing is personal work. Every time we meet we compare notes on how much personal work each one has done. Yesterday they reported some six or more that had accepted the Lord when they spoke to them. Others have spoken to different ones, but they still refuse to accept the Lord. One of the great hindrances is drinking. They think they can't live without their beer. The remarkable thing about this beer-drinking idea is that we have never made it a special subject or have stressed it at all. We try to keep before them the fact that they are to put their faith in the Lord, and He will take care of the rest. But like many all over the world, they just don't want to.

But we press on, continuing to give forth the Word in season and out of season—and pray that the Lord may give the increase. Our Bible school here at Bekoro will end next week. We have had 46 students with their

wives and children. It has been a great work and oftentimes we do get weary *in but not of* the work.

When school is out and the roads are better, we'll be able to visit the villages and help the students in their work there. We have a lot of extra meetings and work planned in between now and our conference. So we won't have to worry about time dragging along.

This is the month for our quarterly financial report, so must get it finished and on its way too. Thanking you all again.

Yours in Him,

M. W. Kennedy.

Nzoro, French Equatorial Africa.

Dear Sister Lindower:

I appreciated your letter so much. It is kind of you women to choose me as one of your missionaries this year. I am more of an antique in the mission than anything else, as I cannot work as fast as I used to. It keeps me busy all day long to do what I want to do. Our first class with the women is 5:30 a. m. They want to go to their gardens early and are too tired to have class in the late afternoon, so we have them at daybreak. We like it also, as we go to bed early and get up early here. Lois Miller and I teach the women, although another class of leper women is taught by a leper.

Soon after class I go to the dispensary for several hours. I often have an hour or two before dinner to type translation or revise what has been translated. I am working in Romans now. Sometimes I spend a great deal of time trying to find the *exact* word, as was my experience yesterday searching for the words "vengeance" and "jealousy." Translating is very interesting work and I like it. But it takes lots of time.

My afternoons are spent with the translating work also. Sometimes we are interrupted by some patient or an accident, snakebites, burns, etc. Near us is a Frenchman putting in a new bridge with many workmen, and they send all their patients to us, day or night. When I hear their car coming at night, I know another patient has arrived. I have a very good native helper at the hospital. I thank the Lord for him.

At 5 p. m. I have another class. The men have their classes then at the chapel. But those learning to write come to me on my veranda.

We have a leper village near us; about 138 lepers are treated every day. The village is growing. Most of them have accepted the Gospel since coming, and their families also.

The Christians are cutting stones to build a new church this dry season. The carpenters are to saw the wood. I sent for a bell for them. They made some bricks but will make some more after the rains are over. The stones are for the foundation. The roof will be of grass. The women will gather that in about a month, when it is dry.

A month ago I started a WMC for the women here. We have about 20. I hope to have more. They are very timid at first, but I can get them to talk by asking questions after the lesson is taught. I am teaching "The Life of Christ." We have only met twice.

Our station Bible school just closed for this year, but most of the women are staying on instead of going back to their villages. This is because their cotton is not yet picked. Thus our classes for women continue.

On Sundays we have about 400 people, but it is increasing. We thank the Lord for what He has done in this part of the field. And we are expecting more from Him. We know your prayers and ours will be answered. The children's church that Lois Miller has on Sunday numbers about 100 to 140. I believe it also will grow now since the people are moving back to the village. Many slept out near the gardens. The cotton fields are about laid by.

We pray for you women and know you love the Lord and His work. As the natives would express it, "You will have a large granary in heaven." That means you will be rich. May God continue to keep, bless, and use you all in His work.

Sincerely,

Estella Myers.

(We are indebted to Gladys Lindower, Northern Ohio District president, for the above letters.—Ed.)

WELCOME TO OUR NEW COUNCILS

We take time and opportunity this month to welcome into our WMC family several new councils. We are so happy to see the work of WMC growing through increased membership in established councils and through the forming of new councils.

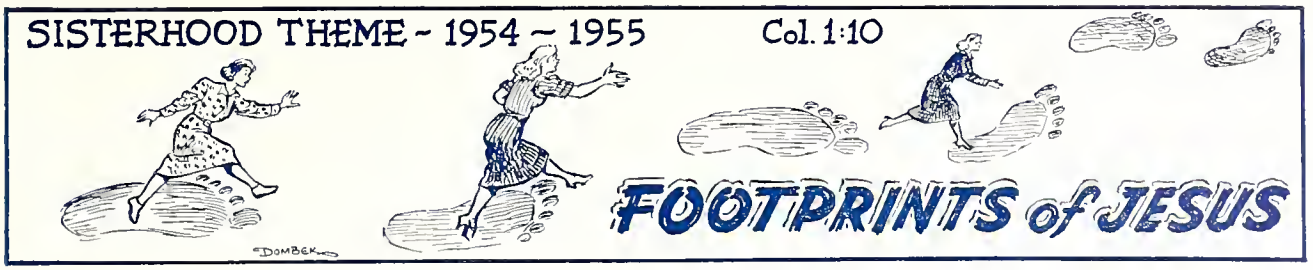
Your editor has checked with the national secretary in an attempt to get an accurate and complete list of the new councils that have been organized since National Conference. We realize that there is possibility of some mistakes, so we are asking that if there are any newly organized councils not included in the following list, the secretary send word to us immediately. We honor in this Herald the following councils:

Juniata Junior, Altoona, Pa.
Ozark, Mich.
Washington Heights Senior, Roanoke, Va.
Second Brethren, Mansfield, Ohio.
Wheaton, Ill.
Listie, Pa. (Junior).
Salem, Va.
Covington, Ohio.
Laboratory, Pa.
West Covina, Calif.

We welcome each of you ladies into our WMC fellowship. We know that God has singularly used the women of the Brethren Church in the strengthening of the local churches, the expansion of missionary enterprises at home and abroad, and the carrying of the Gospel to the far corners of the earth. Each new council, each new member means just that much more we can accomplish for our Lord. May you each one feel that you truly belong because we extend to you not only a deep welcome but also our pledge of prayer support from day to day. May we as Christian women be truly "meet for the Master's use."

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 21715 S. Norwalk Blvd., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 3421 W. 82d Pl., Inglewood, Calif.
Literature Secretary—Mrs. Jesse Deloe, Box 251, Winona Lake, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Miss Mary Emmert, Dallas Center, Iowa.
Patroness of SMM—Mrs. Arnold Kriegbaum, Box 14, Winona Lake, Ind.



TUT! TUT! NO SIDESHOWS

(COLOSSIANS 3:5)

By AVA SCHNITTJER

(Scripture: Colossians 3:12-17).

MARY: Did you ever start on a journey anywhere that there weren't bypaths along the way that tempted you to leave the main road and follow to see where they lead?

JANE: I guess we've all had that experience. And sometimes on a trip the little bypaths are pleasant and harmless, though they do delay reaching the goal.

ELLEN: But in our walk with Christ, though we may see bypaths, things that might look desirable and that might tempt us from our path, they are not for us, and we should shun them completely and stay in the Way.

LOUISE: My mother is always saying a Christian shouldn't do this and shouldn't do that. I'd like to find out why you shouldn't, and what you shouldn't, and how you're going to keep from it, and what will happen if you don't.



1. ANNIVERSARY MONTH—Yes; we're celebrating our 42d anniversary in Sisterhood this month. Don't forget our Birthday Project—the Higher Education of Missionaries' Children. Our goal for this project is $500. I'm confident that with the Lord's help we can go over this goal. What about you? Be sure and send this offering into the national treasurer by May 10.

2. BANDAGES FOR AFRICA—Are you doing your part to reach the lost ones in Africa for Christ by rolling your bandages? This is a wonderful opportunity to manifest your love to the heathen in Africa for what Jesus has done for you. Each girl is responsible for rolling 10 bandages, but after you realize what a blessing this can be to you as well as others, I'm sure this will be a small number to roll.

3. ARE YOU FLUNKING? In school if we aren't faithful in our studies, we flunk. This is even more true in our Christian life in the study and memorization of God's Word. This means that we should especially be faithful in our quiet time each day—yes; and in the memorization of Colossians, too. How far are you? Our desire is that each girl will be promoted in Christian growth and no one will flunk or be retarded in *God's education* for her.

ALICE: As someone has said, "That's a big order." Where shall we start?

MARY: I think we should answer her questions in order. First she asked why, as a Christian, she should or shouldn't do certain things.

ELLEN: I think the first verse of this chapter gives an answer to that. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Ephesians 2:6 shows, too, the position Christ has given us: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." If we believe we really have such a position, we shouldn't act as if we didn't have it, as if we belong only to the earth.

JANE: If we are "crucified with Christ" and "Christ liveth in [us]," then we can't do things that Christ himself wouldn't do. When we do, it's just like nailing Him to the cross all over again.

LOUISE: And we know that when we received Christ, we did deny ourselves and "Ye are dead, and your life is hid with Christ in God" (Col. 3:3).

MARY: It appears that we have plenty of reasons for avoiding sideshows. Now, the next question was what we should avoid.

JANE: And that is included in our key verse for this lesson, which names some very terrible sins. I found out something that this verse doesn't mean, too. It says, "Mortify therefore your members which are upon the earth." Some think that means to undergo great privation as certain religious leaders do in heathen countries. What it really means is to slay sin in your life. If Christ is really living in you, then anything is sin which robs you of His fellowship and blessing. Paul names the sins here which the Colossians were guilty of. And they are sins that still occur when people indulge in the desires of the flesh. He does name first a terrible sin. Then the ones which follow are the wrong desires in the heart, wicked imaginings, and wicked thoughts are always the beginnings of wicked deeds.

LOUISE: Do you mean that even to think of something evil is wrong?

ALICE: How can you help it if a thought that isn't good comes into your mind?

ELLEN: Perhaps you can't help it if thoughts come into your mind, but they don't need to stay there.

LOUISE: And how do you keep evil thoughts out?

MARY: To put evil thoughts out requires putting something in their place. "Set your affections on things above, not on things on the earth" (Col. 3:2).

JANE: If we want anything at all more than Christ,

then that thing becomes a sort of god and, as our verse says, we are really practicing idolatry.

ALICE: And the result of these sins—of doing what God's Word forbids—is that the "wrath of God cometh on the children of disobedience" (vs. 6).

ELLEN: This part of the Book of Colossians makes me think of a story I heard about an eagle that was flying around looking for food. Spying a little rabbit floating downstream on a piece of ice toward Niagara Falls, the eagle dived smoothly down and pounced upon him. There he crouched on the ice, gorging himself on the little animal. The roar of the falls grew louder as the ice floe neared the brink, but the greedy eagle, interested only in his own flesh, stood there, his great claws sinking down into the ice, eating a little longer and a little longer, thinking he would fly up as he reached the falls. At last the piece of ice reached the very edge of the falls and as it started to slide over, the roar was deafening; the eagle spread his wings to fly away. But in sitting too long indulging his appetite, his feet had frozen to the ice. He couldn't pull out. His feet were "set" on things on earth, and in a moment he was dashed to destruction on the rocks below.

MARY: How awful! And sin is even more dangerous. Christ's profession and His life were in perfect agreement, and that is the standard He has for us: purity of heart and deed.

LOUISE: I believe I'll understand a little better the next time my Mom says, "No, Louise." I'd like to hear again the things we should do according to the Scripture we read at the beginning, Colossians 3:12-17.

PROGRAM GUIDE FOR APRIL

BIRTHDAY MONTH

THEME SONG—"Footprints of Jesus." Have a girl lead in an opening word of prayer.

CHORUS TIME—Sing unto the Lord. Learn new songs; especially sing those dealing with walking with the Lord.

THE CHRISTIAN'S ROADMAP—For a time of fellowship with the Lord, look into His Word, for it is here where we receive our orders for our daily walk.

DEVOTIONAL TIME—Seniors study "Tut! Tut! No Sideshows." Middlers study "Like Him."

TESTIMONY TIME—"Let the redeemed of the Lord say so." Have the girls tell what the Lord means to them and how Sisterhood has been a blessing to them in their Christian life.

LEARNING THE PAST—Have someone review "The History of the Brethren Church." If you haven't been keeping up on them, give a review of the past issues.

BENEDICTION—Sing the last stanza of "Footprints of Jesus," and repeat the SMM Benediction.

SMM BUSINESS MEETING—Have reports from all the *officers* and *committees*. This will keep them all on their toes! Go over the goals and see if you are working on them. Remember, Sisterhood isn't only for the officers, but for each individual girl!

NATIONAL TREASURER'S REPORT

As of January 26, 1955, the following was in the treasury: General Fund, $354.72; Project, $74.50; General Fund, S O S call, $71.23; total January offering, $611.35.

LIKE HIM

By MRS. JAMES DIXON

In our Bible studies we have learned that we cannot "walk worthy of the Lord," nor please Him, if sin is present in our lives.

The Father said of the Son, "This is my beloved Son, in whom I am well pleased." We must be like the Lord Jesus Christ if we would be pleasing to God.

To be a Christian means that one has received the Lord Jesus Christ, and he is being renewed in the image of God.

Last month we studied the compassion of Christ and were challenged to a life of compassion and selfless devotion to those in need.

This month we will study the kindness, humbleness of mind, meekness, and longsuffering of Christ and allow His nature to work itself out in our lives.

We know the kindness of God. He did not deal with us after our sins. While we were yet enemies of Christ, He died for us. He does not deal with us harshly, but gently and kindly.

Kindness is the opposite of malice. "Malice" is an evil desire to injure another. Kindness is a desire to do good for others. Let us be kind as He is kind.

Let us also learn "humbleness of mind" from our Saviour (Phil. 2:3-8). Though Christ existed throughout eternity as God, He laid aside His glory and made himself of no reputation, finally to be crucified between two thieves on Calvary. The unsaved person spends all his energy exalting himself, endeavoring to be popular and important. Let us not seek our own, but the glory of Christ. Never forget that pride is of the Devil, not of Christ.

We can learn meekness from Him also. When He was falsely accused and reviled, He answered not a word. We must learn it is not necessary to defend ourselves but to take wrong, and not answer again, that we might be like Him.

Longsuffering is patience. Think how patient God is with us. He did not blot out Adam when he sinned. Think of all the wickedness in the world, and yet He was not willing that any should perish, but that all should come to repentance. What if God's patience had run out before you were saved? Where would you be? Thank God for His longsuffering with us.

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness (Lam. 3:22-23).

Let us pray every morning that we might be like our Lord in compassion, kindness, humbleness, meekness, and longsuffering. Let us confess every failure to Him and renew our prayer "to be like Him."

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity,
Oh, Thou Spirit divine, all my nature refine,
Till the beauty of Jesus be found in me."

1. Think of everyday situations where you could show kindness.
2. Is it natural to be humble?
3. Is being "bashful" being humble?
4. Is it necessary to "run yourself down" to be humble? Did Jesus ever "run himself down"?
5. Have you *ever* been hurt when you were falsely accused?
6. Do we sometimes need to be longsuffering with our parents? with our brothers and sisters?

HISTORY OF THE BRETHREN CHURCH—VIII

By REV. GERALD POLMAN

How did our denomination, the Brethren Church, become a separate group? The difficulties in the church began about 30 years before the actual split took place. Some of these differences were mentioned last month. The division came about when the Annual Meeting, which was the national conference, passed rules and regulations which controlled men and churches. These rules and regulations were wholly of men and certainly not of God.

This caused much dissatisfaction, especially as it had to do with the kind of clothing the members could wear. The result was that in 1882, through the expulsion of some and the secession of others, there came into existence a progressive minority that wished to return to the original spiritual and evangelical position of the Brethren. This minority group called for its first convention by passing the following resolution in a meeting held at Schoolhouse No. 7, Jackson Township, Elkhart County, Indiana, June 1, 1882:

"Resolved, That we recommend a convention of all those favorable to restoring the church to its primitive purity, at which time it shall be decided what course shall be pursued for the time;

"We, your committee, therefore have appointed said convention to be held at Ashland, Ohio, June 29, 1882.

"It was further decided that our motto shall be, 'The Bible, the whole Bible, and nothing but the Bible,' and all who are in harmony with this sentiment are cordially invited to be present."

At this convention held in the college building at Ashland, Ohio, a "Declaration of Principles" was passed (Holsinger's "History of the Tunkers and the Brethren Church," pp. 530-535). Here is a brief quotation taken from this declaration:

"We hold that in religion the gospel of Christ, and the gospel alone, is a sufficient rule of faith and practice; that he who adds to the gospel, takes from it, or in any way binds upon men anything different from the gospel is an indel to the Author of Christianity and a usurper of gospel rights

"We therefore reaffirm the primitive doctrines of the church, and disavow allegiance to all such derogatory and subversive ecclesiastical mandates, and declare our intention to administer the government of the church as in the days of the apostles and our faithful brotherhood

"We thus renounce mandatory legislation, creeds, and everything that may be construed to holding anything as essential to salvation, except the gospel of Christ (Rom. 1:16), and thus declare ourselves as being the only true conservators and perpetuators of the brotherhood and its original doctrines and principles, and are, therefore, the original and true church

"The members in all our churches who accept the gospel of Christ as the only law in religion, shall be entitled to representation in our conferences, whenever held."

Then the following year (1883) those who held to this "Declaration of Principles" met in a national conference at Dayton, Ohio, on the morning of June 6, and formally organized the Brethren Church, adopting as its only creed, "The Bible, the whole Bible, and nothing but the Bible." The whole movement was a rousing protest against the ecclesiastical domination of the Annual Meeting and a reaffirmation of the absolute sovereignty of each local congregation.

PRAYER REQUESTS



Pray for the newly organized Sisterhoods all over the land, and pray that an SMM will be started in each of our churches.

Pray for Myra Joy Conner, national president, who has recently been ill. Pray that she might have strength to carry on her school work and the responsibilities of Sisterhood.

Pray for the SMM's in foreign lands, for they are our sisters in Christ and also need our prayers.

Pray for the young people in colleges preparing for the service of the Lord. Also pray that the Lord will definitely lead the graduating students of high schools into Christian colleges.

VISITING SISTERHOODS

The *Johnson City, Tenn.*, senior SMM gave a mother- and daughter banquet in October. There were 33 present, and all enjoyed a good time.

From *Clay City, Ind.*, SMM comes a different idea. Instead of having only the Sisterhood girls bring a toy to give to children who would not have a Christmas, the girls decided to ask all the church members to bring a toy. This increased the amount of toys greatly.

The senior group in *Rittman, Ohio,* has been doing some interesting things. "Secret Sisters" have added to the yearly program, in which the girls are remembered by their secret sister on birthdays, holidays, etc. All took part in a Sunday-evening opening service, at which all goals were given, awards were shown, and the theme song was sung. The preacher then gave an interesting message on "Footprints of Jesus." This group was host to a district youth rally recently.

Again we would like to encourage you local groups to send a news item to the general secretary. Make it an interesting one, something a bit different. You may have sent in an item in the past which was not printed in the Herald SMM pages. The reason for that is that we choose only those items of greatest interest for publication. Let's get busy and have different meetings that you can write about.

SMM OFFICERS

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Nancy Weber, 835 Spruce St., Hagerstown, Md.
Treasurer—Mary Hooks, Box 262, Winona Lake, Ind.
Literature Secretary—Carole Sue Quartz, Winona Lake, Ind.
Bindage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. Arnold Kriegbaum, Winona Lake, Ind.
Assistant Patroness—Mrs. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Meet the Missionaries' Children Partially Supported by the Sisterhood of Mary and Martha



ANNE CELESTE KLIEVER

—is 18 years of age and a freshman at Grace College, Winona Lake, Ind.



DONALD SHELDON

—also 18 years old and a Freshman in Westmont College, Santa Barbara, Calif.



MARGUERITE TABER

—will be 24 this coming April and is in her first year (junior) in Grace Theological Seminary.

NEWSNATCHES

(Continued From Page 167)

regular November meeting, with the Philadelphia Third ladies entertaining.

The *Harrah, Wash.*, council has been busy for the Lord. One of their projects was the canning of 115 quarts of tomatoes for the Front Street Mission of Yakima.

The ladies of *Martinsburg, W. Va.*, brought cheer to the children of the Navaho Mission by sending an electric mixer, 30 wool-lined quilts, and nine dressed dolls to the school.

The Jr. WMC of *Rittman, Ohio*, sent 30 Little Golden Books to the Navaho Mission recently.

The women of the *Taos, N. Mex., WMC* have been busy making quilts, aprons, and baby clothes. One of their fall social events was a Halloween party with the Sisterhood girls.

The following news item from the Jr. WMC of *Washington, D. C.*, is reported in full as a possible suggestion to other councils: "In May we sponsored a 'Family Week' at the church. We did this to help meet our national objective of 'a family altar in every home.' On Sunday we sat together in families. The pastor's sermon was on the 'Christian Family.' The Jr. WMC purchased booklets on 'Family Bible Reading' and tracts on family worship. We gave these to every family in the church. Our Sunday-evening Coffee Hour discussion was on 'Family Altar Problems and Questions.' In the evening service the film 'The Bible on the Table' was shown; also several skits of typical family-altar situations were put on by families of our congregation.

"Tuesday night was 'Visitation Night.' Each family was urged to invite into their homes another family of the church whom they had never entertained. Wednesday night was 'Family Night at Prayer Meeting.' Friday night we joined the Sr. WMC for our Mother-Daughter Banquet. This was served by the men's fellowship. Our theme for the banquet was our mission in Taos, N. Mex. Our ladies prepared a most delicious Spanish dinner from recipes graciously sent to us by Beth Horney. Brother Horney also sent us many lovely decorations for our tables. They sent us some pinto and horse nuts which we served in miniature straw sombreros. Our speaker was a lady with a remarkable doll collection. She brought many Latin-American dolls and spoke briefly on the customs of the countries from which each doll came. We had a very interesting program prepared by the Sr. WMC which included colored slides of the work in New Mexico.

"We believe 'Family Week' was very profitable and many new family altars were established. We plan to sponsor a similar week every year."

These two very worthwhile activities were gleaned from a report from *North English, Iowa*. The ladies draw names of missionaries and are responsible for sending birthday greetings to them. One highlight of their Mother's Day program was having each woman present tell something interesting about her own mother.



Let's get busy on the National Project for the dispensary and microscope for Africa. Time is marching on! There are only a few more months left. Let's go *over* our goal of $1,800.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

ROANOKE, VA. The Clearbrook Brethren Church, William E. Howard pastor, has voted to remodel the interior of the church auditorium. Dr. Bernard Schneider, of the Grace Brethren Church, Mansfield, Ohio, is holding revival meetings through March 18. Both Mr. and Mrs. Howard were saved under the ministry of Dr. Schneider while he pastored the First Brethren Church at Washington, D. C.

KITTANNING, PA. Prayer is requested for the continued recovery of Donald W. Rossman, pastor of the North Buffalo Brethren Church. He has been suffering from virus pneumonia.

PORTLAND, OREG. Rev. Vernon Harris was the master of ceremonies at the Wheaton alumni Washington banquet Friday, Feb. 18, at Western Baptist Seminary.

WASHINGTON, D. C. Rev. and Mrs. James Dixon opened the parsonage to the young adults at a "Coffee Hour Pounding" party on Monday, Feb. 21, which was unique in that each one was requested to bring a "pound" of something for the refreshments.

PARKERSBURG, W. VA. Members of the Grace Brethren Church, Lester Smitley pastor, have purchased lots for a church building. The Brethren Construction Company will begin building as soon as they are finished with the Wheaton, Ill., church. This project is jointly under the direction of the Brethren Home Missions Council and the East District Mission Board.

LEAMERSVILLE, PA. The members of the Brethren church recently surprised their pastor, Robert Crees, with two tires and tubes and money for a briefcase. Mrs. Crees was given a surprise birthday party and presented with many lovely gifts as well.

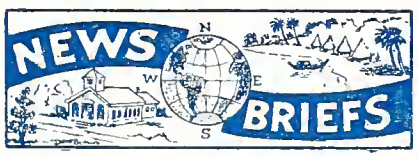
JOHNSTOWN, PA. At the business meeting Feb. 16 a recommendation was adopted to employ an assistant to the pastor. A committee was appointed to recommend a suitable choice as a candidate for this office. Dr. W. A. Ogden is pastor.

PHILADELPHIA, PA. William Male, a senior at Grace Seminary, has accepted the unanimous call to be the pastor of the First Brethren Church.

BEAUMONT, CALIF. The Riverside County Christian Endeavor Convention was held at the Cherry Valley Brethren Church, of which Gene Farrell is the pastor, Feb. 25-27.

LOS ANGELES, CALIF. The Bible Institute of Los Angeles, which has been housed at the Church of the Open Door since its founding in 1908, plans to move to a new 50-acre campus site near La Mirada, Calif., in the near future.

TEMPLE CITY, CALIF. On Feb. 28 the Temple City Brethren Church completed one year of ministry in their new building. John Aeby is pastor.



BELLFLOWER, CALIF. Nine churches: Paramount, South Gate, Compton, North Long Beach, Seal Beach, Stearns Street, Norwalk, Artesia, participated in the teacher-training course held at the First Brethren Church under the instruction of the National Sunday school director, Harold Etling the week of Feb. 21. Much blessing was reported. Curtis Mitchell is the pastor.

PORTLAND, OREG. Two special sessions of the Northwest Fellowship of Brethren Churches will be held here during the week of the National Fellowship of Brethren Churches. The exact dates will be announced later.

PARAMOUNT, CALIF. The new high-school building of the First Brethren Church of Long Beach, is at the "plaster-stucco" stage. This dual-purpose building is used by the Brethren High School and also by the Paramount Brethren Church, of which John Mayes is pastor. The building has an auditorium seating 570, and a cafeteria that can care for 150. There are 6 classrooms, each with a capacity of 45. The First Brethren Church of Long Beach now has a total of 243 children enrolled in the grade school and 267 in the high school. The annual operating budget of these schools is $100,000, and the property is valued at one-quarter of a million dollars. Dr. C. W. Mayes is pastor.

CHEYENNE, WYO. The Grace Brethren Church has purchased new lots at the corner of Forest and Walnut Drives. The property borders U. S. 30 opposite radio station KFBC-TV. The present property is to be sold and the new building started this summer. The average attendance during 1953 was 26, and the average attendance during January 1955 was 57, with record attendance on Feb. 6 of 81. Russell Williams is pastor. Nine teachers of the Bible school were awarded teacher's certificates by the National Sunday School Board.

CHICO, CALIF. Dr. John B. Graber, pastor of the Immanuel Mennonite Church, Downey, Calif., and instructor of English Bible at the Bible Institute of Los Angeles, was special speaker at the home-mission workshop conducted here Feb. 15-17 under the leadership of Dr. L. L. Grubb. Other speakers were Dr. Charles Mayes, John Aeby, Harold Etling, Lester Pifer, and Arnold Kriegbaum. Philip J. Simmons was host pastor.

SPECIAL. Order your vacation Bible school material immediately through the Brethren Missionary Herald. You are urged to order early.

PORTLAND, OREG. The Northwest District young people's camp will be held in conjunction with Camp Bethany, held simultaneously with our National Fellowship of Brethren Churches convening here Aug. 10-17.

TEMPLE CITY, CALIF. The new address of John M. Aeby is 5729 N. Cloverly Ave. and the phone is Atlantic 6-9473. Please change Annual.

TAOS, N. MEX. The Department of Public Welfare of the State of New Mexico has released through the Taos newspaper El Crepusculo the information that 10,000 people of Taos County are dependent upon state welfare. Missionary Sam Horney states that the clothing sent in by the WMC is meeting a real need. Such clothing should be sent by parcel post to Brethren Spanish-American Mission, care of Sam Horney, Taos, N. Mex.



Calling All Laymen

"To every thing there is a season, and a time to every purpose under the heaven" (Eccl. 3:1).

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

We find that God has much to say concerning *time* in His Word. Surely we will agree that *time* is of utmost importance to man in his service for the Lord.

The Apostle Paul speaks of the Christian buying up the opportunities for the Lord which certainly refers to using our time wisely. We feel that God has been most wonderful to our Brethren laymen in giving us so many opportunities to serve Him in so many different fields. We believe that laymen throughout the Brotherhood are receiving the vision and responding to the call of service.

In 1954 the records show that it was the greatest year of activity among our Brethren laymen. However, it seems that our fire or enthusiasm has almost suddenly subsided. Men, Brethren laymen, maybe *you* can answer *why?*

Great things were planned at the 1954 conference. We see that our year is half spent and we have hardly scratched the surface. Our 1955 national conference is only six months away—so if we plan to make this year equally great for God, *we must do as the Apostle Paul said, "Awake out of sleep."*

One of the most important steps taken at the 1954 conference to help reach our greatly increased national projects was this: *every layman in every Brethren church to give ten cents (or more!) per month for each member of his family.* Special envelopes have been printed and distributed throughout the churches for this method of getting in the offerings. Each layman should have an envelope for each month in which to place his offering for the national projects, 1955.

The Regularity Need in Our Giving

By Our Secretary, Don A. Spangler, from Wheaton, Ill.

". . . behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

"And he gave some [to be], apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

One of the goals the laymen set at conference last year was to win souls for Christ. There are several methods that could be discussed for doing this, but there is one that we have been lax in. We accepted as one of our projects the support of one of the teams sent out by the Evangelistic Crusade, which is $12,000. The year is two-thirds gone and we have only made a start.

The verse at the top says some are given to be evangelists. Romans 10: 14-15 says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

At conference the laymen discussed giving 10c per member of the family per month. That would amount to 50c a month for a family with three children. This is a very small amount and one could easily give more, but this amount would cover our needs. It is not that we don't have it; God has blessed us out of His abundance, and will give us even greater blessings as we put them to use for Him. I feel our problem is one of habit, and getting into the habit of channeling some of our giving through our local laymen's fellowships into the national fellowship so we can fulfill our projects.

At this writing it is too early to know the response given to Laymen's Sunday. But having a huge offering once a year is like having a deluge of rain once a year and none the rest of the time. It is the continual consistent giving of smaller amounts all year long that counts the most. Just like in the days before Noah, the ground was watered by the mists.

Brethren laymen also unanimously decided to faithfully support the Brethren Evangelistic Crusades under the Board of Evangelism. *If they ever needed our support, it is now!* God surely had His purpose in calling these teams into the Brethren field. So we must urge every Brethren layman to pray and give that these teams may continue in this wonderful work of winning souls to Jesus Christ.

What have you and the laymen of your church done? It is not too late to do it. Send all Brethren laymen offerings to Walter Hoyt, treasurer, 409 Leland Ave., Dayton 7, Ohio. Thank you!

In His service,
Mason Cooper, president,
National Brethren Laymen.

A NEW MEN'S GROUP

Our treasurer, Walter Hoyt, and Bro. Herbert Edwards, both of Dayton, Ohio, helped organize the men at Bethany Church. Emory Bailey, 968 Cleverly, Dayton 7, Ohio, is president; James Combs, vice president; Joe Swallow, secretary; and Charles Bowers, treasurer.

THE MAIL BAG IS EMPTY

From the mail your editor receives, he can only conclude that the local and district matters take up so much time that only a handful have time to write about all the activity. Can we hear from some of you out west?



BRETHREN SUNDAY SCHOOL CONTEST RESULTS—JANUARY 1955

DIVISION A	1953	Jan.	Pct. Inc.
1. Denver, Colo.	42	100	138
2. Cheyenne, Wyo.	26	59	127
3. Wheaton, Ill.	28	49	75
4. Goshen, Ind.	35	60	72
5. Seattle, Wash.	33	55	67
6. Garwin, Iowa	45	70	56
7. Fillmore, Calif.	38	53	41
8. Sharpsville, Ind.	45	41	..
9. Accident, Md.	25	23	..
Totals	317	510	
DIVISION B			
1. Washington Heights	60	127	111
2. Chico, Calif.	81	145	80
3. Phoenix, Ariz.	76	132	74
4. Everett, Pa.	76	124	63
5. Patterson Park, Ohio	60	93	55
6. Limestone, Tenn.	77	119	54
7. Elkhart, Ind.	71	108	53
8. York, Pa.	53	75	43
9. Albany, Oreg.	83	108	30
10. Aleppo, Pa.	67	87	30
11. Yakima, Wash.	72	89	24
12. Radford, Va.	92	116	24
13. Covington, Ohio	75	90	20
14. Modesto, Calif.	56	66	18
15. Sampleville, Ohio	79	92	17
16. Cedar Rapids, Iowa	64	74	16
17. Camden, Ohio	70	78	11
18. Yellow Creek, Pa.	67	68	2
19. Spokane, Wash.	93	75	..
20. Troy, Ohio	54	51	..
21. Summit Mills, Pa.	61	55	..
Totals	1,487	1,972	
DIVISION C			
1. Norwalk, Calif.	98	155	58
2. Lake Odessa, Mich.	102	123	21
3. Conemaugh, Pa.	106	127	20
4. Listie, Pa.	137	161	18
5. Clayton, Ohio	121	138	14
6. La Loma, Modesto	130	148	14
7. Jenners, Pa.	109	121	11
8. Meyersdale, Pa.	109	117	7
9. Berne, Ind.	127	132	4
10. Harrah, Wash.	146	149	2
11. Alexandria, Va.	135	132	..

DIVISION C (continued)	1953	Jan.	Pct. Inc.
12. Altoona, Pa.	111	92	..
Totals	1,431	1,595	
DIVISION D			
1. Martinsburg, W. Va.	154	201	31
2. Osceola, Ind.	190	232	26
3. Fremont, Ohio	225	277	23
4. Winona Lake, Ind.	188	224	19
5. Canton, Ohio	195	282	19
6. Waterloo, Iowa	242	290	17
7. Buena Vista, Va.	238	275	16
8. Fort Wayne, Ind.	168	191	14
9. Inglewood, Calif.	284	320	13
10. Waynesboro, Pa.	272	303	11
11. Rittman, Ohio	168	182	8
12. Leamersville, Pa.	173	187	8
13. Winchester, Va.	197	211	7
14. Beaumont, Calif.	152	163	7
15. Akron, Ohio	283	292	4
16. Martinsburg, Pa.	215	218	1
17. Washington, D. C.	220	216	..
18. Artesia, Calif.	160	148	..
19. Philadelphia, Pa. (3)	174	160	..
20. Covington, Va.	195	177	..
21. Uniontown, Pa.	206	195	..
22. Ghent, Roanoke, Va.	238	231	..
Totals	4,537	4,927	
DIVISION E			
1. Ashland, Ohio	332	368	11
2. Hagerstown, Md	387	423	9
3. Johnstown First	322	321	..
4. Dayton First	359	287	..
Totals	1,400	1,399	
DIVISION F			
1. North Long Beach	827	882	7
DIVISION N			
1. Elyria, Ohio		57	
2. Englewood, Ohio		112	
3. Navaho Mission		38	
4 Fort Lauderdale		42	
		249	
Totals for 73 churches reporting	9,999	11,285	13

INTO THE REGIONS BEYOND!

These are the months set aside in the National Fellowship of Brethren Churches for gathering together the funds that will be used to keep our present missionary staff in the foreign field, and also provide for sending additional missionaries to do even a greater work in the places God has given us to work.

Every Sunday school ought to have a share in the great foreign-mission offering. Every Sunday-school class ought to stress this matter of the foreign-mission offering in the class. Offering goals ought to be established for each Brethren Sunday-school class. Every member of every school from the nursery department through to the home department ought to count it a real privilege to give in this year 1955 the greatest offering we have ever given. Remember, we too have a share in the great "One for One" program. The Foreign Missionary Society can only send missionaries to the field as we give of our material gifts to support them there.

But even as I write I am convinced more than ever before that the great home- and foreign-mission programs of our church need not only our gifts, but they need our prayers and testimony. Such phrases from the Bible as "all the world," "every creature," "everyone that thirsteth," and many similar phrases remind me that God is concerned not only with the heathen in Africa, China, South America, and the islands of the sea, but God is concerned with the heathen of New York, Los Angeles, and every hamlet, village, and city of this great nation.

When I hear missionaries speak on the subject, "Into the Regions Beyond," I am compelled to ask the question, "Where does the beyond begin?" It is "all the world." As we begin to take seriously the matter of "reaching all we can" through our Brethren Sunday schools, we will begin to do an even greater work in the "beyonds" of the foreign-mission program.

Let us be very practical about it in this foreign-mission season. Let us give to the utmost of our ability. But remember while we give, that if we would each one win one, there would be twice as many to help us give twice as much as we are now able to do. If we would each one win one, there would be twice as many to whom our Lord could speak about the matter of "going with the Gospel."

Brethren, we need more money to support our great missionary program, and it will be available if and when we take seriously what God has commanded us when He said, "Go ye" into all the world. We need more missionaries, and they will be available when we take seriously our part of the program of winning men to Christ. God is interested in men everywhere. The regions beyond include the great mission field of your city. We cannot win men to Christ, nor can we teach them about Christ until we go out to touch our cities for Christ. Our God is interested in the quality of Christians, but He is also interested in the quantity. Growth within the Brethren Church and Sunday schools is a *must*. Enlargement should occupy an important place in our program if we are to be well pleasing to our Lord.

WITH YOUR SUNDAY-SCHOOL DIRECTOR

These last few weeks have been busy ones in Sunday-school work across the nation. We have had the privilege of ministering to the students of the junior class of the seminary in four hours of classroom work dealing with the Sunday schools. We have met with the Sunday-school staff of our schools in Goshen, Ind.; South Bend, Ind.; Fort Wayne, Ind.; Mansfield, Ohio (Second); and Osceola, Ind., in planning conferences and workshops. Now we are engaged in workshops in our churches of southern California. A full report will have to await another issue of the Herald, but again we invite and urge you to pray with us and for us as together we attempt to reach our goal of 60,000 by 1960.

Christ's Great Words to the Church



By REV. R. PAUL MILLER

Moderator, National Fellowship of Brethren Churches

There are two passages of Scripture that give me a sinking feeling in my heart every time I read them. The first is found in Revelation 22: 12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The other passage is found in Romans 13:12: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

"Behold, I come quickly." "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). No matter how long delayed, when He comes, it will be "as the lightning." Better a thousand times to be silent in your grave than to be caught living carelessly at His coming. When our Lord comes, He will judge every man "according as his work shall be." Reward for work—not as we describe it, not as the family estimates it, but as *Christ* values it. Payday, brother! Payday, preacher!

Estimate Will Change

Until that hour many things will have looked pretty good through our eyes. But then, how quickly and radically our estimate of things will change. Then we may realize that some sermons should never have been preached; some board meetings should never have been held; some letters should never have been written; some indulgences in self-pity that have led to wasted days and years and coddling of the flesh won't seem so justified; some so-called good deeds won't look so good when *He* values them.

That hour shall come as "lightning." No last-minute preparations for anybody. No warnings. No hints. But "in such an hour as ye think not the Son of man cometh." Since the night is "far spent," it is time to put off the unfruitful works of darkness, and put on the armor of light. How great a part of these lives of ours as servants of God are "unfruitful" in His sight! It is time that sort of thing be "cast away" and our lives really lived in the light of the "lightning" of His imminent return.

No Time to Waste

This is prophecy's hour. Many messages that I used to preach on prophecy I cannot preach any more. They are not prophecy now. They are fact. The idea of planning for a long tomorrow on this earth falls with strange sound on Bible-believing ears. The waiting days are about over. The time to serve the living and the true God and to wait for His Son from heaven has come and nearly gone. The sun of time is setting. *Man* has reached the sunset of his time on the earth. *The church* has had her hour for foreign missions and largely lost it. For centuries God gave the church the chance to reach China and Korea for Christ and she merely played with it. The church was busy amusing and coddling herself with luxuries. She refused to send her sons out to preach the Gospel, and then she had to send thousands of them out to Korea to die.

Now America is faced with a China dominated by God-hating, Christ-hating communism that has driven out every true missionary of the Gospel and slammed the door tight-shut. God kept those doors open to us for centuries. The Chinese were eager listeners. That day is over. The same dread threat faces Christian forces in Africa. As communism swept through China in a few years, it appears as though the same may occur in Africa. Opportunity is slipping from us in missions. Mission doors are closing. No one knows it better than our missionaries themselves.

An Hour of Crisis

This is no time to indulge ourselves in flesh or fortune. It is an hour of disaster for hundreds of millions with atomic obliteration hanging over their heads. "Business as usual" for Christians will surely lead to judgment. What a sad sight to see church members piling up wealth that will be turned over to Antichrist, when it should have helped to save lost men. This is a time to pray as men on a crumbling precipice, as men on a sinking ship. It is said of Nero, that while Rome was on fire, he sat on the roof of his palace fiddling away like an idiot. *But how many church members and church organizations are playing with trifles while the world is on fire now!* Today, our statesmen are alarmed, the press is alarmed, military men are alarmed, but the majority of the churches are asleep.

Start a Revival

Don't wait for others to start a revival. Start one yourself. If Elijah had waited for the 7,000 to get behind him, there would have been no salvation in Israel. If Martin Luther had waited for a lot of sympathizers among the priests of Rome, there would have been no Reformation. If John Wesley had waited for men of his day to support him, the great revival of the 18th century would never have been born. *Every great movement of history to God's glory is the history of one man, and God! Brother, why don't you resolve to be that man?* Don't fear criticism or sneers. *It is the man on fire for God that gets all the cold water poured on him!*

In the midst of this collapsing world, God is sending revival. It is a pity that so often God has to step outside the church and use men like Luther, Wesley, Moody, and others in order to reach lost men. God pity the preacher (or congregation) who is so cold, cowardly, or self-satisfied as to be content to just go on "holding services" instead of raising the battle cry and seeking the lost for the last harvest!

What shall we do; stand aside and criticize those who are in the arena covered with sweat and blood and tears, fighting to the last to save one more? Shall we whimper, "What is the use, the world is too far gone"? Or shall we rise up to the vision, claim the power of God, and strike out like John the Baptist, Paul the Apostle, or Peter, and give all?

ADVENTURE

A STRANGE COUNTRY

By Ruth Samarin

Toto lay in the dark hut on her mat. Everyone around her was breathing the loud breath of sleep, but her eyes would not close. She turned on the mat to find a better position for her sore arm.

For a week the lump on her arm had swollen until now it was very large and hot with much fire. Her father had offered to call the village witch doctor and pay him two fat hens to heal her arm. Toto knew her father was being kind, but she told him it would do no good.

Toto was just a little girl, but she knew that witch doctors asked much money and were able to do nothing. Toto was a Christian, and she knew the witch doctor hated Jesus. She did not want to call him, and her father did not insist. He would like to keep his chickens; besides, Toto didn't look like she was going to die.

When morning came, Toto went slowly down the path to the mission school. Her head throbbed like many drums, but still she did not want to miss class. The lady missionary came from the house on the hill and walked along the path with Toto.

"Toto," she said, "my husband and I have been worrying about your arm. Tomorrow we must go north to another mission station. We will stay there four days. There is a nurse there. If your father will give his permission, we will take you to the nurse. She will give you medicine for your arm. But you are too sick for class today. Go home and see what your father says."

When Toto heard the words of the missionary, she almost forgot the drums in her head. She turned and ran down the path to her own house. In her heart she prayed: "Oh, Jesus, soften my father's liver so that I can go with the missionaries."

Toto found her father in the doorway of their house weaving new rope for his hunting net. Toto told him the words of the missionary. Then she stood very still waiting to see what he would say.

"You may go," he said with a smile. Toto was so pleased she jumped up and down 'til the pain in her arm bit at her and the drums beat in her head again. Then she quietly sat down beside her father to wait for tomorrow.

The next day she sat with the missionaries in the cab of the big red truck. She laid her swollen arm in her lap and looked out the window as they drove mile after mile.

Toto's head began to nod 'til finally she fell asleep against the nice shiny cushion of the truck. She woke with a start as the truck



Toto finds new friends.

stopped. Out of the window she saw a village, but it was not like her village. Her village was surrounded by palm trees and giant mahogany trees. There were no trees in this village. Everywhere was grass and scrubby bushes. The missionary saw the surprised look on the little girl's face and said: "We've come a long way, but there are Christians here. You need not feel strange."

The missionary then led Toto to a big round house. "How strange," thought Toto, "my house is square." The missionary introduced Toto to the pastor's wife and explained to her that she would stay with this family until they were ready to return home. The pastor's wife smiled a friendly smile at her and said there was always room for another little daughter.

Just then a boy stuck his head out of the round house. He looked at Toto curiously and said, "My name is Foli, and who are you?" Toto told him her name and showed him her sick arm.

"You talk funny," Foli said.

"My village is very far from here," explained the little girl.

"It's time to go to the dispensary," interrupted the pastor's wife. Toto and Foli and the pastor's wife walked down the path to the house of medicine.

Toto saw a large group of people gathered near a long brick building. On the porch of this building she saw a lady in a white dress. This lady had hair as white as her dress and her face looked very kind.

The kind lady put Toto's name on a card; then she told Toto to sit on the grass with her new friends. All the people began to sing a Jesus song, and then a man began to talk to the group about the "affair of God."

"That's my father," whispered Foli.

When Foli's father had finished preaching, the kind lady began to call them to the porch. When Toto's name was called, she bravely walked up on the porch and showed the kind lady her arm. The kind lady and a black nurse cleaned out the sore and wrapped it in a clean white bandage. Then the kind lady told her that the sore was very bad and the sickness had gone to other parts of her body, so she wanted to give Toto an injection.

Toto was very pleased with this, for she had always heard that the needle medicine was very powerful.

When Toto was through at the dispensary, she walked back to the round house where she was staying. She sat by Foli's mother while she pounded grain in a wooden bowl. The flat grasslands didn't seem strange to her eyes any more. Foli's mother smiled over her shoulder at Toto, and Toto's liver was content. She was with Christians, and so she was not afraid.

HALF A FUNERAL

He bounced in the door with a bravado Mother knew was meant as a cover-up. The seven-year-old was quite late getting home from school. He stood windblown and a little nervous, with a lovely, half-blown rose clutched in a grimy fist.

"Where have you been, Paul Kent? You are very late today."

"I—— well—— I was——"

The lad shifted his weight from one foot to the other as he tried to think of a plausible reason for his tardiness. "I pla—— oh, I've been to half a funeral," he ended in brilliant triumph.

"A WHAT?" Mother exclaimed as though unable to believe her ears. With a large family a mother is likely to hear nearly any and every excuse conjured up under the sun, and this mother thought she had—until now. This took the cake.

"I've been to half a funeral. This flower is for you. I got it from the man at the funeral."

"Young man, have you been in that cemetery you pass coming home from school? You know there are rules that no children are to enter the cemetery."

"Uh huh; I know. But on my way home I stopped to see a man working at a grave near the entrance gate. I talked to him and he talked to me and gave me the rose. I didn't touch anything; honest."

"Is that the only reason you are late?"

"Yes; well, I guess so. I stayed after school a little while to help the teacher."

"Now Kent, Mother knows that is not the truth. You had to stay after school to catch up on some reading since you haven't been giving enough attention to it during the class sessions."

"H-how do you know?" a wide-eyed, flabbergasted youngster asked.

"Never mind. I just know. You didn't tell Mother the whole truth about being late, did you, Honey?"

"No ma'am. But I did talk to the man in the cemetery."

"But when you don't tell the full truth what are you doing?"

"Telling a lie, I guess."

"Does a boy who belongs to Jesus lie?"

"No, Mama; he shouldn't. But take care of that rose. I brang it to you."

"You brought it, Kent. You and I will have a little talk later. I must get supper on the table now so you children can eat before the Sisterhood girls get here."

"Are they gonna eat their supper here?"

"Yes. Nancy and Patty are already here. Did you say hello?"



Later that evening when Mother had opportunity to talk to a very precious boy about his sin of a half-truth, they had a sweet time of prayer and fellowship as the lad asked his heavenly Father to forgive. There is nothing sweeter in all this world than the experience of dealing with an erring child on the basis of "thus saith the Lord," and "are we pleasing Him in what we do and say?"

Daddy heard the story late that night when all the flock was sleeping. He and Mother had a delicious chuckle over the "half-funeral" of Kent's story. They fell to musing over the spiritual half-funerals of all too many professing believers. Little did their lad know how well his story applied to adult believers who should have attended a first-class "funeral" months and years ago for that "old man" about which the Bible speaks so plainly.

Local congregations are full of Christians who are only half dead, and those partly dead "corpses" cause endless trouble. The sin of gossip and evil, unfounded reports tears down the testimony of Christ in appalling measure. How we need to remind ourselves of I Corinthians 6:10, where we are told: "Nor *thieves*, nor *covetous*, nor drunkards, nor *revilers*, nor extortioners, shall inherit the kingdom of God."

Many a church member who has never stolen a dime in his lifetime is a first-class thief when it comes to robbing his fellow believers of character by way of gossip and false reports. Revilers there are who pray some stirring prayers; then with the same tongue proceed to speak bitterly and reproachfully of brothers in the Lord. "Out of the same mouth proceed blessings and cursings" (Jas. 3:10).

The sin of applying the sermon to others in the congregation rather than to self is a sign of the need of some full funerals. How we need to "number our days that we may apply *our hearts* unto wisdom" (Ps. 90:12).

The sin of doing no work for the Lord in the local congregation; then complaining that "we never have a chance to do anything" has limited the testimony of God's servants in many places.

God give us the grace and honesty of soul to get a true picture of self enough to admit: "Lord, I've been to a half-funeral. Dear Lord, make it a full funeral so that I will reckon myself to be dead unto sin, but alive unto God through Jesus Christ my Lord" (Rom. 6:11).

Dear Father, give us some first-class funerals in thy church, and begin with me!

MEETING AT KITTANNING, PA.

Ample preparation had been made for the revival and soul-winning effort at the First Brethren Church, Kittanning, Pa. The membership was united in the task. The cooperation was inspiring. Hospitality was unexcelled anywhere. Bill Schaffer, Jr., assisted Crusade Pianist Jim Martin by playing the organ. This added greatly to the music.

The Lord was present in power. Many important decisions were made during the meetings. We give all praise to our Lord.

A wonderful church! A united people. An earnest and capable pastor. The Lord greatly blessed.

We are grateful to the Lord for His love; to Rev. William Schaffer and the Kittanning church for all the love and kindness shown to Crusade Team Two.—*Archie Lynn, evangelist, Crusade Team Two.*

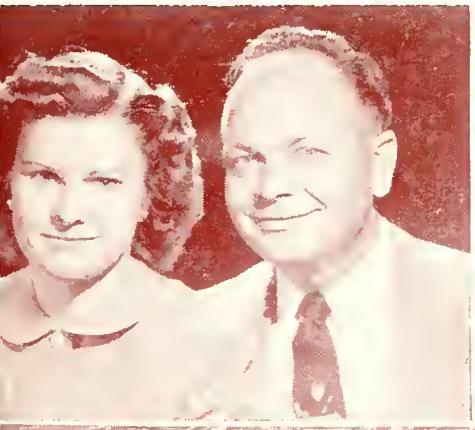
The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

MARCH 19, 1955

Fort Lauderdale Church Growing With the City

Rev. and Mrs. Ralph J. Colburn report attendances doubled in less than two months. Read "News From the Newest," by Mr. Colburn.





Editorials

By L. L. Grubb



A World in Distress

Never in all history have world conditions been more distressing than today!

Uncertainty is the prevailing problem. Men in every nation momentarily expect to arise to a new day and find the world plunged into a major conflict. With such weapons of destruction as atom and hydrogen bombs in the hands of the major nations, a few hours could easily seal the fate of almost any nation on earth. Rulers arise and are deposed. Russia is changing national boundary lines constantly by her cold-war methods. Materially and physically the world is in a sad state.

Still worse is the spiritual uncertainty of men in all nations today. Religions, of the type practiced in most sections of our world, is indeed the opiate of the people. Deadening the consciousness of sin and proposing only human solutions, it leaves the human soul in a worse plight than ever. As a result, millions are plunging into eternal spiritual darkness annually. They are without Christ and lost forever, with no further opportunity for salvation.

Jesus talked about the harvest being plenteous in His day. When applied to the modern world, this early statement would be greatly intensified. The harvest is white. In fact, it *has been white and* has already gone to seed and decayed in many instances because of the failure of God's children. Their vision has been limited too often to the confines of their "own back yard." Millions lost and dying in their sins seem not to greatly concern them. This is certainly a failure to read and obey the Word of God. Necessarily then the blessing of God must be limited among those who so fail in missionary vision.

Now is the time for Brethren people to prove that *they have a missionary vision.* The Easter season is the special time when we pray earnestly and give liberally to send missionaries to earth's dying millions. This year should see a large increase in the foreign-mission offering for the expansion of our borders abroad.

Not many denominations these days can guarantee that each missionary on the field is a true, Bible-believing, loyal witness for Christ. People who support Brethren foreign missions need not have a care or worry. They *know* that their dollars will preach the full Gospel of Christ.

What About the Home-Mission Offering This Year?

We can now answer this question with a reasonable degree of accuracy. Since many of our offerings come in up to the end of February, a fair count is impossible before that time.

The Brethren home-mission Thanksgiving offering is 5 percent to 8 percent *less than last year.* The Home Missions Council asked our churches to endeavor to increase our offering this year at least 28 percent and we based our budget on such an increase. However, with a plus-5-percent decrease overall, we are *one-third* under the amount to meet that budget. This means a drastic curtailment of the budget. Building appropriations must be cut. Unless expansion is made possible by additional gifts coming in throughout the balance of the year, very little will be possible.

Regardless of the reasons underlying a decrease in the home-mission offering, the tragic, far-reaching results are soon apparent. These results reach *inevitably* into each other department of our church endeavor. Foreign missions, the seminary, our publication interests, and all other agencies are directly affected. Failure to expand the basic group of churches means ultimate failure in expanding the outreach of the church's testimony.

In a day when the true church of Jesus Christ has available unprecedented opportunities for expansion at home and around the world, a decreased missionary offering provides a strong impetus for earnest prayer and heart-searching.

There is one certainty. *The Brethren Home Missions Council can expand the Brethren testimony only so far as Brethren churches makes this possible each year by their prayers and material gifts.*

A full, detailed report by churches and districts will appear in the April Home Mission number of the Herald.

Desert Blossoming as a Rose

The river Yarkon in Israel is helping to fulfill divine prophecy in making the desert of the Negev to blossom like a rose.

We are told that in a very short time a valve will be opened which will solve the irrigation problems that have beset the farmers who work the 75,000 acres of fertile but arid land in the southern area of Israel. An estimated 275,000 cubic meters of water will be carried southward each day via a giant 66-inch reinforced concrete pipe spanning 63 miles and capable of carrying half the Yarkon's waters, or 100,000,000 cubic meters a year.

Huge cranes are now busy laying the 10-ton sections of this pipe about 200 yards per day. More than 2,000 men are employed on this project, working in two shifts installing pumping stations beneath the ground which will be entirely invisible when completed.

Actually this vast and almost imaginary project will yet be dwarfed when the planned 108-inch pipeline will transfer the rushing waters of the Jordan into the Beersheba area to provide fertile farmland for the thousands of families now moving into that section.

How marvelous and significant are these movements by the Israeli government when reviewed in the light of God's Word. The very river in which Christ was baptized now provides the waters to fulfill His Word.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 12

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

NEWS

From the Newest!

BY RALPH J. COLBURN

Pastor, Fort Lauderdale, Florida



Top: North Lauderdale Improvement Association Building, used for the Sunday services. Bottom: The initial meeting with the Colburns on January 9, 1955, with 29 present.

Greetings from the Venice of America, in the Sunshine State!

That's what they often call Fort Lauderdale, and there are plenty of waterways through the city, and there is lots of sunshine in the land. But what a tragedy that so few really know the sunshine of God's love, revealed in Jesus Christ! Real gospel testimonies are few in this growing city, and if we get going with our building soon, we'll be the first church of any kind in a great new section in the northwest part of town! (Two other churches, at least, are dickering for property and hoping to get established in the same general area.)

After two months of operation we feel it's time for a report to you on what the Lord has done thus far. His leading, guidance, and blessing have been so evident every step of the way!

We arrived in Fort Lauderdale on Friday evening, January 7, and had a service that night with the nucleus of folk here. They had just lined up a place to hold Sunday services, a little community building in a park, less than a mile from our church property, and on January 9, with no advertising whatever, we held our first regular Sunday services. We had 29 in Sunday school, 29 in church, and 26 in the evening church service. Our total offerings for the day were over $166!

Our first three Sundays saw growth in every service, and we hit a peak of 50 in Sunday school, 51 in church, and 35 in the evening, our third Sunday of existence. Then cold weather (yes; they have some, even in Florida!) when everyone had to bring his own heater to church, and sickness took its toll for a couple of weeks. However, on February 20 we set new records of 55 in Sunday school and morning service, and tied our record of 35 in the evening, and had a record offering of over $241! Then on February 27 we went even higher in Sunday school and church, with 57 and 61 respectively!

When we came, there were six families here interested in the church, only three of whom had Brethren background. Now we have at least 20 families who have attended and are excellent prospects for either seasonal or permanent participation in our total church program. I've done just enough canvassing in the neighborhood so far to know that the potential there is tremendous. If you are interested in statistics, our average attendance for the first eight weeks of operation is: Sunday school 45, a. m. 47, p. m. 30, prayer meeting 16, weekly offerings $175. That last figure seems nothing short of tremendous, and indicates two or three things: our regulars are all tithers or better, and our visitors from the North are generous! Virtually every Sunday we've had visitors from some of our northern churches—folks who were just passing through the area. We've had them from Waterloo and Garwin, Iowa; from Dayton, Englewood, Mansfield, and Canton, Ohio; and from Altoona and

FORT LAUDERDALE DIRECTORY

PASTOR'S ADDRESS

Rev. Ralph J. Colburn
1118 NW. 18th Court
Fort Lauderdale, Fla.

PRESENT MEETING PLACE

North Lauderdale Improvement Association
1000 North Andrews Ave.
Fort Lauderdale, Fla.

PROPOSED CHURCH SITE

Grace Brethren Church
NW. 9th Ave. & 19th St.
Fort Lauderdale, Fla.

York, Pa. Believe me, we love to see them! Why don't *you* come and see us sometime?

We have yet to see our first public decision for Christ, but we have some very interested families attending, and we know that the Lord will honor His Word. Five adults were baptized at our first baptismal service a couple of weeks ago, and we expect to begin our charter membership very soon—possibly by the time you read this. We've set up a splendid constitution with high standards for membership and church officers. Our building committee is busy at work with a local architect on plans for our church. We do need that building soon! Pray with us that we may get started on the actual construction within a month or two, will you?

Concerning ourselves, we love it here and are very happy in the work. The Lord led us to a lovely home, which we're buying, just a couple of blocks from the church lots, in the midst of a fine neighborhood. We have it comfortably furnished, and are enjoying it a lot. We have our midweek services here, for we have the use of our building only on Sundays. Our peak attendance of 24 last week did not crowd our living room, so you know it is good-sized!

I don't believe anyone could have a finer nucleus of folk who really love the Lord, and have high standards and real zeal than we have with which to start a church! We have a number of experienced, willing, and capable Sunday-school teachers in the group. There is a willing workmanship, musical talent, and faithfulness to a high degree throughout this nucleus. We certainly praise God for each family!

We're certainly very grateful for what the young people at Bethany Camp did for us, in providing funds for our first chairs, and for what the boys clubs are doing, in providing for our mimeograph, typewriter, and first songbooks. Believe me, when you are starting from scratch, as we are, you need *everything!* We are grateful to all of you folks for your prayers, your interest, and your gifts through the Brethren Home Missions Council. Keep it up, will you? May the Lord bless you for it, and enable us together to establish a strong testimony for Him here.

Brethren Construction Company Completing Wheaton Church



New Grace Brethren Church, Wheaton, Ill. (Inset) Members of the Brethren Construction Company crew (l. to r.): Vernon Latham, Don Sellers, Paul Circle, Tom Bailey, and Ed Rife.

The Brethren Construction Company is rapidly completing their work on the new Grace Brethren Church of Wheaton, Ill. The completion date was advanced when a fire damaged the roof portion on January 10, 1955. It was necessary to replace this portion of the building, which loss was covered by insurance, but it did delay the progress.

The new building has not been occupied yet, but will be within a few weeks. A part of the crew will remain to add a number of finishing touches, while another part of the crew moves on to the next place to get some preliminary work out of the way.

The present plans call for the next Brethren-constructed church to be located in Parkersburg, W. Va. A location has been secured in Parkersburg and plans completed for the new church there. Rev. Lester E. Smitley is the pastor of the Parkersburg church.

The five members of the Brethren Construction Company crew, shown above, have now completed three churches. They are the Washington Heights Brethren Church, Roanoke, Va.; the Grace Brethren Church, York, Pa.; and the Grace Brethren Church, Wheaton, Ill. James Knepper and his family from the York, Pa., church, are planning to join the crew in Parkersburg, and this will enable the company to shorten the construction period and build more home-mission churches.

Pointers on Soul-Winning

By LESTER E. PIFER

The ministry of soul-winning is one of vital importance to the cause of Christ. Never before have we Christians faced a more determined world, bent on following the ways of our adversary. It seems in these last hours of this period of grace that the powers of the evil one almost overwhelm us. Crime figures soar to a new high, morality plunges to a new low, interest in true spirituality wanes, and the church seems to flounder, not knowing which way to turn or what to do next.

Evangelical Christians should never forget the commission of our Lord Jesus. There is only one way to reach the lost multitude and that is with the power of Christ to convert the soul. We do well to listen to the words of Proverbs 11:30: "The fruit of the righteous is a tree of life; and he that winneth souls is wise." This is God's prescribed manner of reaching men for Christ.

Our Appointment

In the last hours of Christ's stay on this earth, this appointment was given. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20). Here our Lord gives the commission to go to all nations. In Mark it becomes more specific, "to every creature." Thus our Lord spoke to His disciples and to all of us through the ministry of the infallible Word that this was our task, the winning of precious souls, until such time as He would call us home.

Our Example

While on this earth our Lord became an extreme example in this business of soul-winning. Over and over again we are permitted to look into the life of our Lord dealing with the souls of men and women. The woman at the well, Zacchaeus up in the sycamore tree, and the winning of Andrew, Peter's brother, and many other instances are cases in point. This was His purpose in coming to earth. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Our reaction to this example and commission should be like that of Andrew, who sought out his brother and brought him to Christ (John 1:40-42).

Our Guide

In this ministry of soul-winning the believer enjoys the guiding presence of the Lord Jesus Christ. Note in the latter part of the Great Commission these words: "Lo, I am with you alway." Perhaps fear next to indifference is the greatest hindrance to a soul-winning ministry. Our Lord in giving this commission to His children gives us again the promise of His abiding presence and leadership. No one need fear the skeptic's call, the atheist's mockery, or the difficult missionary task of a foreign field. He, our Saviour and Lord, says: "Lo, I am with you alway, even unto the end of the world."

Our Comforter

Before our Lord departed from this earth, another promise was given. Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Our Lord's promise was fulfilled in 10 days from that moment when the Holy Spirit descended on that memorable Day of Pentecost to make His abode on this earth. Each believer as he enters the body of Christ also enjoys the abiding presence of the Holy Spirit in his life. The Holy Spirit has many ministries to perform in the life of the believer, but one of the outstanding is: "Ye shall be witnesses unto me." Here our Lord was reiterating the supreme task left with us, our ministry of witnessing and soul-winning.

So many times the believer is conscious of the Spirit's bidding to talk to this person or to give a witness to that person. Here the Holy Spirit is accomplishing His purpose in the life of the believer. One wonders just how many times the believer with an indifferent or unyielded heart is guilty of grieving the Holy Spirit in not witnessing to the lost soul. Do you lack power? Do you lack joy in soul-winning? You may be guilty of not heeding the ministry of the Spirit of God in your life. Let your life become a witness unto Him as you carry out His commission in your life.

Our Results

Too many times the believer feels that the only real service for Christ is that found in some office in the church or Sunday school. Your writer believes that the greatest task to be done in the service of Christ is that of soul-winning. This far supersedes that of some of our imaginations. Let me give you a verse of Scripture which points to the tremendous results of this ministry. James 5:20: "Let him know, that he which converteth

ELYRIA, OHIO, SECURES SITE FOR NEW CHURCH



Pastor Galen Lingenfelter stands beside a new sign erected on the recently purchased site for the new Grace Brethren Church, Elyria, Ohio. The site is located in Spring Valley, a growing new section of the city. The sign is a facsimile of the one at Fort Lauderdale, Fla.

The services are now being held in a grange hall, but a building committee is busy working on plans for the new church. They are looking forward to that next big event in a new church's history—groundbreaking. The pastor has been on the field slightly more than a year, and the church has been organized less than a year.

the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The soul has infinite value. God gave His own Son to die for the souls of men. No one can accurately describe or know the fullness of the agony, shame, separation, and punishment that the soul will go through when it enters hell. This "death" means eternal separation in the outer darkness in a literal place called "hell." Then, too, remember that your winning of the soul to Christ will mean a life of happiness, practical righteousness, fellowship, and finally glory with our blessed Saviour in heaven. What greater work can be accomplished by our feeble hands in this life? Here is a ministry that produces the greatest and most enduring results of any work known.

Our Reward

Though this last reason is not one that the believer should use as a persuading force to a life of soul-winning, yet it is a part of God's program. In John 4:36 we read: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." God is a good paymaster. What He promised will come to pass. Daniel 12:3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The writer of Proverbs said, "He that winneth souls is wise." Daniel reminds us that they that be wise and are soul-winners will shine in God's heaven as soul-winners forever and ever. Certainly this should be the portion of every true believer in Christ. Out of the gratitude of our hearts for salvation and its many riches, there should arise a supreme desire for the will of God and to heed the voice of our Lord in the ministry that is so close to His heart. After all, God could have written the witness in the heavens, or sent legions of angels to sing the message, or could have written it in the heart of every child born, but God has so willed that they who have received the eternal joys of salvation shall be those who are "witnesses unto me" in this tremendous task of soul-winning.

GRANVILLE A. TUCKER LICENSED AT FREMONT, OHIO



Left: Gordon Bracker, pastor, Grace Brethren Church, Fremont, Ohio, questions Mr. Granville A. Tucker as a candidate for the Brethren ministry. Right (l. to r.): Mrs. Robert Gahris, secretary; Mr. Robert Gahris, deacon; Rev. Lester E. Pifer, former pastor; Mr. James Soule, deacon; Mr. Doyt Price, deacon; Mr. Harold Beckley, deacon; Mr. John Koke, deacon; Gordon W. Bracker, pastor; Carl Brooks, moderator; and Granville Tucker receiving the laying on of hands. (Clarence Ash, deacon board chairman, was absent because of illness.)

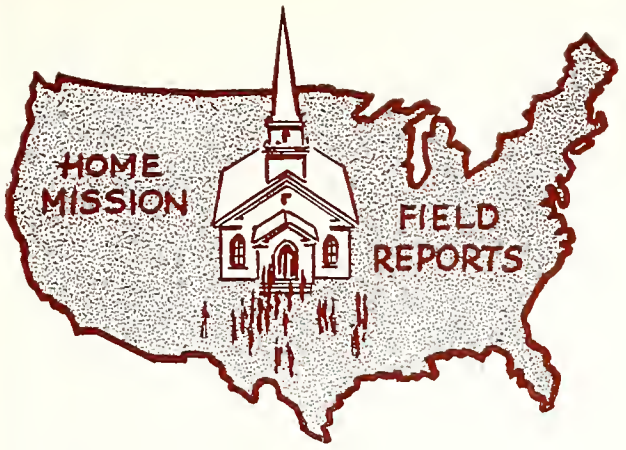
A special service at the Grace Brethren Church, Fremont, Ohio, was devoted to the licensing of Bro. Granville A. Tucker on Sunday evening, January 30, 1955. An excellent response was shown by 242 attending the service.

Since it had been largely under the ministry of Rev. Lester Pifer that Brother Tucker had been brought into such close touch with the Brethren people, Pastor Gordon W. Bracker invited Rev. Pifer to speak for the occasion. His theme for the message was "God's Call for Service."

Special music was presented by Mrs. Lester Pifer, Louise Ann Beckley, the church orchestra under the direction of James Killgrove, and the youth choir. Mr. Charles Fires presented an object lesson.

Authorization for licensure was read by Mrs. Robert Gahris, secretary of the church. Scripture for the occasion was read by the moderator, Mr. Carl Brooks. Questions and vows were put to Brother Tucker by Pastor Bracker, and the prayer of consecration was made by the following deacons: John Koke, Robert Gahris, Harold Beckley, James Soule, and Doyt Price. Clarence Ash, chairman of the deacon board, was ill. The charge was given by Rev. Pifer. The closing prayer was made by Rev. Granville A. Tucker.

The service marked another step in the leading and blessing of the Lord in establishing a real gospel testimony to the colored people of the city of Fremont. Rev. Tucker has won the love of Christian people in the Fremont church and in the community. He was examined for the gospel ministry by the local church and by the district ministerial examining board. Brethren people from coast to coast have had an interest in this home-mission work. Continue to pray that lots will soon be available for a building site. Meetings are still held in the Tucker residence.



CHICO, CALIF. (Phillip J. Simmons)—

The Lord's blessings have been so many that we hardly know where to begin or how to relate them. Within the year we have had the opportunity to broadcast our morning worship service for two months over KXOC, strongest Mutual station in 11 western states. Our men have a regular ministry in the Butte County jail. Four rest homes have been opened to our choir for two services a month in each. Our boys club has ministered to at least 90 boys, and seen a number of them make decisions for Christ. Our junior worship service is one that would be a joy to any pastor's heart. Several of our folk call regularly. We have seen some real conversions, and our membership has shown substantial growth. The Lord has given us much-needed pews, and enabled the folk to increase their gifts to the building, general, and mission funds. Our Sunday school last Sunday was just exactly twice the average attendance for the month of September, and exceeded our Rally Day attendance by 50. All but 19 of these were in the morning worship service.

May we ask that you will join us in prayer for our evangelistic endeavor under the ministry of Team No. 1 to begin March 22, and for us, as pastor and people, as we represent you in this important western outpost.

JENNERS, PA. (Victor Rogers)—

God has answered prayer in so many ways in the leading and directing of our building program. We thank the Lord for a loan to help complete the church. Much progress is being made, and we are looking forward to the completion of the building by late spring. Our men, along with the pastor, are spending long hours working toward this end. Not only is there progress in physical building, but every service of the church has shown a marked increase over the previous year. We are glad for the increased interest in all the services and look toward greater things ahead for Christ.

Our Sunday school has shown some solid growth in the last few months. The records show an average of 123 for the last quarter of 1954, compared to 105 for the previous quarter. I believe the National Sunday School Contest has done us a lot of good. Pray for wisdom in providing more classes and directing us to teachers.

FINDLAY, OHIO (Forest F. Lance)—

We are rejoicing in the victories which have been coming our way in Findlay, Ohio. We had eight decisions for the Lord, of which five were first-time. We have several new families attending our services. Some are already Christians, but others are unsaved. We began the month of March with family night on March 1, and we will finish it with a week of meetings by the Emmons Musicians of Winona Lake. Our theme is, "Marching Forward Together in March."

DAYTON, OHIO (C. S. Zimmerman)—

Praise the Lord! Our Bible school has exceeded 100 for the last three Sundays. Our home department is also growing and we are now reaching 16 people through it. A new adult class has been started and a gain has been seen in the giving of our people. Ten new members have been added to the church.

BRETHREN NAVAHO MISSION (Evan Adams)—

Joan and I went to Taos on Monday evening to make some plans for our district conference. While we were gone, the women at the mission had some excitement. A drunk couple had been in a fight and the man kicked his wife in the head. They came to Lee Trujillo's hogan for help as the woman was badly hurt and had lost much blood. The state patrolman came and arrested the man while the folk at the trading post took the lady to the hospital. Grace Trujillo took the baby from the drunk man for fear he might kill it. Yesterday Alvin Huerta, the state trooper, stopped in to see me and he said he wished the mission would get a transmitter and receiver. He said he could get permission to use the state police frequency and it could be used for emergency calls to state headquarters in Santa Fe. If you know of any possible way to get hold of an old aircraft transmitter, we could install it here to real advantage.

MINUTE-MEN!

Have you shared in the blessings of "News From the Newest"? We have had a fine response to the Fort Lauderdale appeal and already over $2,000 has been received, with letters still coming in. We feel a number of you have not returned your letter yet but will certainly want to after reading Brother Colburn's report on the work for the first two months. Of course, you have missed a blessing by not getting your letter in early, but there is still a big opportunity for many more. Read about the blessings received by some who were the first to send in their gifts.

Minburn, Iowa—Received your Minute-Man letter today and, although I have been giving regularly, it was never such a joy as giving this one for Fort Lauderdale. We spent some time in Florida and I longed for a Brethren church there. Once the need is realized, I'm sure we'll have more Brethren churches in Florida. May God bless the work and use my tiny offering in a mighty big way.—Mrs. L. W.

Waterloo, Iowa—I am so thankful God allowed me the privilege of being a Minute-Man for Him. I am sorry for being so slow in sending in my small contribution, but I was called out of town due to the death of my brother. How I wish this dollar might be one hundred, but I pray many will be ready to send in their little gifts for His work.—Mrs. P. L.

Canton, Ohio—Enclosed find one dollar for the new church at Fort Lauderdale, Fla. May many of the Brethren see this need and send their dollars right along.—Mrs. J. L. C.

La Verne, Calif.—I am very happy to help start one more new church and glad to be one of the Minute-Men. I truly send this in Jesus' name and know He will increase it. God bless Fort Lauderdale and Rev. and Mrs. Ralph Colburn.—Mrs. M. F.

ISRAEL CALLS!

A LOST SHEEP OF THE HOUSE OF ISRAEL

By Leanore Button

For five years we have been calling in certain districts, giving out literature and talking to people. For five years the same people answer the doorbells and accept the same literature with the same disinterested expressions. And each time our hearts beat a little harder as we think: Will this be the time this particular person responds to the message of the Gospel? If it weren't for God's mighty and wonderful promises, I am certain we could never continue, but He has promised that a remnant of His people, Israel, should be saved, and little by little we see signs of this little group.

Our calling is much the same day after day. There are those who listen politely, meanwhile searching their heads for a way to get rid of us quickly; those who are on the telephone; those who are too busy; those who slam doors; those who ask us inside, out of curiosity; and there are those few who tug at our heartstrings in such a way that we cannot forget them. These are the ones who seem to be seeking and yet not knowing; needing and yet not finding. These are the ones who need your prayers that God will open their hearts to a knowledge of their only hope—Jesus, the Messiah—Jesus, their rejected Redeemer.

The other day I was calling in an apartment section. I had already finished upstairs and had knocked upon a downstairs door. It was a woman who answered and at the same time the door across the hall opened. A man came into the hallway, preparing to go outside. Thinking he would be gone when I came to his door, I quickly handed him a Mediator, which he refused. The woman said: "He is a Hebrew scholar. He is a busy man. He wouldn't have time for this." I went on talking with her, remarking that one should never be too busy to consider God's Word. It happened that it was quite an extended conversation, taking a half hour, and when I had finished and turned to go, the man came back into the hallway.

"You still here?" he asked.

"I hear you are a very busy man and a Hebrew scholar," I told him, holding out the Mediator again. "Surely you aren't too busy to look over this little paper concerning the Word of God."

By this time he was inside his apartment, but he made no effort to close the door. "No," he said, "I am not too busy."

I explained we wanted people to check the claims of Jesus. "Have you ever done that?"

He smiled. "I have considered it. He was a great man, but He was not our Messiah. The New Testament was written long after His death."

I explained that the New Testament was written by Jewish men who walked, talked, and lived with Jesus and who believed Him to be the promised Messiah, the sacrifice for sin to do away with all sacrifices.

"God does not require blood today. Besides, the Messiah isn't real. You and I can bring the Messiah by doing the good and not the evil."

I asked him again if he believed the Torah (first five books of the Old Testament) to be the Word of God. He said he did. Again I repeated Leviticus 17:11, and again he said it was no longer necessary to have a blood sacrifice. He brought out his Old Testament, which was in both Hebrew and English. We looked again at the promises outlined in the Torah and what would happen to God's people if they disobeyed Him. We looked at the Law (10 commandments); at Isaiah; at Zechariah. At last he put his book on the table and walked to the window.

"They say we crucified Him," he said, not looking at me, seeming unaware of my presence. I tried to tell him that it was the fault of no one group of people but the fault of the Jews, the gentiles, the entire world, and even he and I. He didn't seem to be listening. He walked to a chair and sat down, putting his hand over his eyes.

"No," he said slowly, as though to himself, "it wouldn't have been Jesus. The blood of our people flowed from the time of His birth until now." There was a great yearning in His voice—the ancient yearning of man for a perfect fellowship with God. Almost immediately he changed. The interview was over.

I offered him a Gospel of Matthew, but he waved it away. "I wouldn't read it anyway, so why waste it?"

I put it back in my bag. "You are right," I said. "I will give it to someone who will read it." At the door I paused. "I'm sorry for you. You are a living example of what the Prophet Isaiah was talking about when he said the hearts of the Jewish people would be heavy; their eyes would be blind; their ears deaf, lest they see and hear and understand that their Messiah came, suffered, and died for them and that they can't ever work their way to heaven, but that they must come God's way. If I were selling it to you, you would want it, but it is so easy, so simple, so cheap, that people can't believe it could be theirs for the taking."

I can't forget the glimpse I had of the yearning in that man's heart. I hope you won't forget him, either, for you must pray for these people with us. Though most of you cannot go out directly to the Jewish people, you can all pray for them. That is your responsibility. May He bless you for all your love to His people, Israel.

HOW CAN I GIVE?

By Bruce L. Button

In my contacts with the churches I have had these questions put to me many times by both pastors and people: "How can we give to the Brethren Jewish Mission?" and "What methods are other churches using in their giving to the Brethren Messianic Witness?" Since the beginning of the Brethren Jewish mission work there has been no set method of giving such as in home or foreign missions. Churches and people have supported the work in spite of this fact. There was only one suggestion ever offered in regards to method—giving could be year-around. However, churches apparently are trying to find a basis for systematic giving, or why

these questions? I hope to answer these questions by the means of this article and I trust it will be of help to all.

As the reader no doubt knows, the Brethren Jewish mission work does not receive any support from gifts designated "home missions." These funds are used for other phases of the Lord's work. The only funds that do reach the Brethren Jewish work are those designated "Jewish missions." In the receiving of offerings for the Jewish work various methods have been developed by different churches. In the main, these different methods can be classified under one of the following headings: (1) Once-a-year method; (2) Year-around method; (3) Offering-period method; (4) Once-a-month method. All methods have proved workable. Perhaps one of these methods might be employed in your church.

The once-a-year method is, in some measure, derived from Romans 1:16, "to the Jew first." The church using this method devotes the first Sunday in January to the receiving of an offering for the Jewish work. Both Sunday school and church participate. The messages of the day are centered around fulfilled prophecy and the Jew, with stress placed on the necessity as well as the admonition of the Bible concerning the reaching of the Jew for Christ.

The year-around method is employed in many of our churches. Under this method people are encouraged to give to the Jewish work at any time throughout the year. Some of the pastors from time to time call the attention of their people to the activity of the State of Israel and of happenings in the Holy Land. They also connect Bible prophecy with happenings of the day. Some of the pastors make use of the information contained in the monthly letter they receive from the Brethren Messianic Witness.

The offering-period method is being used by at least two churches in the brotherhood. They have designated two months out of every year as the Jewish mission offering period. At the start of the period interest is gained through the devoting of a Sunday to the problem of the Jew, prophecy, and the work of the Brethren Messianic Witness. During the balance of the offering period these pastors emphasize the Jewish mission offering and present to the people the reports of the Brethren Jewish work and also prayer requests in connection with that work.

The once-a-month method is also being used successfully in several of our churches. One church has designated the first Wednesday (prayer meeting) of each month as their Jewish mission meeting. At that time the Brethren Messianic Witness workers and the work are remembered in prayer. Special requests are made for individual Jews that are willing to receive testimony from the workers. During the meeting an offering is received for the Jewish work. Another church used this method in a little different manner. They use the first Sunday of each month as Jewish mission Sunday. At least one of the messages of the day concerns the need of bringing the Gospel to the Jew, or the Jew and fulfilled prophecy, or some other phase of the need of the Jew. A portion of the Sunday-school offering, together with specifically designated gifts and loose church offering, is given to the Jewish work.

The staff of the Brethren Messianic Witness is always ready and happy to present the Brethren Jewish work to any of the churches or their organizations. Or for those who can make use of them, the mission is also able to furnish 35-mm. color transparencies and accompanying sound tape or written script. Contact the writer of this article in care of the Brethren Messianic Witness, 469 King's Rd., Los Angeles 48, Calif., to arrange for presentation of the Jewish work before your church or church organizations.

As we attempt to minister to the Jewish people here in the Fairfax district of Los Angeles, we do ask you to hold us up in prayer that we might do His will in all things.

Riverside Brethren Plan New Church at Johnstown, Pa.



Top: Building committee examines the blueprints. Left to right are Mr. Fred Bentz, Mr. Thomas Watkins, Mr. Thomas Johnson, Mr. Harold Hammers, Mr. Don Rager, Mr. Charles Matula, and Rev. Ralph C. Hall. Bottom: "Standing room only" indicates the need for additional facilities.

Plans are almost complete for the new Riverside Brethren Church to be built at Johnstown, Pa. This home-mission church has a unique advantage in that the pastor, Ralph C. Hall, studied to be an engineer before the Lord called him into His service. With this training, he was able to draw the plans and thereby save the church money on the initial cost. We might add that this is just another way the Lord has used to stretch your home-mission dollars to provide more testimonies for Him.

The present meeting place is a dwelling that has been converted into a church. The place is filled to capacity and then some, on many occasions. The new church will be located near the present meeting place, on a new location. The property now being used will be sold after the new building is under way. The new Riverside Brethren Church will soon get under way when the details of the plans and financing are completed.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

BELLFLOWER, CALIF. The First Brethren Church, of which Curtis G. Mitchell is pastor, is conducting a Family Bible Conference, March 18-26, with Dr. Gerald B. Stanton as the speaker. Mrs. Stanton is conducting the children's services. The men's brotherhood sponsored a kick-off banquet March 18 for the occasion.

STOYSTOWN, PA. The Reading Brethren Church, John J. Burns pastor, was dedicated February 27 with Rev. W. Wayne Baker, Rev. Victor S. Rogers, Rev. Homer Lingenfelter, and Rev. H. Leslie Moore taking part. The Reading Brethren Church had its beginning in a children's Happy Hour during the ministry of Rev. Phillip Simmons at Listie, Pa., and was formally organized June 25, 1954.

SPECIAL. The following churches of the Northern Ohio District are endeavoring to prove that they are mission-minded: Elyria, Mansfield Grace, Homerville, Cuyahoga Falls, and Sterling. They have given as many dollars to district missions as they have members.

CORRECTION. After March 10 the address of Richard Grant will be 4915 Lakeside Dr. NE., Cedar Rapids, Iowa, instead of 124 34th St. NE., as recently given. Please change Annual.

ALBUQUERQUE, N. MEX. Rev. R. I. Humberd will conduct a Bible conference March 20-22 at the Grace Brethren Church, where David Tollardo is pastor. He conducted a conference March 11-18 at Taos, N. Mex., where Sam Horney is pastor.

CINCINNATI, OHIO. The Standard Publishing Company, one of the nation's largest religious publishing houses, has been purchased by The Publishing Foundation of Cincinnati, headed by John Bolton, Sr., of Andover, Mass. The rumored price was approximately $4,000,000. According to Attorney Samuel S. Dennis, III, of the Foundation, "no changes in the management or editorial staff or policies of the company are contemplated." The Standard Publishing Company has been engaged in the publishing of religious periodicals and books since 1866.

INGLEWOOD, CALIF. A sacred concert featuring the musical compositions of Rev. A. H. Ackley, was presented at the First Brethren Church Feb. 27 at the evening service. Mr. Ackley was present to play some of his hymns and to explain their writing. Glenn O'Neal is pastor.

COMPTON, CALIF. Norman Nelson, evangelist, will be in the Orient for three months this spring, and would appreciate prayers for him and his work.

TRACY, CALIF. Rev. John S. Teeter has accepted a call to the First Brethren Church and assumed his pastoral duties as of March 1. Until further notice his address will be in care of the church. Mrs. Lena Mae Gregg is the new church secretary. Her address is 443 W. Emerson. Please change Annual.



AKRON, OHIO. Charles Horne, graduate student at Grace Seminary, will join the faculty of the Akron Bible Institute in September. He is a candidate for the Master of Theology degree in May. He will teach Bible, Psychology, and serve as dean of men.

LIMESTONE, TENN. Arthur Harold Arrington, Jr., arrived at the parsonage of the Vernon Brethren Church on March 1, 1955, weighing 6 lbs., 14 oz.

ALTOONA, PA. Rev. Ralph S. Burns, pastor of the First Brethren Church of Clay City, Ind., has accepted the unanimous call to become pastor of the First Brethren Church. He will assume his duties the middle of April.

SEATTLE, WASH. Rev. H. E. Collingridge, of the Grace Brethren Church, held a unique baptismal service March 2. A county-jail prisoner requested baptism and Mr. Collingridge, who visits the prisoners weekly, complied with the request. No facilities for complete immersion were available, so the church officials decided to use the jail's only bathtub. A picture of the bathtub immersion appeared on the front page of the Seattle Daily Times March 2. The prisoner, who is held for manslaughter, says he wants to be a missionary when he is released from the state penitentiary.

ASHLAND, OHIO. Eddie Cashman, of Winona Lake, has accepted the call of the West Tenth Street Brethren Church to become the assistant pastor. He will begin his duties June 1, after graduation from Grace Seminary.

WINONA LAKE, IND. Harold H. Etling, director of the Brethren National Sunday School Board, has been appointed to membership on the general committee of the National Sunday School Association.

EAST LOS ANGELES, CALIF. Robert McCormick assumed the pastorate of the Community Brethren Church Feb. 27. He is a senior at Talbot Theological Seminary and is physical director and coach at the Brethren High School in Paramount.

BELL, CALIF. Harry Sturz completed his pastorate at the Bell Brethren Church on Jan. 30 to assume a full-time professorship at the Bible Institute of Los Angeles. He will teach beginning Greek and English Bible.

NORWALK, CALIF. The dedication services of the Norwalk Brethren Church have been set for April 3. Rev. Henry Rempel is pastor. On March 6 Joseph Kemp, Christian magician, was guest speaker at the Sunday-school hour. The average Sunday-school attendance for January was 155 and for February, 185.

WASHINGTON, D. C. The evangelical Protestant position as based on the Word of God will be presented in a series of ads that is being made available by the National Association of Evangelicals, according to announcement by Dr. Clyde W. Taylor, NAE secretary of affairs in Washington. The ads are designed to meet a long existing need of clarifying the Protestant position due to misconceptions that have arisen from other advertisements, and will provide a clear-cut presentation of the plan of salvation according to the Scriptures.

WINONA LAKE, IND. Executive Manager Robert J. Hughes of the Christian Assembly, announces 14 conferences and conventions plus the usual six-week Winona Lake Bible Conference for the season beginning the first week in June and ending on Labor Day.



"I WILL COME AGAIN"

There is one Biblical teaching standing out more and more in these days. It is a doctrine which has caused some to stumble, and to set dates. It has caused some to make themselves foolish. But on the other hand, this doctrine of which I write is one that has brought comfort to thousands of Christians. It has been responsible for causing them to live lives of watchfulness, self-restraint, and prayer. It has been the force which has moved many to become soul-winners and to leave no stone unturned for the Saviour.

I refer to the doctrine of Christ's second coming. Of the 260 chapters in the New Testament, this unique teaching is referred to some 318 times—once in every 25 verses. Certainly God considered it to be of great importance.

Now then, *why* is our Lord coming back again? There are various reasons, but we shall consider just two.

To Receive His Bride

Jesus is coming again to receive His own unto himself. A key Scripture is John 14:3. Jesus said: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Please bear in mind our Lord was addressing born-again Christians only.



By M. LEON MYERS
Pastor, First Brethren Church
Akron, Ohio

Have you ever watched a prospective groom preparing a home for his future bride? It is one of the most loving scenes to behold. In a former pastorate in Iowa, I knew a young man who did that very thing. Every night after leaving his occupational work, he would go to the house he was preparing. He would often labor until the wee hours of the morning. Such energy! Such initiative! He spent hour upon hour painting, sanding floors, building archways. He even dug a basement and installed a furnace all by himself. I watched him one Saturday afternoon as he erected a brick chimney. Such long hours did he labor, and such little rest did he get, that I was afraid he would injure his health.

And why did he do it? Why, because he was in love with a beautiful young lady who was soon to become his bride. With every brush of paint he thought of her. Every nail he drove was a token of love. For her there was nothing too good. There was no sacrifice too great.

Christians, our lover is Jesus Christ. His love is infinitely greater than the love of any earthly groom for his bride. And He is in heaven today, planning and working, getting ready for our homecoming.

And what a home He is preparing! Our finest homes on earth are only a few months in the building. But think of it—Jesus Christ, our lover, has already been working for over 1,900 years. Words could never describe the place He is preparing. The Scriptures themselves cannot present all the glories. They simply say: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." How greatly Jesus must love us! It is this love which will cause Him to "come again" and receive us unto himself.

To Glorify His Bride

Jesus will "come again" *to give glorified bodies* to His own. In Philippians, chapter 3, God says: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body."

Paul says that these bodies are "vile," or as it is in the original, "humiliating." We must feed them three times a day or they die. They are subject to illnesses. Illness speaks of the fact that the body is frail. It is a bit embarrassing to a strong young man to be humbled to the place where he is laid aside for a time.

These natural bodies are subject to sin. It is humiliating when one must admit he is a sinner. It injures his pride. And most people refuse to accept the fact that "there is none righteous, no not one." This is the reason so few accept Christ as only Saviour.

These bodies are subject to failures. I have heard men argue and fight and swear when it was implied that they had failed. Man will excuse himself and seek to lay the blame on anyone and everyone. Why? Because it is humiliating to be forced to admit these natural bodies are subject to failures.

Indeed, these are "bodies of humiliation," as Paul declares. But when Jesus comes, they shall be conformed to the body of His glory. His is a body not subject to sickness, fatigue, suffering, and death.

When our Lord arose from the grave, He could go from one place to another with the speed of thought. No barrier could restrain Him. Recall the story concerning Christ's appearance to His disciples. They had gathered in a room. The door was bolted fast. They were fearful lest the Jews would arrest them. Then suddenly, without opening the door, Christ appeared before them.

Such was the body of His glory. And that, by the grace of God, shall be ours also. Someday the saints will be perfect and complete in every detail, not subject to the humiliating things which now hinder. He "shall change our vile body, that it may be fashioned like unto his glorious body." What a precious hope!

Christian, are you waiting longingly, expectantly for the Lord's return? A special crown in heaven is promised those who love His appearing, for Paul writes: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

THE GLORIOUS HOPE

By RICHARD GRANT

Pastor, Grace Brethren Church
Cedar Rapids, Iowa

The Christian's glorious hope lies in the fact that the Lord Jesus Christ will suddenly come to set up His thousand-year reign upon the earth, which is commonly called the Milennium. The anxious eyes of believers should ever be turned upward toward heaven looking for the "King of kings and Lord of lords" to break through the clouds in His regal splendor. The Scriptures warrant the belief that a universal blessedness of worldwide righteousness and prosperity will be realized simultaneously with Christ's literal, visible return to earth in glory. The Millennium is dependent upon His arrival. "Even so, come, Lord Jesus."

There are, technically speaking, two distinct phases of the second coming of Christ. He will first come from heaven to secretly rapture His church, and then after seven years will visibly and gloriously return to establish His millennial kingdom on earth. In this article the two phases will not be treated separately, but will be viewed as one great event. The main emphasis is upon the glorious hope that Jesus is coming soon to set up His rule upon earth. There can be no kingdom until the King arrives; therefore, all eyes ought to be focused upon the skies from whence will come the great Redeemer and Prince of Peace.

The Intention of the Glorious Hope

Indeed, the believer's walk should be characterized by the uplifted gaze. The intention of the glorious hope is to set our eyes heavenward, and keep us in a state of expectancy. Paul's exultant words respecting the Thessalonians might well be applied to all believers, that they "turned unto God from idols, to serve a living and true God, and to *wait for his Son* from heaven" (I Thess. 1:9-10). It is the prominent theme of the New Testament epistles and is mentioned 318 times in the New Testament. One verse in every 30 is occupied with the expectation of His advent.

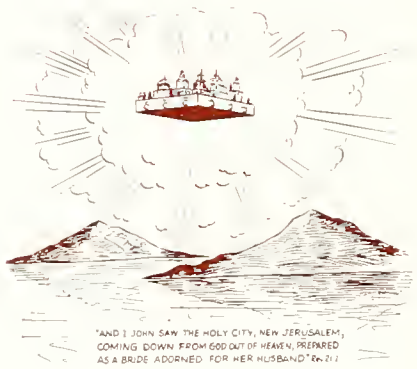
The glorious hope shines out of Paul's letters to the Thessalonians and to Timothy. Paul constantly anticipated the crown he was to receive at the Redeemer's appearing. James encouraged his followers with these thrilling words: "Be ye also patient; establish your hearts; for the coming of the Lord is at hand" (Jas. 5:8). Peter exhorted men to godliness by the motive, "Looking for and hastening unto the coming of the day of God" (II Pet. 3:12).

John's final words in the Book of the Revelation are: "Surely, I come quickly." These men, speaking by the Spirit of the living God, know there can be no reign of universal righteousness, no redemption of the body, no defeating of Satan, no deliverance of a groaning creation, and no Millennium until Christ himself comes personally in mighty, majestic power to establish it.

The Imminence of the Glorious Hope

Premillennialism is truly our glorious hope. We are not only confident that Jesus must come before the thousand-year period of unequaled peace and prosperity will be realized, but we are also confident that our hope will soon be fulfilled. Today we are one day nearer the establishment of the kingdom than we were yesterday. Each time the clock ticks we are moving toward that glorious day when we shall live and reign with Christ. What a glorious hope! To live day by day in eager anticipation of His coming.

Are you *looking* for His coming today? Are you *praying* that His appearing will be today? Are you *living* as if today were the the day? Are you *witnessing* as if today were your last opportunity to speak to that precious lost soul that God has laid on your heart? The Apostle Paul, in his day, looked for the morrow to usher in the kingdom. Paul lived expectantly. There was to his mind the immediate possibility of the Lord's coming in his lifetime. In I Thessalonians 4:17, Paul speaks of himself and others who may survive till the Lord's coming: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."



The Importance of the Glorious Hope

We ought to be looking for the blessed hope. That is, expecting it with fervent desire. We should be praying for it and seeking to hasten it. For it is the hope that shall bring the Jew his Messiah; it shall bring the groaning creation's emancipation; it shall bring nature a freedom from thorns and thistles; it shall usher in a knowledge of the true and living God to those who scoff and ridicule the humble Bible-believing Christian; and to the church, the waiting bride, it shall bring the personal presence of the heavenly Bridegroom. And, above all things, it will bring to Jesus His kingdom and His rightful, long-denied throne.

How glorious a hope is ours! What a joy to have the hope of one day receiving all knowledge, to fully understand the mysteries of science, to fathom the marvels of the blue beyond, to uncover the hidden secrets of nature, to be able to understand the inner workings of our own souls, and, above all else, to finally see Christ face to face. What a thrilling future! This future hope is all dependent upon the time that Jesus Christ shall be glorified as King of kings according to the eternal purpose of God the Father.

Our hearts should rejoice as we ponder upon the truth that *today might be the day* of His appearing. Prophetically speaking, there is nothing to hinder His immediate return. The next great event in God's revealed timetable is the imminent return of our Lord. For Jesus said, "Surely, I come quickly." Therefore, brethren, "look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

SPIRITUALISM

Is Not Spiritual

By BEN HAMILTON

RESEARCH LIBRARIAN, GRACE SEMINARY

WINONA LAKE, IND.

Every false cult is peeved by some doctrine or teachings of the Bible. For the Word of God—true "discerner of the thoughts and intents of the heart"—when rightly divided, glaringly reveals false doctrine and the followers thereof as the perverters of truth they are actually. This is quite true of spiritualism, as is seen when one considers—

Spiritualism's Attitude of the Bible

J. Arthur Hill, a once-prominent spiritualist, has said that the Bible accounts of the life of Christ are far less correct than Sir William Crookes' experiments with "Katie King," a "spirit" which Medium Cookes is alleged to make appear at his command. Hill further said: "If spiritualistic evidence is not sufficient to produce belief in an unprejudiced mind, the Biblical evidence is far less so." Why do spiritualists consider the Scriptures insufficient?

Because the Holy Spirit is the true Author of the Bible, the contents of the Word of God strike out against familiar spirits and the false doctrine that belief in such spirits is necessary to a vital faith in God. Thus spiritualists greatly dislike Bible doctrine such as that found in Leviticus 19:31. For there the Holy Spirit makes it plain, through Moses' writing, that it is a sin to regard (that is, inquire of) them that have familiar spirits or to look for wizards. For to put one's trust in such spirits would result in that person being defiled and consequently out of fellowship with God.

Nor do spiritualists enjoy the somber words of Leviticus 20:6: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." It must be mentioned in passing that the expression "to go a whoring," as used in Leviticus 20:6 does not mean literal sexual misconduct.* Rather, the teaching is very plain that those who put their confidence in spirits, as do spiritualists, are guilty of turning away from God and putting their trust in false gods!

The low attitude of spiritualism regarding the Bible is shown by that cult's effort to make spiritualists out of God's angels and Bible characters. One spiritualist says Balaam "saw spirits and was a trance speaker." Samuel was a medium, because he was able to tell Saul where his lost asses were! Angels, such as those that visited Abraham, Cornelius, and those at Jesus' sepulcher, were spirits. When Jesus talked with Moses and Elijah on the mountaintop, in the presence of Peter, John, and James, our blessed Lord was talking with spirits, say many spiritualists! Can you imagine Jesus Christ breaking the law of Moses and regarding familiar spirits, which is what He would be doing, *if spiritualism's interpretation of Matthew 17:1-8 is true.* In the light of what has just been said it is not surprising that—

Spiritualism Has a Low Opinion of the Holy Spirit

Spiritualism considers the Third Person of the Godhead only as a chief spirit. This is shown in a spiritualist hymn in which spirits are called "holy ministers of light" and in another part of the hymn the Holy Spirit is asked to send "Thy messengers of light," referring to spirits to be conjured up by false spiritualist mediums. The "holy spirit" of spiritualism is not the Holy Spirit sent by Christ to indwell believers to teach, guide, and comfort them. Spiritualism's "holy spirit" is one of their Spirits (they capitalize the word) which "when freed from the bondage of time and sense, freed from the struggle for bread and butter and economic circumstances . . . seek to come back and cooperate with us to make this world we live in a much better one."

Spiritualism's Opinion of Christ

Spiritualists do not know whether Christ was a man, in spite of the plainest teachings of Christ on the subject throughout the Gospels. Speaking of Christ, one noted spiritualist said:

"I do not know what he was. He came in the form of humanity, but some of his healing and other powers, as well as his teaching and life and the tremendous effect thereof, suggest that he was, at least, greater than any human being of whom we have reliable or fairly reliable accounts.

"If Buddha was an actual man, he may have been a similar being, for his effect on the world has also been immense"

Then the aforesaid spiritualist compares Christ with many oriental deities, with Emerson and many other poets, and places them on the same plane as Christ. Then come these telling words of the spiritualist: "But to me, and I suppose to most spiritualists also, knowledge of the exact nature of these great souls does not seem likely to be necessary for salvation." So spiritualism says that salvation is possible without knowing Christ, in spite of I Timothy 2:5.

Spiritualism talks a lot about spirits. But spiritualism is not spiritual: it is just a false ism.

*This refers to excessive religious infidelity on the part of those turning from the true God to give themselves, body and soul, to false deities.

THE BAPTISM OF THE HOLY SPIRIT

By DR. NORMAN UPHOUSE
GRACE SEMINARY

The subject of the baptism of the Holy Spirit has been greatly misunderstood by many people through the years. We arrive at such a conclusion when we examine the various views that are erroneous and un-Scriptural. There is also a need to review the Biblical position in order that we might better understand and appreciate the work of the Holy Spirit in relation to the salvation of the believer.

ERRONEOUS VIEWS

That the baptism of the Holy Spirit is the second blessing. This view makes the work of the Holy Spirit subsequent to conversion and salvation. It confuses the infilling of the Spirit with the baptism of the Spirit.

Another error states that the baptism of the Holy Spirit is a gift whereby one is enabled to talk in tongues. It is sought after by the believer as tangible evidence of salvation. It is supposed to represent a great achievement on the part of the seeker.

Still another error maintains that the baptism of the Holy Spirit is the work resulting in sinless perfection. This view may claim that sin is eradicated and the individual who is so blessed with the work is perfect.

Finally, there is the erroneous claim that the baptism of the Spirit is tantamount to sanctification. This view usually makes sanctification distinct from, yet parallel to, salvation. One might expect the advocate of this doctrine to testify that he is saved and sanctified. Although it is not my purpose to expose the weaknesses of these errors at this place, it is not beside the point to suggest that the Holy Spirit is not presented in the Bible as the sanctifier of the believer. We can well afford to spend time with pertinent Scriptures that plainly declare that it is the Word that sanctifies (Heb. 10:10; John 17: 17; I Thess. 5:23).

BIBLICAL VIEW

The baptism of the Holy Spirit is known as regeneration or the new birth. It is a work of God whereby a believer is ushered into a new and spiritual life with God. It occurs simultaneously with conversion rather than subsequent to it. The baptism is done but once; thereafter infillings may take place. The baptism of the Spirit remains effective and permanent.

Old Testament Background

Ezekiel 36:26 and 11:19 give us a prophecy of the work of the Holy Spirit. "I will give you a new heart and I will put a new spirit within you." Perhaps this is the reference Jesus had in mind when he asked Nicodemus: "Art thou a teacher of Israel and knowest not these things?"

A good analogy is found in Ezekiel 37, where we find the picture of revived Israel in the last days.

New Testament References

The most familiar section on the new birth is John 3. Nevertheless, there are professing Christians who do not know about it. In some instances, this condition may be accounted for by faulty teaching, and yet the Holy Spirit has honored the sincerity of the believer and accomplished the work. The individual may not be able to describe it in adequate terminology; yet he has had the real experience. There are others who are Christian in name. but who have never been born again. This company constitute a tragic group because they cannot enter the kingdom of God. Hence, one can readily see that a careful study of the subject is very important. The following outline presents principles involved in the baptism of the Holy Spirit.

1. The baptism of the Holy Spirit is essential to salvation (John 3:6).
2. It is the starting point in spiritual growth (II Pet. 1:4).
3. It is an instantaneous work (John 5:24).
4. It is a radical change (I Cor. 12:3; II Cor. 5:17).
5. It is a work outside the realm of the sense perception, but belongs to consciousness (John 3:8).
6. It makes us children of God, thereby members of the family of God (John 1:12).
7. It changes the governing disposition of life (Ps. 51:10).
8. It changes the moral relation of the soul (Eph. 2:5).

The question that comes to the honest inquirer is, How can I know that I am born again? or, What are the evidences of the baptism of the Holy Spirit? The answer is that one simply meets the spiritual conditions and then stands upon the Word of God. The Bible says that Christians are baptized by the Spirit. Children of God walk by faith and believe God. Jesus had much to say about those who looked for signs. He had no commendation for those who walked by sight, but He did commend those of great faith. It was not considered wise to be looking for external manifestations as proof for the promises of God. It was better to accept God's Word. Nevertheless, we might know the conditions and regard them as sufficient evidence. Where these conditions exist, one may be assured that he is baptized by the Holy Spirit.

Conditions leading to, and the evidences of, the baptism of the Holy Spirit:

1. One believes in Jesus as the Christ (I John 5:1).
2. He has a love for Christ (I John 5:1).
3. The Holy Spirit witnesses to him that he is a child of God (Rom. 8:16).
4. He has victory over worldliness (I John 5:4; 3:9; 5:18).
5. He practices righteousness and not sin (I John 2:29).

After the baptism of the Spirit the believer has a new nature. He may fall into sin, but he does something about it to get out of sin. The unforgiven sinner, on the other hand, commits sin and takes pleasure in it. The difference is similar to that which exists among sheep and hogs. A sheep may fall into the mudhole, but will scramble to get out. The hog will stay in the mud and like it. It is not without significance that Christians were designated as sheep and not hogs. Let us make sure we are born from above and have an aversion to sin.

GOD

By DR. W. A. OGDEN

Pastor, First Brethren Church
Johnstown, Pa.

The Bible does not attempt to prove the existence of God. It affirms His eternal being and then proceeds on that fact without argument: "In the beginning God." In the Bible God reveals himself by many different names. These names serve as a medium of communication through which the infinite God, insofar as possible, is revealed to man. Each of His names reveals something of His character not found in any other name or revelation. Thus it is that in Genesis 1:1 His name corresponds to His power in creation, and He is called "Elohim" —"the strong one," or "He who is to be feared." When God's sovereignty over His creation appears, the name "Adonai" is used. This name often appears in our English text as "my Lord," or "my Master." This is the name used in Genesis 15:2, where God's sovereignty is recognized in the address by Abram in which he says, "Lord God, what wilt thou give me . . .?"

In Hebrews 11:6 and Exodus 3:14 the eternal being of God is affirmed. In the Hebrews passage the writer is speaking of events in the lives of Abel and Enoch. These men lived about four thousand years before the epistle to the Hebrews was written. Yet, in this connection, the writer refers to God in the present tense—"God *is*." No one can "please God" who does not believe this fact. This is a revelation of the nature of God as to His eternal existence. This prepares us to look now at the passage from Exodus, "I AM THAT I AM." This is the name Moses was told to use to reveal to the children of Israel the nature of the true God who was about to deliver them from slavery in Egypt: "Say unto the children of Israel, I AM hath sent me unto you."

GOD IS UNCHANGEABLE

"Notice that 'I AM' is present tense, not past or future. God did not become, nor will He become, but ever is. With Him is an eternal present. He is ever the same, unchangeable. With Jehovah there are no tenses. Because His name lays stress upon the unchangeableness of God, it is used as God's covenant name, to designate that He is always true to His covenant promises, ever the same towards His covenant people, the same towards the children as towards the fathers" (M. J. Bosma, in "Exposition of Reformed Doctrine").

GOD IS ETERNAL

In John 8:58, Jesus declares himself to be the Eternal One. The Jews have sought to engage Him in controversy by claiming the superiority of Abraham. He answers them with His greatest claim to Deity in the words of Exodus 3:14: "Before Abraham was, I AM."

The passage in Genesis 1:1 bears testimony to the triunity of God—that God is one God eternally existing in three persons. The passage in Exodus 3:14, when read with John 8:58 and Hebrews 11:6, reveals Jesus Christ as pervading all time, and so timeless in His eternal existence. As it is true of the Father, so it is true of the Son, and of the Spirit: "He that cometh to God must believe that He *is*."

GOD IS HOLY

In his splendid book, "The Magnificence of Jesus," Dr. Harry Rimmer has pointed out that of all the attributes of Deity, holiness heads the list. He then defined holiness as "self-affirming purity." In defining the meaning of "attributes" Dr. Rimmer says: "The attributes of God are those distinguishing characteristics of the nature of God which are inseparable from the idea of deity, and which constitute the basis and grounds for His various manifestations to His creatures." This would mean that the attributes of God are distinct from the attributes of man. History bears testimony to the same fact. In Psalm 145:17, it is written: "The Lord is righteous in all his ways, and holy in all his works." The challenge of Jesus (John 8:46), "Which of you convinceth me of sin?" remains a challenge unanswered to this day. To prove God less than holy would be to prove Him less than God, and would bring the entire universe into collapse and ruin around our heads.

On the other hand, we can say that lack of holiness, or sin, is the first attribute of man. David, in Psalm 14:3, declares this awful fact in these words: "They are all gone aside, they are all together become filthy: there is none that doeth good, no not one." Our Saviour recognized the same, and said: "Ye are of your father the devil, and the lusts of your father it is your will to do." Paul, in his great polemic in the epistle to the Romans, traces the history of man as to his moral state and concludes with the words of David in the psalm just quoted above: ". . . for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one" (ASV).

God must have some attribute other than that of holiness, or man must be forever banished from His sight and from His presence.

GOD IS JUST

I shall only say on this point that the justice of God will not allow Him to permit sin in His presence, nor allow that sin shall go unpunished in His universe. He cannot allow His mercy to operate at the expense of His justice.

GOD IS MERCIFUL

When Lot fully realized the awful judgment about to fall upon Sodom, as he stood outside her doomed walls, he said: "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou has shewed unto me in saving my life." David, in Psalm 103, is celebrating the goodness of the Lord in the redemption of his soul, and in the kindness shown to Israel in the days of Moses, and finds but one explanation for it: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." When the "weeping prophet" considered the badness of Israel and thought upon his own sins, he cried: "It is of the Lord's mercies that we are not consumed, because his compassions fail not." The entire doctrine of salvation is based upon this truth.

PEOPLE VANISH (AN ALLEGORY)

By LESLIE L. CHAMBERLAIN, Jr.
Johnstown, Pa.

It was a day in the year ——, not a very special day so far as weather is concerned. Snow in Alaska, heat in Africa, rain in Seattle, Wash., wind in Chicago. People all over the earth were going about their business the same as any other day in the year.

The stock market on Wall Street was holding steady. There was another revolution in South America. Politicians were going around telling people how they planned to reduce taxes. Another dictator had taken over in Germany, or was it France?—oh, well, one of those countries in Europe. Just so he doesn't bother us over here!

Little Sue and John down the street were married this morning and have started on their honeymoon trip to Canada.

It was about 4:30 in the afternoon when the first report came to the local newspaper office. A prominent local businessman reported that his wife had disappeared. He had gone home from work at the usual time to find his supper on the stove, burnt to a crisp. He searched everywhere, but could not locate his wife. The first time in 30 years of marriage anything like this had happened.

Deacon Jones from the big church on the corner gave the next report. He had been talking to the pastor about cutting his contribution next year if padded cushions weren't purchased for the pews. He said the preacher excused himself for a moment to go into his study for something. Poor Deacon became overwrought when he was kept waiting for 10 minutes; so he went bursting into the pastor's study in a fit of temper, only to discover the room empty. Deacon Jones just can't understand, the only door was under his surveillance and the window was a good 30 feet above the ground.

A report is coming in from Africa now. Half a village has disappeared in Kenya. Survivors don't recall seeing anything out of order, but they think possibly a huge beast devoured the missing.

Here's a report from China, where the people say a huge man with eight arms came into a city and removed several people. The people have disappeared, but the story of the monster has not been verified.

A report from Moscow tells that several peasants have escaped from a work farm. They cannot explain how they got away without severing the barbed wire or without being seen by the guards.

A prominent physicist and atomic research worker has exclaimed that the disappearance may be due to a molecular reaction from a hydrogen bomb explosion behind the Iron Curtain. He feels that the people may have been sprayed with the dust carried by the winds in the stratosphere, causing them to disintegrate. We know this is untrue. The Power that made these people vanish was greater than 10,000 hydrogen bombs.

The United States has put the blame on Russia. They say the Communists have taken these people in an effort to demoralize the world. We know this is untrue because the Force that took these people did not do it to demoralize, but rather because the world was already immoralized.

More reports are pouring in. China blames Japan, and troops are being sent to Japan to recover the missing.

Canada has joined Mexico and South America in blaming the U. S. for this turmoil. Already they are preparing at their borders for an invasion.

Germany, France, and England have allied themselves against Russia and bombers are flying to Moscow.

What confusion! No one knows where to turn! All is a turmoil!

I am so thankful I will never see this strife. For the day of which I speak is that glorious day when my Lord appears in the heavens to call His saints home to Him. What a joy when we meet our Saviour face to face!

Back on earth, when they finally (if they ever do) realize what has taken place, they will be blaming one another because they were left behind. The rich man will say, "But I gave so much." Yet, he forgets that he wouldn't receive God's Gift, Jesus Christ. The self-righteous man will say, "But I did so much." Yet, he wouldn't confess his sins and depend on Jesus' shed blood for cleansing. The man who is working out his own salvation is busier than ever. The multitudes will say, "But we didn't believe" STOP THERE, and say no more. That is where the blame belongs—THEY DIDN'T BELIEVE.

This may be your last time to believe. Do you want to be able to see the Master when He returns? Only His people will be able to see Him. Will you believe that only through Christ can you hope for salvation? Don't say, "I can't believe." Lean upon the cross and say, "I BELIEVE." (Read Matthew 24: 37: 8-9, and Acts 1:7).

Conemaugh, Pa.

Members and friends of the Singer Hill Grace Brethren Church honored their pastor, Kenneth E. Wilt, and family at a reception recently in the church.

Brother Wilt served as the supply pastor for two years before taking over the church full time several months ago. He and his family moved into this district from Altoona, Pa., last December. While living in Altoona, Brother Wilt was active in Gideon work—he served as president of the camp for three years. He was treasurer of the Altoona Bible Institute for four years, served as president of the Child Evangelism Fellowship, and filled pulpits in the Altoona area before coming to Singer Hill.

Brother Wilt was licensed to the gospel ministry in the Brethren Church on June 20, 1954, and will be ordained this coming June. He is a graduate of the Altoona High School and has been a student at the Altoona Bible Institute, where he is presently furthering his studies.

While under his guidance and supervision the past two years, a new parsonage has been built, and a new organ installed in the church, as well as many souls won to the Lord. —*Mrs. John Stennett, secretary.*

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER MARCH 26, 1955

March 25—Lake Odessa, Mich.

March 30—Grace Seminary Chapel
Berne, Ind.

March 31—Dayton, Ohio, First

April 1—Meyersdale, Pa.

April 2—Waynesboro, Pa., Radio
Waynesboro, Pa., First

April 3—Hagerstown, Md.
Martinsburg, W. Va.
Winchester, Va.

Grace College Choir



1955 Spring Concert Tour

(SEE PAGE 202)

April 4—Philadelphia, Pa.

April 5—Leamersville, Pa.

April 6—Martinsburg, Pa.

April 7—Johnstown, Pa.

April 8—Canton, Ohio

April 10—Akron, Ohio
Wooster, Ohio
Ashland, Ohio
Mansfield, Ohio

April 17—New Troy, Mich.

EDITORIALS



By Vice President Paul R. Bauman

64,000,000 Churchless Americans

Many are saying that ours is a day of religious revival, and numerous articles have been written to tell of vast increases in church attendance. If anyone were to ask the average individual how many Americans belong to some church, he would probably say, "Almost all of them." The real facts are startling. The most reliable statistics show that 64,000,000 Americans—40.5 percent of our population—are not even *claimed* as church members. This figure is the more remarkable because some denominations count as members, not merely active churchgoers, but anyone who was ever baptized or affiliated with the group.

In a recent article, Jerome Nathanson, chairman of the board of leaders for the New York Society of Ethical Culture, tries to justify the attitude possessed by nearly half the country's people. He says: "Americans who do not go to church are not without faith; nor is it true that life has neither meaning nor purpose for them. . . . For some have a faith that resists conformity, that impels a man to face the problems of life and death and God and the hereafter for himself, that considers creeds or rituals an unnecessary part of true religious affirmation."

It is hardly surprising that such individuals do not wish to be bound by "theology," for theology has something to say about sin and sets standards by which it may be judged. Mr. Nathanson feels that most of America's unchurched population "try to lead a life which is honorable, productive, satisfying, right, and good—for *them*." But he admits that "it may or may not be right and good for someone else."

Such humanism, of course, is nothing new. Long ago the Apostle Paul wrote of men who "did not like to retain God in their knowledge" (Rom. 1:28). Refusing to recognize divine revelation, they had nothing left to guide them but their own "reprobate mind" (vs. 28). The tragic results of such a philosophy are well known to all who are willing to read either the Bible or profane history. Men fell into the awful pit of iniquity more fully described in the same chapter. With 64,000,000 people embracing the same philosophy, is it any wonder that America today faces problems in adult and juvenile crime unparalleled in our history? Should we be surprised when we are told that one out of every three homes ends in shipwreck? Should we expect anything but the frustrations which have filled our mental institutions everywhere until they are overflowing. Is America beginning to pay the price of "all the nations that forget God" (Ps. 9:17)?

9,000,000 Mental Sufferers in America

According to Mary Jane Ward, author of "The Snake Pit," "Nine million people in the United States suffer mental and emotional ills, and 55 percent of our hospital patients are mentally ill." Richard Weil, Jr., president of the National Association for Mental Health, recently made a startling disclosure. He reports that with almost 750,000 mental patients actually in hospitals, accounting for more than half of all patients in all hospitals for all diseases, mental illness took a greater toll last year than ever before in United States history. It is added that more people will enter mental institutions this year than will enter college, and that, if the present rates continue, 1 out of every 12 persons born this year will spend some time in a mental institution. Miss Ward declares that one of the reasons for the increase in mental illness is the "loss of faith in the family as a focal point." Other reasons which she mentions are less belief in religion, World War II, the Korean War, and the increased pressure of living.

Miss Ward's analysis can hardly be taken lightly, especially in view of the fact that more than 40 percent of our population claim membership in no church or other religious organization. Admittedly, we are living in days of pressure and tension unparalleled in the world's history. But are these sufficient to account for the mental difficulties of the present hour? Man seeks to "face the problems for himself," but he finds not the answer. He seeks for peace, but he finds it not. Verily, "Destruction and misery are in their ways: and the way of peace have they not known" (Rom. 3:16-17), and "there is no peace, saith my God, to the wicked" (Isa. 57:21).

Pills That Make People Happy

Men have tried various methods in the long search for a way of bringing peace to troubled minds. And now comes the latest. Today there are new, reportedly safe, drugs that can "lift your mood" if you're blue and listless, bring you down to earth if you're too excited, make you pleasant if you've been cantankerous. It is claimed that the drugs can help you weather simple emotional storms—the kind encountered in everyday living—or they can help the individual who is hospitalized by a mental disorder. Researchers say that one of these works on the brain "to restore emotionally tired or depressed patients to their usual level of interest, alertness, and productivity." The drug is declared to be especially valuable in helping healthy people to get over those inevitable trying periods of life which can involve such things as money, family, job, marriage, or loss of a loved one.

Assuming that the claims for such "happiness pills" are not exaggerated, the sad fact remains that the real

(Continued on Page 205)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 13

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

CHALLENGE OF CHRISTIAN JOURNALISM



BY AVA SCHNITTJER

Did you ever stop to think of the tremendous power of a thin film of ink, one-fourth of one-thousandth of an inch thick, spread as print over a page? It can carry good news; it can carry the message of salvation to the remote corners of the world; or it can exploit and blind the reader.

What a pity it is, then, that so many readers are almost drugged with the great mass of secular propaganda concerning war, strikes, politics, murder, scandals, finance. One hundred years ago, three-fourths of all the published writing in America was on religious subjects. Today, in a publishing enterprise which boasts a three-billion-dollar business annually, the percentage is less than one-tenth.

There is a desperate need for a school of writers and editors who are full of the Christian faith and dedicated to making it known. What an impact could be made by a thousand dedicated Christian writers who would flood the publications of the land with Christian news, features, fiction, with the aim of reaching America for Christ!

In Roman Catholic schools in one of our large cities 1,000 writers are being trained right now to go out and take positions on the newspapers of the land. It would be wonderful if we could do just that.

There is a market for every kind of Christian writing. Editors, who must make a continuous study of what people want to read, say that there is a greater demand for articles on religion now than there has been at any other time in the past 40 years. Reader's Digest carries at least one religious article a month, and many other periodicals are publishing religious articles which never did before.

Editors try to give the public what it wants to read, and to fill this current demand, some are writing on religion who don't know much about it. You probably wouldn't agree with their formula for finding peace of mind or their pattern for living victoriously.

To write about the Christian faith, three things are needed. The Christian writer needs first of all an experience with the Lord, then a growing background of knowledge and experience in his subject, and finally, something of the writing technique. Many are writing without the very first prerequisite. Naturally, then, they haven't the second. All they have is the technique.

You, we trust, have the first two requirements and can develop the third. Will you accept this missionary challenge, take time to look into your own background, explore the opportunities of writing about the Christian faith as you know it, and produce some copy? It may prove a real blessing to someone.

I praise God for the great benefits I received from Christian writers, particularly in the early days of my Christian life. The spoken word is carved in air and is soon lost. The printed word is cut in granite and will live to bless countless souls through eternity. John said, "These things have I written." What if Moses had only spoken and had not recorded the things God did? Suppose Paul had only preached and established churches, but had not written his letters to them—letters we still have to guide us in the practice of a Christian life. Luke said: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed (Luke 1:3-4). What if these men had thought: "I'm too busy to take time to write. I've got too much to do."

Dr. Ironside enjoyed a great ministry of preaching in his church and won many to the Lord. But how much poorer we'd be had he not taken time to write down some of his experiences!

God has called you to preach, to teach, to farm, to mother a family, to build, to keep a store. Perhaps He also commands you to "write the things which thou hast seen, and the things which are . . ." (Rev. 1:19).

I'll not try to lure you into writing by saying it's easy. It isn't. Writing is hard work, for most people at least. One doesn't just sit down and dash off a fine article when he has a few spare minutes. And there isn't much of praise, nor the stimulation of the excited response of an audience moved by your message. Your readers may not even remember your name. But if someone has found the Lord, or if someone has been helped to make a decision through the record of your experience, you have your reward.

If you have never written much except English themes and personal letters, you might like a few suggestions about how to go about this activity. We've assumed that you are a Christian and that you know something about your faith. Next, you need to know your reader. As you sit down to write, don't imagine that you are writing to millions of people. Think of a person you know, perhaps in your own church, who has a real need. How would you sit down and talk to her? What doctrine of the Word of God, if applied to her life, would solve her problem? Just a minute; don't give her the doctrine just yet. Perhaps her heart is too full right now for reason to appeal to her. She may say, "Yes; I understand, but" Can you think of an incident, your own or someone else's experience, where this truth you want her to see has operated—an example of the doctrines of God manifest in flesh? She is living in the realm of emotion right now, so you must meet her on the level of her emotions and then work back to her reason.

A line in the New Yorker told the answer of a child to a librarian's question about what he liked best in the

(Continued on Page 205)

DIGGING AGAIN AT DOTHAN

(PART II)

BY JOHN REA

Associate Professor of Bible and Archaeology

In last month's article we discussed some of the discoveries at Dothan during the second season of excavation. Among these was the Hellenistic coin bearing in Greek letters the name "Antiochus the King." This coin, five Rhodian jar handles inscribed in Greek, and Hellenistic lamps indicated the existence of a Hellenistic colony at Dothan in the period 300-100 B. C.

A bowl of the identical type also found in Assyria from the time of Sargon II (722-705 B. C.) was described. The presence of this "palace-ware" bowl at Dothan suggests that Assyrian soldiers, who undoubtedly conquered Dothan during the last days of the kingdom of Israel (II Kings 17:4-5, 24), brought this object with them from their home near the Tigris River. The bowl indicates, then, that Dothan was occupied down to the time of about 700 B. C.

An Infant Jar Burial

In another part of this same Israelite level, but a little earlier (900-800 B. C.), Mr. Kelsey found the remains of an infant buried in a large storage jar which served as a coffin. On the child's ankle there was a bronze ring or anklet, and just outside the mouth of the coffin jar was a small jar for food, showing belief in a future life on the part of the contemporaries of Elisha (II Kings 6:13) nearly 3,000 years ago. This was a typical infant burial of the time, not a child sacrifice. It was found below the level of the dirt floor of a house, not in the foundation trench of a heavy stone wall, as was the case of a child skeleton found at Dothan in 1953.

Near the infant jar burial Mrs. Free uncovered the skeleton of a man who had suffered a violent death. His fists were still clenched, his head was twisted into an unnatural position, and his back was broken in two places. Dr. Free believes that this death and other evidences of violence and destruction are to be connected with the events recorded in the Old Testament historical books which tell of repeated invasions into northern Palestine in the period 900-700 B. C.

Digging down to the next floor level the excavators found broken pottery of the type common in Palestine in Iron Age I (1200-900 B. C.). Dothan is not mentioned in any of the records in Joshua or Judges. This silence on the part of the Scriptures may suggest that Dothan was not conquered by the tribes of Israel. The town may well have remained in Canaanite hands until the time of David or Solomon.

A Large Wine Bowl

The outstanding museum piece of the 1954 expedition came from the Iron Age I period, probably having belonged to Canaanite inhabitants. In Mr. Kelsey's area the handle of a large bowl was uncovered. As more and more handles appeared, it soon became evident that they had found a large multiple-handled crater, something like a punch bowl (fig. 1). When the broken pieces were glued together, it proved to have 14 handles around the outside, and to measure 16 inches in diameter. From large bowls such as this, the Canaanites, and later on the nobility at Samaria (Amos 6:6), drank wine at their feasts. The bowl was unusual because at their upper end four of the handles terminate in the stylized head and forepaws of an animal, bearing some resemblance to hyenas but perhaps meant for lions. Together with this crater had been stored another smaller crater with only eight handles, and seven other jars and bowls.



FIG. 1 George Kelsey is cleaning away the dirt from around a 14-handled bowl and other vessels from about 1200 B. C.



FIG. 2: Billy Kelsey is standing in a grain storage pit lined with plaster.

A Biblical "Barn"

Notice in figure 2 the circular structure, also from Iron Age I, inside of which was year-old Billy Kelsey. It is typical of the "barns" or garners of Scripture (Deut. 28:8; Prov. 3:10; Joel 1:17; Hag. 2:19; Matt. 3:12; 6:26; 13:30). After the grain had been threshed and winnowed it would be stored in carefully built pits lined with plaster. Perfectly dry, the underground storage pit would preserve the grain for years as well as conceal it from the attentions of robbers, enemy invaders, and even tax collectors. The one at Dothan was small, probably in the courtyard of a private house. Larger ones found at Gezer and Debir, still containing grain, were undoubtedly public granaries.

As in the previous year, much was unearthed at Dothan which confirms and enlarges our knoweldge of God's infallible Word.



By Norman Rahrer

HE'S GOT SHOES

With his head propped on one sofa arm and his feet on the other, big John Gallagher, middler, spied a shoe-selling ad as he thumbed a magazine.

"A job's a job," thought John, whose former prayers for rent money have been answered in spectacular ways, so he sent a letter.

Armed with slick mail-order posters, measurements, and prices, John came to school the next week and sold five pairs the first hour!

"Shoes!" says John. "You need 'em; I've got 'em!"

PLEASE PASS THE GRAMMARS

If Mike Volouski isn't at the next baseball game, you'll probably find him studying his favorite subjects—Semitic languages.

A sophomore at 19, the quiet lad from New Cumberland, Pa., already owns and studies a Hebrew grammar, has memorized the Syriac alphabet, and actually enjoys his Greek assignments from Dr. Boyer. In his spare time he reviews his Latin.

"But I prefer the Semitic languages," says Mike, "and would like someday to translate the Scriptures."

Until his five years are up, Mike will go on doodling Syriac hieroglyphics on scratch pads, notebooks, and blackboards. We'll look for your by-line, Mike, in the antiquities of the Irish!

COME TO ORDER, PLEASE

With a "One . . . two . . . three . . . ready . . . PLAY!" Eddie Smith and his 10-member pep band blared "On Wisconsin" as students swarmed into the lower auditorium for student chapel February 25. Announcements, Scripture reading by Chaplain Dean Fetterhoff, coupled with Jim Sweeton's songleading of "Redeemed," was followed by colored slides of the basketball team's trip east.

Leaping Ted Franchino and his scream solicitors perfected cheers for a game against Western Michigan that night. We should have been five points louder!

At the close of the program, Social Chairman Don Hocking offered a ten-dollar Herald bookstore gift certificate for anyone who knew the name of everyone in school. Nobody did, but everybody said, "Next time"



The basketball team ready to take to the road.

WHAT'S YOUR TYPE?

Armed with needles and empty bottles, 36 volunteer Red Cross workers sapped 109 pints of blood from students and townspeople last March 11 in the seminary's lower auditorium.

Seminary Juniors Barbara Hulse, R. N., and Grace Thompson, R. N., aided five Red Cross nurses at the tables. Mrs. Allen Wheeler helped the "palefaces," and gave the "weak and faint" whiffs of ammonia inhalant and brisk face rubs with wet towels.

Prof. Donald Ogden filled a bottle and sat up on the table. "Compared to previous donations, I don't feel so——" He got the "treatment." So did Harold Fuller, Mary Hooks, Wendell Kent, Ruth Moine, and Bill Tweeddale. Ken Russel also needed a nurse's arm to keep his chin off the floor, and Walt Blackwell had to be punched in both arms before nurses found enough blood to fill a bottle.

About Face!

By Elener Norris

Until August of last year I had no intention of attending Grace because it was too close to home. Last spring I applied at a Christian university, was accepted, and received a two-year scholarship to that school. I felt that the Lord was leading me there very definitely.

Then in July I underwent minor surgery that resulted in serious complications which necessitated another operation. Because the Lord did spare my life, I feel that He has some definite use for me. Due to slow recuperation, I wasn't able to travel the long distance to the school I planned to attend, but I felt that I should start my preparation toward whatever future the Lord has in store for me.

Now the only objection I had to Grace—its closeness to home, about 20 miles—became its greatest advantage. After prayerful consideration, I was sure that Grace College was the place for me this year. I hope I will be able someday to understand why the Lord led me to change my plans, but for now I am content to know that "all things work together for good to them that love God, to them who are the called according to his purpose."

"SEMINARY S-P-R-E-A-D"

By RAY GINGRICH

Throughout the colleges and seminaries of the Christian world today is sweeping a dread malady called by some the "Seminary Spread," or *seminarius spreadensis.* This incapacitating disease is closely related to its cousins "Secretary's Spread" and "Middle-Aged Spread" and in these three forms is rapidly undermining the strength, health, and happiness of a large part of the American population. Its symptoms are shortness of breath, pains the region of the heart, difficulty in climbing steps, trouble in fitting into clothes, and difficulty in tying one's shoes. Its causes are too much good food and too little exercise. Its results are general drowsiness, lack of pep, slowed reactions, nervousness, various organic disturbances, an unhealthy mental and spiritual attitude, and many times an early death.

To Christians, this malady is important, since we are people who believe that the body, soul, and spirit make an organic unit in forming the person, as Dr. McClain clearly pointed out in the last Educational Number of the Herald. Thus a sickness or weakness of any of these three parts of the person affects the other two as well. Just as a sick spirit causes a poor mental attitude, so a sick body causes, many times, a negative spiritual and intellectual reaction. This unity of the three parts of the person plus the fact that Christians have been entrusted with the most urgent task possible, combine to force the realization upon us that we should keep all three in topnotch working order—the arduous pastorate, mission field, or everyday life is no place for either spiritual or physical weaklings.



"Preventive measures" on the wrestling mat at Grace.

As a student at Grace Seminary, therefore, I would like to express my appreciation to all the people who have shared in providing the athletic equipment for the school thus far. I'm sure that I express the general sentiment of the student body in this, since we feel keenly the necessity for a well-rounded Christian preparation, and the physical is extremely important. We cannot carry the message of Christ properly unless we are healthy in spirit, soul *and* body.

Thus I am happy to report that the inroads of "Seminary Spread" have been checked at Grace thus far by the generous help of friends, but the danger still remains ever present, since adequate facilities for treatment of this disease (e. g., gymnasium, etc.) are still needed. With addition of these facilities we may be able to make this dread name only a memory like that of diphtheria and smallpox.

COLLEGE CHOIR TOUR

By DON OGDEN

The spring tour anticipated by the college choir has been described as a maiden voyage, and we might add that the party involved is still a very young maiden. After so many years with a predominantly male student body, there had been no attempt to form a mixed choir until last year, when the growing college at last provided us with enough young ladies to make such an organization possible. That choir enjoyed the privilege of participating in Christmas and Easter programs, as well as providing special music for the commencement exercises.

A new group of songsters took up the work of the choir this year with the intention of following the same program. Then the administration suggested the possibility of a choir tour, and the ambitious choraleers responded enthusiastically by immediately tripling their practice time in preparation for this expanded ministry for their school and for their Lord.

The 14 ladies, 8 men, and pianist who responded to this challenge have spent long hours of precious time, but have maintained their enthusiasm and have delighted the heart of their director with their willingness to make any sacrifice necessary to the success of the tour. We are anticipating 12 days of real blessing as we enter many of the churches of the East to sing the praises of our Lord and tell what His matchless grace has done for us.

The schedule for the spring tour is as follows:

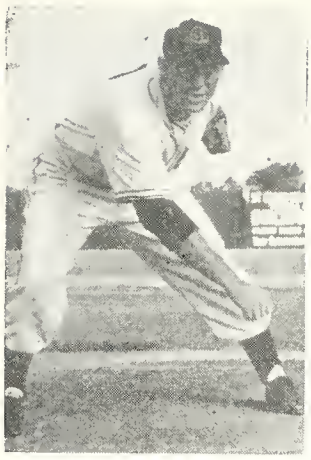
Fri., Mar. 25	Lake Odessa, Mich.	8:00 p.m.
Wed., Mar. 30	Grace Seminary Chapel	9:15 p.m.
	Berne, Ind.	7:30 p.m.
Thurs., Mar. 31	Dayton, Ohio (First)	7:30 p.m.
Fri., Apr. 1	Meyersdale, Pa.	7:30 p.m.
Sat., Apr. 2	Waynesboro, Pa., Radio	12:30 p.m.
	Waynesboro, Pa., First	7:30 p.m.
Sun., Apr. 3	Hagerstown, Md.	11:00 a.m.
Sun., Apr. 3	Martinsburg, W. Va.	3:00 p.m.
Sun., Apr. 3	Winchester, Va.	7:30 p.m.
Mon., Apr. 4	Philadelphia, Pa. (Third)	8:00 p.m.
Tues., Apr. 5	Leamersville, Pa.	7:30 p.m.
Wed., Apr. 6	Martinsburg, Pa.	7:45 p.m.
Thurs. Apr. 7	Johnstown, Pa., First	7:30 p.m.
Fri., Apr. 8	Canton, Ohio	7:30 p.m.
Sun., Apr. 10	Akron, Ohio	Sunrise service
Sun., Apr. 10	Wooster, Ohio	10:30 a.m.
Sun., Apr. 10	Ashland, Ohio	3:30 p.m.
Sun., Apr. 10	Mansfield, Ohio	7:30 p.m.
Sun., Apr. 17	New Troy, Mich.	7:30 p.m.

Pictured on the cover page are the following members of the choir:

First row: Willa Leidy, Ruth Moine, Dorothy Crees, Janet Weber, Margaret Martin, Mary Ringler, Carol Sue Quartz.

Second row: Ruth Bennett, Anne Kliever, Roberta Sprowls, Dona Beam, Mary Bauman, Marilyn Herdlicka, Janice Weber, Marlene Shoemaker.

Third row: Russell Yoder, Marvin Lowery, Glenn Byers, Dale Hostetler, Gerald Adams, Robert Firl, Ronald Eckstein, Don Rough, Donald Ogden (director).



A CHRISTIAN AND PROFESSIONAL BASEBALL

By DICK MESSNER, Seminary Senior

Some people have expressed doubt as to whether a Christian should play professional baseball. Upon my graduation from Wheaton College in the summer of '52, I was faced squarely with that problem. Several major-league ball clubs had expressed their interest in me as a pitcher. What was I going to do? The only thing to do, of course, was pray. I prayed fervently that the Lord would show me exactly what should be done in such a perplexing situation. One evening the New York Giants scout, Gene Thompson, came to our home and wondered if I'd reached a decision. I told him that I would be interested in signing a Giant contract *if* a "no-Sunday clause" were inserted, that is, a provision not requiring me to participate in or attend any ball games on Sunday. At first he was rather hesitant, but finally he agreed, and a contract with the New York Giants was drawn up. I was then sent to Sioux City, Iowa, the class "A" farm club of the Giants.

During the past two seasons of professional baseball my experiences have been both thrilling and profitable. The Lord has given me an opportunity to labor for Him in a field that is truly "white unto harvest." Professional baseball is not only a challenge from the physical standpoint, but also from the spiritual. As the season progresses I make it my business to talk to each of the fellows on the ball club individually about his soul. Ballplayers as a group are very indifferent and many times hostile to spiritual things, but when talking to them individually, you discover a deep hunger for the things of God.

This past summer I played with the St. Cloud, Minn., ball club in the Northern League. My brother, Bob, who is a sophomore this year in Grace College, came up to St. Cloud and got a job with a roofing company. Every spare moment during the week was spent in working on musical arrangements, while every Sunday was spent in gospel-team work. Needless to say, the Lord abundantly blessed. Baseball fans from all over that section came to hear God's Word, and I'm quite sure some of them had never been inside a church before. When the baseball team left on a road trip, Bob would speak to young people's groups, lead singspirations, and make contacts for Sunday meetings. The Lord even gave us an opportunity on two different occasions to hold chapel services in the Minnesota State Reformatory, which is located right near St. Cloud. It seemed as if every man in the prison was an ardent baseball fan and knew all about us before we even got there. In each cell there were headphones with which they listened to every ball game. I spoke briefly on I Timothy 4:8: "For bodily exercise profiteth [for a] little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." After the services many of the men expressed a desire to talk with us, but the chaplain was the only one permitted to do so.

Of course, our "religious activities" every Sunday caused a great deal of curiosity among the ballplayers. Many of the fellows came to see me and wanted to know what I talked about every Sunday. Questions like that gave me a wonderful opportunity to tell them the "good news" of Jesus Christ and to invite them to church. There were very many times, however, when things weren't so easy. For instance, nearly every Monday afternoon I'd come into the clubhouse and hear: "Well, here's 'Deacon Dick' again; he should feel well rested after his Sunday vacation." "Heard you were preaching again, 'parson.' Did you get anybody saved?" "Glad to have you back with us, 'Preacher'; we sure need lots of prayer." "Did you get a lot of Bible reading done yesterday, 'Deacon'?" Each remark would be followed by uproarious laughter and slaps on the back. At first, incidents like that really bothered me, but after a while the Lord enabled me to shrug them off and keep on witnessing for Him.

Over and over again during the course of the season I would get lonely and wish I could be back among Christian friends again. When you pitched your heart out and lost a close ball game, there were no sympathizers. After all, a person who takes religious seriously and prays to God before each game should never lose. The long 14- and 15-day road trips were especially trying, but the Lord always gave me that "peace of soul" just when it was needed. The verse to which I turned whenever I needed added strength and courage was Joshua 1:9—"Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Every time I turned to that wonderful verse I felt like I had new marching orders from the Captain of my salvation.

Whatever business you may be in, there will be trials and tribulations—times when you feel just like "giving up." But always remember: ". . . if God be for us, who can be against us?"

[*Editor's note—Dick and Bob Messner are members of the West Tenth Street Brethren Church in Ashland, Ohio.*]



Miss Munn holds one of her little patients.

I Needed More Than Nurse's Training

By MARYBETH MUNN ('50)

"Who were the Samaritans that Philip went to preach to? Where did they come from?" "Was James the apostle and James in Acts 15 the same person?" "What was the difference between a Pharisee and a Sadducee?"

My first months at Bekoro were very busy months. The village at Beandje for the treatment of leprosy was already established before my arrival at Bekoro. Even before my trunks were unpacked, the leaders came to me with this request: "We don't want to just sit around taking medicine; we want to study. Will you have Bible class for us?" My understanding of Sango was so poor at that time that Mrs. Kennedy had to tell me what they were saying; yet what answer could I give them but yes?

During the day I would work at the dispensary treating the divers diseases, then in the evenings I plunged into preparing a study on Acts and looking up the answers to these and many other questions. You can well imagine how thankful I was to be able to go to my files of notes, taken during seminary days, and prepare my lessons from them.

Some people ask us why a nurse should bother to go to seminary before going to the foreign field. I don't know of a single nurse on our field who does not carry on a regular Bible-study class as well as her regular medical work. When we started our Bible training school at Bekoro, I prepared the lessons for and taught Old and New Testament Introduction, Bible Geography, and a study of Genesis. I never could have done that without my Christian Education training at Grace.

We can each praise the Lord for Grace Seminary because of its practical, thorough, and Spirit-led study of the Holy Scriptures.

Grace Training AND Mexican Missions

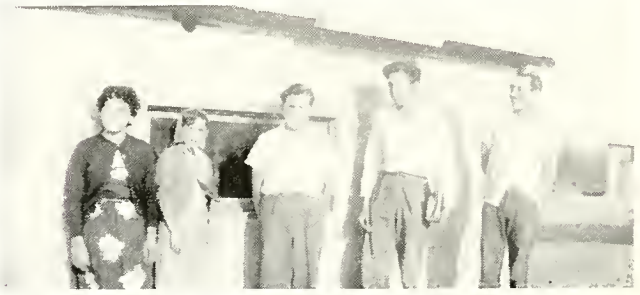
Ability to Evaluate and Catalog Doctrines Found To Be of Inestimable Value in Missionary Work Below the Border

By WALTER HAAG (Ex '51)

My studies at Grace Theological Seminary helped to crystallize and organize my thinking concerning spiritual things. The years of attendance in the Brethren Church had given a general understanding of God's Word, but as it wasn't necessary to pass that information on to others, my thinking was hazy and not organized. The courses at Grace helped me to evaluate and systematically catalog the blessed doctrine taught us in God's Word, and showed me how the Brethren Church was following closely these doctrines.

This help has been of inestimable value to my work in Mexico. Although I realize the first requirement is the love of God in the missionary's heart, yet organized and systematic thoughts concerning the teaching in God's Word are necessary for the Spirit to bring the sinner to Christ for salvation and then to ground him in the Word of God. This is especially true in Mexico, where most of the people are aware only that there are Catholics and Protestants. They suppose that all of the Protestants are of one and the same belief. Because of this, the cults and isms sway and sweep many into their ranks. Fundamental groups suffer greatly from the plague of isms that draw the untaught from their fold.

Perhaps the most important value of my training at Grace is being realized now as a Mexican Bible institute is being started to train the Mexican national to carry the Gospel to his own people. This is a challenging experience, and I am grateful to Grace Theological Seminary for its part in preparing me for the tasks that lie ahead in Mexico.



Mexican Bible Institute Students, 1954-55.

Challenge of Christian Journalism

(Continued From Page 199)

library. He said: "The little chairs and the books about fierce things." Try to picture the dimensions of your reader's life. Set him down in a chair that fits and tell him about things that will interest him fiercely. Our reader is a person of mind, emotions, and will, and we need to write to the whole person. God gave us grounds for appealing to the reason when He said, "Come now and let us reason together." But reason isn't enough. We must also meet the reader on the grounds of emotion. The emotions of the public are being exploited today and channeled into almost everything under the sun except Christian living. We should write, not to exploit emotions, but to seize upon them and channel them for the Lord.

In the Bible you can find some of the best examples of the simple, clear kind of writing you need to do. Remember the answer of our Lord when a certain young lawyer, willing to justify himself, asked, "Who is my neighbor?" The Lord answered in such a way that the record of this little incident has given us for all time a pattern of neighborliness: "A certain man, a *certain* man, went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead." You know the rest. Make your writing flesh and blood. Make abstract ideas interesting by showing them lived out in someone's experiences.

Remember, too, you aren't trying to put life into the Gospel. It is alive. Be careful not to shackle it, but show the meaning of the Gospel for the people and problems of our times.

THE TRUE CHURCH

By Don Ogden

The Apostle Paul wrote to the Corinthian church, "I hear that divisions exist among you." Today we sing in our churches,

"We are not divided,
All one body we."

These lines are true in actuality only if we get down to the spiritual truth of the Body. The hymn was written by Baring Gould to show that the Church of England was one, and not disrupted like the poor dissenters. Much to his surprise, the song began to appear in the hymnals of the Methodists, Congregationalists, Presbyterians, Baptists, and all the other "ists"; at the end of his life Gould confessed that the reception of his hymn had taught him that its true meaning was much deeper than he had originally intended.

"We are not divided,
All one body we."

(This is based on Morgan, "The Corinthian Letters of Paul," p. 140)

EDITORIALS

(Continued From Page 198)

situation which caused the depression is not removed at all. Whatever happiness they bring, everything else offered by the world, can only be very temporary. Jesus recognized the ability of the world to give a certain kind of peace, but he contrasted it with that which he came to bring. He said to his disciples: "Peace I leave with you, my peace I give unto you: *not as the world giveth*, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Real peace comes to a troubled soul only when he is honest enough to face the sin that has robbed him of peace with God, and when he is willing to believe that 1,900 years ago Christ made "peace through the blood of his cross" (Col. 1:20).

Then, once such peace is experienced, he will find that the same God who gave him the knowledge of sins forgiven has also promised to fortify him against the vicissitudes of life. The Bible says: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. 55:22). Any person who is willing to do this can also "know that *all* things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). It is not that all things he faces in life are good in themselves, but that all these circumstances are somehow bent by the mighty hand of God so that they will ultimately work out for his good. Such knowledge, when accepted by faith, is better than all the "happiness pills" in the world.

REPORT OF GIFTS TO GRACE SEMINARY

FEBRUARY 1955

Aleppo, Pa.	$2.00	New Troy, Mich.	$59.00
Alexandria, Va.	162.25	North English, Iowa	3.00
Altoona, Pa. (First)	119.75	Ozark, Mich.	23.81
Altoona, Pa. (Grace)	28.15	Paramount, Calif.	81.00
Ankenytown, Ohio	64.42	Peru, Ind.	26.00
Ashland, Ohio	273.10	Philadelphia, Pa. (1)	170.50
Berne, Ind.	172.00	Philadelphia, Pa. (3)	176.50
Buena Vista, Va.	223.35	Portland, Oreg.	50.00
Camden, Ohio	47.00	Radford, Va.	20.00
Cedar Rapids, Iowa	149.00	Riner, Va.	5.11
Chambersburg, Pa.	10.04	Rittman, Ohio	507.00
Cheyenne, Wyo.	20.25	Roanoke, Va. (Wash.	
Clay City, Ind.	159.00	Heights)	34.65
Clayton, Ohio	103.93	San Diego, Calif.	44.00
Cleveland, Ohio	64.50	Seattle, Wash.	298.00
Covington, Ohio	8.00	Seven Fountains, Va.	16.57
Cuba, N. Mex.	25.00	Sharpsville, Ind.	4.61
Dallas Center, Iowa	10.00	Sidney, Ind.	70.50
Danville, Ohio	100.00	South Bend, Ind.	65.55
Dayton, Ohio (First)	181.50	South Gate, Calif.	27.00
Dayton, Ohio (N. Riv.)	315.00	South Pasadena, Calif.	204.39
Elkhart, Ind.	93.00	Spokane, Wash.	138.00
Everett, Pa.	69.45	Summit Mills, Pa.	9.50
Flora, Ind.	111.50	Sunnyside, Wash.	10.00
Fort Wayne, Ind.	1,026.88	Temple City, Calif.	50.00
Garwin, Iowa	76.00	Washington, D. C.	514.46
Glendale, Calif.	10.00	Waterloo, Iowa	5.00
Grandview, Wash.	23.50	Waynesboro, Pa.	236.63
Hagerstown, Md.	1,276.27	W. Alexandria, Ohio	7.10
Harrisburg, Pa.	132.52	Whittier, Calif. (First)	105.00
Homerville, Ohio	101.08	Winchester, Va.	28.00
Inglewood, Calif.	138.00	Winona Lake, Ind.	591.85
Johnstown, Pa. (First)	460.85	Wooster, Ohio	413.25
Lansing, Mich.	40.00	Yellow Creek, Pa.	3.00
La Verne, Calif.	10.00	Isolated Brethren	31.00
Leesburg, Ind.	200.96	Non-Brethren	82.00
Limestone, Tenn.	117.75		
Long Beach, Calif. (N.)	100.75	Total General Fund	12,035.85
Los Angeles, Calif. (Community)	26.00	*Designated Gifts—*	
Mansfield, O. (Grace)	1,301.75	Beaumont, Calif.	95.00
Mansfield, O. (2d)	22.00	Johnstown, Pa.	25.00
Martinsburg, Pa.	14.00	Washington, D. C.	10.00
Meyersdale, Pa.	155.37	Winona Lake, Ind.	138.65
Modesto, Calif. (McHenry Ave.)	25.00	Non-Brethren	120.00
Mundy's Corner, Pa. (Pike)	153.00	Total Designated Funds	388.65

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

AKRON, OHIO. Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, will be the speaker who will direct the fourth annual Christian Workers Conference at Akron Bible Institute during the week of April 11-15. Dr. Grubb is one of the founders of the Akron Bible Institute and served on the original faculty of the school in the department of evangelism.

LAKE ODESSA, MICH. Mr. and Mrs. Charles Darby celebrated their 50th wedding anniversary with an open house on Tuesday, March 15.

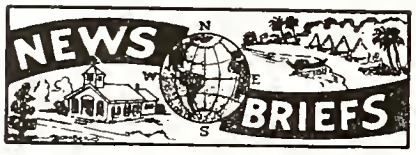
EVERETT, PA. March 27 is the day set for the mortgage-burning of the Grace Brethren Church with special services and special speakers featuring the occasion. Prayer is requested that the spiritual work will continue in their midst. Homer Lingenfelter is the pastor.

KITTANNING, PA. Mack A. Mahey, of Kittanning, began his service as director of music at the First Brethren Church on March 6, according to information received from Pastor William H. Schaffer. He was at one time associated with the Rodeheaver School of Music. William Schaffer and Stanley F. Hauser, of the Conemaugh Brethren Church, exchanged pulpits March 6.

W. ALEXANDRIA, OHIO. Nine men—members of the board of trustees, building committee, and the pastor, C. A. Flowers, of the Sampleville Brethren Mission—believe that God is still on the throne. On Saturday, Feb. 26, these nine men met to discuss which of three architests, all of equal reputation, should be chosen to solve their building problems. Without nominating, each member voted, and when the ballots were counted all nine men had voted for the *same* man. They say: "God still hears and answers prayer."

COVINGTON, VA. The First Brethren Church, of which Paul L. Mohler is pastor, climaxed their missionary conference rally March 13 with the dedication of their new parsonage.

GOSHEN, IND. Ground-breaking services were held Sunday afternoon, March 13, by the Grace Brethren Church, of which Herman Hein, Jr., is pastor. Dr. Herman W. Koontz, of Winona Lake, was the speaker. Building of the new church will be under way shortly by the Brethren Construction Company crew, which will bring two churches under construction by them at the same time.



WAYNESBORO, PA. Mrs. William Gray, wife of the pastor of the First Brethren Church, returned to her home from Johns Hopkins University Hospital on March 1 much improved. She will have to report back to Baltimore a few times for checkups. Pastor and Mrs. Gray express appreciation for the prayers and gifts during this time of trial.

WINONA LAKE, IND. Dr. Herman A. Hoyt, of Grace Seminary, and Prof. John Rea, of Grace College, expect to leave April 19 for a three-months tour of Europe and the Near East. They purpose to enhance their qualities as teachers in New Testament and Greek and Archaeology, respectively.

WASHINGTON, D. C. Rev. Clyde K. Landrum, Uniontown, Pa., secretary of the National Fellowship of Brethren Churches, and Dr. Paul R. Bauman, Winona Lake, Ind., with seven other persons, have been authorized by the Civil Air Patrol of the U. S. Air Force to travel by military aircraft to Washington on April 12. The purpose is to attend a joint meeting of the members of the National Chaplains Committee, Civil Air Patrol, and the directors of the various denominational endorsing agencies in America.

WHEATON, ILL. Youth for Christ has scheduled a national youth guidance conference to be held in Lincoln, Nebr., June 9-12 this year. It will bring together some of the nation's top Christian authorities on work with problem youth for the purpose of fellowship, exchange of ideas, and sharing with pastors, YFC directors, and Christian youth leaders valuable methods and practical procedures that can be used on the community level in helping young people.

CHANGE OF ADDRESS. The new address of Rev. Victor H. Meyers is 10066 Del Mar Ave., Ontario, Calif. Please change Annual.

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Evangelist*
Chico, Calif.....	Mar. 26-Apr. 3..	P. J. Simmons....	Crusade Team 1.
La Verne, Calif..	Mar. 26-Apr. 3..	Victor Meyers....	Bill Smith.
Conemaugh, Pa..	Mar. 26-Apr. 3..	Stanley Hauser...	Harold Etling.
Grafton, W. Va..	Mar. 26-Apr. 3..	Lee Crist.....	K. E. Richardson.
Ashland, Ohio....	Mar. 26-Apr. 3..	Miles Taber.....	Crusade Team 2.
Uniontown, Pa...	Mar. 27-Apr. 10.	Clyde Landrum..	Dean Fetterhoff.
Findlay, Ohio....	Mar. 28-Apr. 3..	Forest Lance.....	Emmons Family.
Johnstown, Pa...	Mar. 27-Apr. 10.	Ralph Hall.....	Lester Pifer.
Cedar Rapids, Iowa	Apr. 3-8.....	Richard Grant....	R. D. Culver.
Limestone, Tenn.	Apr. 3-10.....	Harold Arrington.	Herbert Bess and John Whitcomb.
Johnson City, Tenn.	Apr. 3-10.....	Dean Risser.....	Herbert Bess and John Whitcomb.
Mansfield, Ohio (Second)	Apr. 5-17.....	Gene Witzky.....	Crusade Team 2.
Homerville, Ohio.	Apr. 6-10.....	Robert Holmes...	R'ym'nd Gingrich.
San Bernardino, Calif.	Apr. 10-22.....	Lyle Marvin.....	Bill Smith.
Whittier, Calif. (Community) .	Apr. 10-24.....	Ward Miller.....	Crusade Team 1.
Dayton, Ohio (Patterson P'k)	Apr. 11-24.....	C. S. Zimmerman.	Richard DeArmey.
Radford, Va.	Apr. 18-May 1..	K. E. Richardson.	Edward Lewis.
Martinsburg, W. Va.	Apr. 18-May 1..	Earle Peer.....	L. L. Grubb.
Osceola, Ind.	Apr. 19-May 1..	Scott Weaver.....	Crusade Team 2.



Three Emblems of Mockery

BY MARTIN GARBER
MISSIONARY
FRENCH EQUATORIAL AFRICA

Jesus was, is, and ever will be, King! At His birth the angel announced: "The Lord God shall give him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32b-33). The wise men came seeking Him who was born King of the Jews. When questioned as He stood before Pilate, He answered: "Thou sayest that I am king. To this end was I born" (John 18:37).

Jesus Christ was born king; He died king; and one day He will return to this earth as King of kings and Lord of lords.

As we open the Scriptures and read of the humiliation of the incarnate Son of God who was obedient unto death, we are horror-stricken to behold the King of the universe mockingly clothed in a kingly robe, holding a reed for a scepter, and wearing a crown of thorns, surrounded by subjects of Satan bowing before Him in mockery saying, "Hail, King of the Jews!"

It is therefore with great reverence that we proceed to examine these royal emblems of mockery as Satan tried his utmost to break Christ down short of the cross.

The Robe of Scarlet

The Romans detested the Jews and here was an opportune time to vent this hatred by making sport of their king. "And they stripped him, and put on him a scarlet robe" (Matt. 27:28). As we read these words we are reminded that a few years before, Christ stripped himself of His heavenly garments to take upon himself the form of a servant. For centuries the purple robe has been the emblem of royalty. As a man, Christ is mocked in having a scarlet robe put on Him by Satan-inspired men. While the kingly robe rightfully belonged to Him, Christ knew that as the Son of man He must first suffer before entering into His glory as the Son of God.

Before this, Satan had offered Christ a short-cut to the throne if He would fall down and worship him. The Lord refused the short-cut then, and now, clothed in the scarlet robe, He refuses to exhibit His regal power. But this is not the end. With the eyes of John the revelator, we may see into the future when the heavens will be opened and we behold One whose name is Faithful and True—the Word of God—coming to judge and to make war in righteousness. He will again be clothed in a scarlet robe—this one dipped in blood. This time no one will take it from Him. On His vesture will be written "King of Kings and Lord of Lords."

Christ bore the cruel mockings, and rejected the scarlet robe in Pilate's hall, for He knew that He must obtain His scarlet robe through death—dipped in blood, His own blood.

The Crown of Thorns

"And when they had platted a crown of thorns, they put it upon His head" (Matt. 27:29a). The soldiers continue their mocking. A king must have a crown! A crown of gold? A wreath? NO! A crown of thorns—the symbol of the curse. Thorns began because of sin. Who is not familiar with the words in Genesis 3:17: "Cursed is the ground for thy sake . . . thorns also . . . shall it bring forth to thee"? Sin-cursed men took the sign of the curse and pressed it down upon the brow of the only One who was able to bear the curse of sin in His own body on the tree. He bore the curse of sin for us in order that we might be freed from the curse. However, no more will He wear the crown of thorns, for with the eye of the revelator we see Him coming from heaven crowned with many crowns—heavenly diadems.

The Scepter—a Reed

"They put . . . a reed in his right hand: and they bowed the knee before him, and mocked, him, saying, Hail, King of the Jews!" (Matt. 27:29b). God promised Judah: "The sceptre shall not depart from Judah . . . until Shiloh come" (Gen. 49:10). Here is the second David, the son of Judah, to whom the scepter rightly belongs, is seen holding a reed as a scepter and mocked by sin-blinded men. In contempt, the reed—the scepter, symbol of authority — is snatched from the hand of the King and He is smitten on the head with it. When the rejected, the despised One, comes again, He will not use the scepter of love, but He will rule with a rod of iron.

Have you ever contemplated the mockery which our Lord bore for you? It was love for those wicked men who mocked Him that made Christ bear such reproach—love for them and love for us. Those today who are rejecting Him as King of their lives are mocking Him along with the Roman soldiers. The day is coming when all those who reject Him now will bow the knee and worship, just as did the soldiers, only then the King will be wearing His own blood-dipped scarlet robe, wearing the heaven-given crowns, and holding the scepter given Him by the Father. Then, instead of mocking, they will be crying for the rocks to hide them from the face of Him who sits on the throne.

Because He was obedient unto death, God has highly exalted Him, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord" (Phil. 2:10-11). Christ is coming again—not to be mocked, but to reign, to be worshiped, to be obeyed, and to be served. Therefore, let us love Him, worship Him, serve and obey Him now as our King!

THREE LIES

BY CHARLES E. TABER
MISSIONARY
FRENCH EQUATORIAL AFRICA



There are a good many lies in the Bible. This may startle you, but before you initiate excommunication proceedings against this writer, let me explain myself. The lies in the Bible are quotations either of word or deed of others than the author. Every word that God speaks is true, but not every word or work of man, and certainly not every word or work of Satan. The fact that the words were pronounced, or that the deed was done, is true. Their content is not always so. Among others, there are at least three lies in connection with our Lord's sufferings.

JUDAS BETRAYS

One of the 12 chosen by Jesus was the final instrument of His death. In what way was the betrayal of Judas a lie? Briefly, it was a lie because it was not in the power of Judas Iscariot, man or devil incarnate, to deliver Jesus up to death. Our Lord was "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). Where then was Judas' guilt? Where the stain on the priests' hands? It was in the desire and intention of their hearts, for "Whosoever hateth his brother is a murderer" (I John 3:15).

Hate is murder; therefore Judas was guilty of murder. But it was not his hate that caused the death of Christ, but Christ's love for us. Until His hour came, nothing could kill Him. When His hour came, nothing could keep Him from the cross. One little incident shows how completely the hour of death was in God's hand. The priests had decided not to do the deed until after the feast (Matt. 26:5). But in the upper room Jesus unmasked Judas and forced his hand (John 13:27). Even in His death, our Lord was sovereign. Judas' betrayal was a lie, and the 30 pieces of silver were unearned.

PETER DENIES

Unlike Judas, Peter was really one of the Lord's own, chosen and called for a great ministry, and the Lord knows them that are His. Of course the Lord recognized Peter's human weakness and predicted the denial (Matt. 26:31-34). But Peter really loved his Lord passionately. Twice he had uttered words of inspired truth about Christ—once to recognize Him as Christ "the Son of the living God" (Matt. 16:16), and once to express His total dependence on Jesus' words as the only source of eternal life (John 6:68).

To Peter had been granted, along with James and John, an especial closeness to the Lord. To him had been granted to see the one manifestation on earth of Christ's glory—the Mount of Transfiguration. It was his very zeal and love for Christ that led him to do several of the things for which he was rebuked (Matt. 16:22-23; John 13:6-9; 18:10-11). It was his love that brought him as far as the high priest's court when others fled.

Peter's great sin was a dependence on the flesh to accomplish the desires of the spirit, and he failed. At the taunt of a little girl, his courage fled. How well has Morgan said: "Here then was a man who believed in Jesus, who loved Him with a great heart, or he had never followed Him to that court; denying his faith, and the denial was a lie; denying his love, and the denial was a lie." Thank God that repentance came, and that "the final thing is not the denial, but the tears."

THE PRIEST'S BURIAL

Of course the priests did not do the actual burying; the loving hands of Joseph and Nicodemus did that, preparing the body hastily with spices and putting it in a nearby tomb so that it would not be exposed on the High Sabbath. But the priests did have a part. After it was all over, they suddenly remembered that "the deceiver" had said, "After three days I will rise again" (Matt. 27:63). What an alarming thought! Suppose the disciples came and stole the body, pretending that the prediction had been fulfilled! The thought so disturbed them that they went to Pilate, High Sabbath or no High Sabbath, to demand a guard so that there should be no further nonsense.

After hearing them, Pilate said: "Ye have a watch: go your way, make it as sure as ye can" (Matt. 27:65). Oh, the unconscious irony of it! Here were mere men setting out to bind in His death the Prince of Life! Yes; they made it as sure as they could, but not all that man or Satan could do could hold Him, for it had been written long before: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10). Therefore God raised Him up, "Because it was not possible that he should be holden of it [death]" (Acts 2:24).

Satan tried to surround the death and burial of Christ with lies—trying to get away with the myth of man's power over Christ, trying to make credible the myth of his own power over Christ's own. Judas, inspired of Satan, betrayed Jesus, but did not deliver Him up to His death. He died voluntarily. Peter, tempted of Satan, denied Christ, but bitterly repented the lie and was henceforth strong in the Spirit. The priests, led of Satan, tried to bind Christ in His death, but only succeeded in proving beyond the shadow of a doubt the supernatural character of His resurrection. Praise God, He is still sovereign, and He still knows them that are His!

Three Days of Burial

BY ROY SNYDER
MISSIONARY
FRENCH EQUATORIAL AFRICA

The three days of Christ's burial can be considered in three ways: His burial in relation to His enemies, to His friends and disciples, and to himself. Not much has been written about the actual three days of burial. There are accounts, however, of the events connected with His death and events after His resurrection. From these we can learn just what took place during His time in the tomb.

What was the feeling among the enemies of Jesus? They scoffed and mocked Him on the cross, saying, "Save thyself—come down from the cross." They, like the unbelieving and scoffing multitudes of today, did not understand the reason for His death. Their conclusion was: He died a martyr's death; He died without a cause. Death was the end! He was just another Jew as far as they were concerned; He died, and was buried like all men.

There was, though, some uncertainty among His enemies, especially the chief priests and Pharisees. Matthew 27:62-66 tells us that they wanted to make sure none of His claims came true. Some remembered His words: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). They sealed the stone before the tomb and set a watch there. They took the utmost care, supported by the power of Rome, to prevent any theft or deception by His followers. They could not have expected an actual rising from the dead or they would have known a seal and guard could not prevent it.

To Christ's friends and disciples, His death meant failure. They had hoped He would be the One "to deliver Israel." They had forsaken their nets to follow Him. Now their visions of that glorious calling had disappeared as a mirage on a desert. The days of burial were days of sadness and fear for them. Sadness because their Leader had died, and fear that they might be next. They were days of unbelief and uncertainty, for even when they heard the news of His resurrection, they doubted (Mark 16:13-14).

On the other hand, they, like the chief priests and Pharisees, recalled His words when He walked among them. In spite of His defeat in death, He was to them "a prophet mighty in deed and word." There was among them some perplexity of heart and an expectant hope of something else to take place.

While Christ's enemies were rejoicing and His followers were sad, where was He? Ephesians 4:9 tells us that He was in the lower parts of the earth. He died a physical death. It had to be a physical death if we are to believe that "he by the grace of God tasted death for every man." Physical death is the separation of the body from the soul and spirit. This separation took place when Christ died, and continued three days until His resurrection.

After He died upon the cross, His body was laid in the tomb. He descended in Spirit into the lower parts of the earth. There He made a proclamation to the dead: "Christ also hath once suffered for sins, the just for the unjust that he might bring us to God" (I Pet. 3:18-19). This was a message of joy and victory for the righteous, but one of doom for the wicked. Nothing whatsoever is said about another chance for the doomed to be saved. The presence of His Spirit in Hades during the time of His burial brought hope to the Old Testament saints, whom He released from captivity when He arose.

His soul did not remain in Hades, as Peter declares in Acts 2:27: "Thou wilt not leave my soul in hell [Sheol of the Old Testament], neither wilt thou suffer thine Holy One to see corruption." His soul was not left in Hades (vs. 31), but after three days He was resurrected from the dead.

Christ's death did not stop His usefulness. He still ministered during the three days of His burial, proclaiming to some, deliverance; to others, doom.

Our Saviour

BY EVA LEIDY
Nanty Glo, Pa.

They left Him alone in the garden,
That sorrow-filled garden of prayer;
They left Him heartbroken and longing
For His loved ones who should have been there.

Then they went their way, being careless;
Tired and weary, they lay down to sleep.
They left Him alone in the garden,
There to pray and His long vigil keep.

Could we realize for a moment
How He pleaded and prayed for us there,
We never would leave our dear Saviour
All alone in the garden of prayer.

BY S. WAYNE BEAVER
MISSIONARY TO FRENCH EQUATORIAL AFRICA

THREE CLASSES OF PEOPLE



The Romans (Soldiers)

Close to the temple in Jerusalem, and connected to it by two stairs, was the fortress of Antonia, manned by a Roman garrison. As the Feast of the Passover drew nigh, an armed cohort of between four hundred to six hundred men was detailed to guard the temple day and night.

And so it was to the captain of this cohort that the chief priests and Pharisees applied for a guard to arrest the Saviour. Armed with swords and staves, the latter used by Pilate for breaking up riots, the Roman soldiers, accompanied by a "multitude," marched through the dark streets of Jerusalem, down into the valley and across the Kidron, seeking with their swords and staves the King of kings, with their feeble lanterns and torches the Lord of light.

Yet these same brave Roman soldiers, beholding the Lord in the Garden of Gethsemane and hearing Him say, "I am he," recoiled "backward and fell to the ground." Recovering, and binding their prisoner, they returned to Jerusalem, where they became witnesses of the series of indignities, and took part in the brutalities inflicted upon the person of the Saviour, first before the high priest, then before Pilate, and finally culminating in that reviling scene of gross vulgarity as the soldiers of the governor took Jesus into the common hall, put on Him the scarlet robe, the crown of thorns, and in His hand the reed; then mocked Him, spit on Him, and smote Him on the head, impelled perhaps not from hatred of Him personally as much as against Him as a representative of the hated, despised Jews.

Detailing then, as the custom was, four soldiers to each cross and the whole under the command of a centurion, Jesus was led forth, bearing His cross, to the place of the skull, called Golgotha, where He was crucified. There the soldiers parted His raiment, the headgear, the outer cloaklike garment, the girdle, and the sandals, one to each soldier; then cast lots for the remaining article of His poor worldly inheritance, the seamless, woven inner garment.

And so at the foot of the cross the soldiers sat, drinking and jesting, until darkness came over the whole land, hearing the last words of our Lord on the cross, and then the final cry, "with a loud voice," as He gave up the ghost—a cry, not as one dying, but as One who had encountered death, not as conquered, but as the conqueror. It was this cry that caused the Roman centurion to say, "Truly this man was the Son of God," a confession removed only a step from personal faith in Him whose sufferings he was witnessing as the representative of the ruling world power—a step since taken by millions the world over as they have witnessed the sufferings of the Lord on their own behalf.

The Jews (Multitude)

Typical of the multitudes that first thronged by the thousands to hear the Lord in the cities and in the wilderness, then by the "very great multitude" that accepted the Lord at His triumphal entry into Jerusalem and spread their garments in the way, a multitude going before and a multitude following, crying, "Hosanna to the Son of David," so that "all the city was moved."

Then, because of this acceptance by the multitude, the chief priests and scribes sought how they might kill Him, for they feared the multitude, because they took Him for a prophet, and so it was that Judas "promised and sought opportunity to betray him unto them in the *absence* of the multitude." However, present at the betrayal, accompanying the Roman soldiers, was a great multitude from the chief priests and elders of the people, of whom Jesus asked: "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me." So the fickle crowd was gradually swayed and influenced by their leaders until it was the "whole multitude of them that arose, and led him unto Pilate," and there they began "to accuse him," and to cry, "Crucify him, crucify him."

When Pilate saw that he could prevail nothing, he washed his hands before the multitude, and on Pilate's profession of innocence, all the people answered, "His blood be on us, and on our children." Then he "released Barabbas unto them, and when he had scourged Jesus, he delivered him to be crucified." As Jesus was led through the streets of Jerusalem, He was followed by "women which also bewailed and lamented him." These cries of pity and sympathy from the women of Jerusalem reminded the Lord of how at His triumphant entry, on beholding the city, He wept over these daughters of Jerusalem. Now as He left it for the last time, they wept over Him, though for different reasons.

The Christians (Disciples)

Having traced the two classes of unbelievers—the soldiers and the multitudes—through the events of Calvary, we turn now to that final

(Continued on Page 212)

THE THREE WOUNDS OF CHRIST

By LESTER W. KENNEDY, Missionary, French Equatorial Africa

Wounds! Suffering! These words cause a shudder to run through our whole body. Human sufferings are beyond words to adequately describe. What will be our experience as we meditate upon the three wounds of our blessed Lord and Saviour. May we approach this subject with awesome fear and love for Him who suffered such untold agony that "his visage was so marred more than any man."

"The path of the Holy One of Israel becomes increasingly dark and obscure. The night-piece of His passion carries us from the region of the tragical into that of the appalling. His sufferings increase to torture, His disgrace to infamy; and the words of Isaiah, 'He was despised and rejected; and we hid as it were our faces from him,' are completely realized" (Krummacher).

The Crown of Thorns

After the momentous decision had been made at Gabbatha, and the conviction of "high treason" passed upon the King of kings, our Sovereign was removed from the public eye into the inner courtyard of the palace. There He was given over into the unmerciful hands of the executioners, who, after having barbarously scourged Him, in whom was to be found no guide, planted a circlet made of long-spiked thornbush upon His noble brow. Thorns—the very symbolism of sin and suffering—are dramatically pressed into the King's brow with trickles of blood as a reminder to all mankind that "the King of the Jews," to whom the Magi presented gifts of majestic splendor, was here bearing the curse and anguish of sin in place of His own.

Wearing a wornout robe, a fragile reed in His hand, and a crown of thorns on His brow, these uncouth men of yore commence to spend their thirst for cruelty in the most poignant mockery upon this majestic Person. Behold, the miscreants bow the knee in mock reverence and in ridicule cry, "Hail, King of the Jews!" "Ha! Ha! What a king you be with a thorn circlet for a diadem, a bruised reed for a scepter, and cast-off robe for courtly splendors. What day will you ever reign as king?"

There is pathos and beauty in Christ's crowning with thorns. This satanic insolence is really a prediction of glory, for the King whom they refused "shall suddenly come to his temple." "Even so, come, Lord Jesus."

The Imprint of the Nails

Pilate, after casting aside all form of conscience, delivers the Man into the outstretched hands of the crowd. In one mad rush to accomplish their devilish deed, they push and jostle themselves out of the city's confines until they stand upon the summit of Mount Calvary—Golgotha. What a horrifying place—watered only by the blood of criminals and enriched by the bones of rebels. There they led the Lamb of God to the slaughter. He, who opened not His mouth before His shearers, was given a sedative by the kind "Women's League for Alleviating Suffering of Jerusalem," but upon being refused by the Sufferer, anxious hands reached forth to rid Him of His vestures.

Do human words adequately describe the humiliation of the Prince of Glory? Do we not gasp as we see those hands roughly fling our Redeemer upon the cruel cross? Dare we say more, for even the gospel writers of old pen the scene before us in one resounding phrase—"and they crucified him"—no more and no less.



Lester Kennedy

Those nails, forged in hell's foundry, are pressed into the outstretched palms and with one blow are driven through for our redemption. He, the "blessed and only Potentate," willingly extends His hands in humble submission and as the first twinge of pain flashes through Him He seals our redemption with His blood. What a price—the print of the nails!

The Wound of the Lance

Christ, after bearing the most excruciating physical and moral sufferings, sends forth His soul into yonder world, and death spreads his sable wings over the sufferer. The priests and scribes, accustomed to strain at a gnat and swallow a camel, think not of the heinous blood-guiltiness they have incurred but of the prevailing Jewish custom, to inter the bodies of the crucified before night. Jehovah himself had thusly commanded, and had placed a dreadful curse upon one who was hanged on a tree.

Having broken the limbs of the two malefactors and administered to them a final *coup de grace*, they turn their attention upon the Testator of the new covenant, but death had already marked its victim so that the breaking of His legs was thought needless. This was confirmed as one of the soldiers with his spear pierces His side, which alone would have caused His death.

As the beloved disciple bears witness to the wounding by the lance, he writes, "And forthwith came there out blood and water." As the lance tore its way, our surety was being secured once and forever. The blessed joy of not only knowing our sins are forgiven but also that the Son's legacy is securely sealed and tested for our peace and prosperity! The Testator's blood has adequately met the divine jurisprudence for bequesting to "His own" all the fullness of Sonship; and the water of the Word is more than efficient in cleansing and purifying His jewels.



Whittier, Calif.

Three hundred eighty-three present for Sunday school on a regular Sunday for Community Brethren Church is our new record. Three years ago Christmas Day we moved into our new church. Last year we completed three new classrooms, and this year we need three more. Thanks to southern California's sunshine, we have classes meeting on the lawn all around our buildings. In our completely departmentalized school we have 45 officers and teachers.

Trained teachers are the Sunday school's greatest need. We have just concluded a one-week leadership training school, with Rev. Harold Etling as teacher. Forty-two were enrolled, and we used the new Brethren Sunday-school course on administration. The teacher is tops, the course is excellent, and the result is enthusiastic teachers ready to work. Many of our teachers are young Christians, and most of them are young in years.—*Glenn E. Miller, Sunday-school superintendent.*

Covington, Ohio

The meeting at Covington, Ohio, First Brethren Church ended February 6. As the services closed, I couldn't help but go back to the prayer room and thank God for a real revival.

Twelve precious souls publicly confessed Christ as Saviour, nine rededications were forthcoming, and two young people gave themselves for full-time service. However, this is only part of what was done during this campaign—God alone knows the future of this group.—*Bill Smith, evangelist.*

We praise the Lord for opening the windows of heaven and for pouring out a blessing on us here at Covington. Brother Smith worked hard for two weeks with us. He preached the Word faithfully, and his prayer life is consistent. He proved to be an effective calling partner.

A father, mother, and three children (young people) were baptized and have applied for membership in the church. We are most happy to add that the revival did not end with our Brother "Bill's" departure.—*James Young, pastor, First Brethren Church.*

Phoenix, Ariz.

The First Brethren Church had the thrill of its short existence January 9-16 with an eight-day "Christ and Home" Bible conference with the Home Missions Council secretary, Dr. L. L. Grubb, assisted by his gracious wife in the showing of the pictures. The whole church, and both the immediate community and the Christian community of Phoenix rejoiced in the rich fellowship around the Word, and around the Holy Land by camera. Youth for Christ borrowed him for a Saturday night. The Young Married Class was well represented at all meetings and at one meeting came in a body.

The last Sunday morning witnessed an outpouring of the Holy Spirit as 15 members of the church dedicated themselves anew to the great and privileged task, an unfinished one, that the church here faces.—*J. C. "Bill" McKillen, pastor.*

In Memoriam

Mrs. Catherine Shaw, 80, departed to be with Christ March 2. She was the oldest charter member and a deaconess of the Grace Brethren Church of Juniata, Altoona, Pa.—*J. Ward Tressler, pastor.*

Mrs. Grace P. Srack, 86, went to be with the Lord Feb. 26 following a prolonged illness. The funeral was conducted by Rev. Alan Pearce and Dr. Charles Mayes.

Sister Srack, together with her husband, La Vosier E. Srack, united with the church in August 1913, following its organization by the late Dr. L. S. Bauman. Mr. Srack, a deacon in the church, preceded Mrs. Srack in death on Sept. 20, 1920.

In 1922 Sister Srack was ordained to the office of deaconoess. She spent two years on the home-mission field, teaching Bible at the Lost Creek, Ky., Brethren school. Later, under the Evangelistic and Bible Study League (organized by a few laymen, including Dr. Henry V. Wall and N. C. Nielsen, of this church, and some ministers) Mrs. Srack conducted Bible conferences in various Brethren churches throughout the land.

Besides her gift as a Bible teacher, Mrs. Srack frequently wrote poetry, among which are two songs, "The Faithful Old Church by the Sea" (her own beloved home church), which was written to the tune of "The Little Brown Church in the Wildwood," and "Glorious Someday," to the tune of "Beautiful Isle of Somewhere." Both songs have frequently been printed in our church calendars and yearbooks.—*Dr. Charles Mayes, pastor, First Brethren Church, Long Beach, Calif.*

THREE CLASSES OF PEOPLE

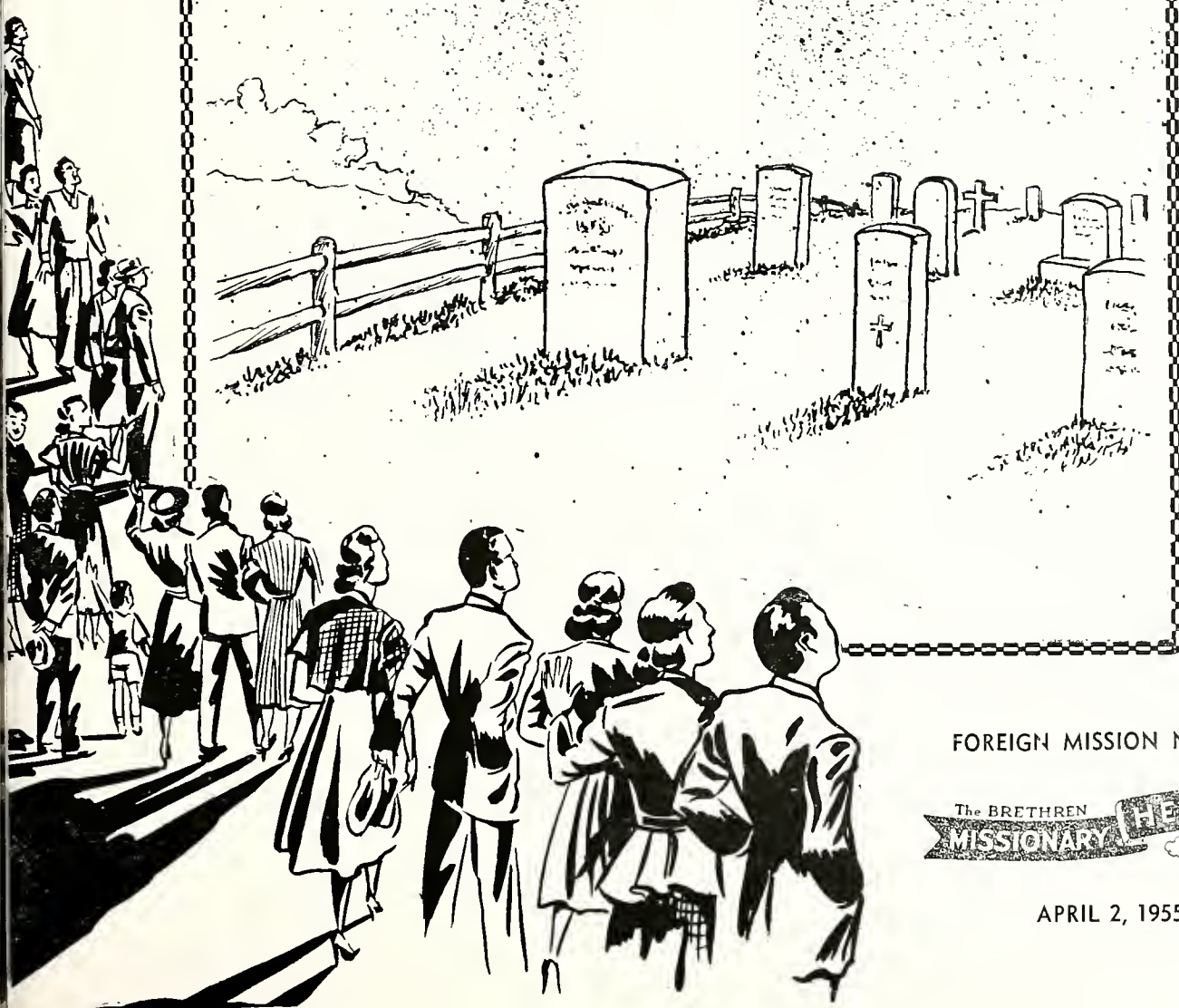
(Continued From Page 210)

group, the disciples. These men were Christ's soldiers, clad in fishermen's garb and with the brogue of the Sea of Galilee. They proved, when endued with power at Pentecost, to be a far more militant and effective band of soldiers than any cohort of Caesar's soldiers. These men, entrusted with the message of salvation for a lost and dying world, were among those who fled at the approach of the soldiers in the garden, denied their Lord when questioned by a damsel, a maid, and a manservant; were staggered and were in large part unable to understand the momentous events of that night.

The two on the way to Emmaus being typical of the disciples, they were a sad and discouraged group with their hope of a Redeemer of Israel gone, made radiant only as they beheld the risen and ascended Christ, made bold and effective witnesses for God only as they were indwelt by the Third Person of the Godhead! Radiant Christians and effective witnesses are the greatest need of the world today to reach those that jeer and mock our Lord, and those that turn in unbelief from Him—He whose blessed return we anticipate day by day. Even so, come, Lord Jesus.

JESUS SAID:
"I AM THE RESURRECTION, AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE:"

John 11:25



FOREIGN MISSION NUMBER

The BRETHREN MISSIONARY HERALD

APRIL 2, 1955

Life From the Dead!

There was never an enterprise which seemed more completely at an end than did that of Jesus on the last Old Testament Sabbath. When He was buried, there was not a single human being that believed He would ever rise again.

The breakdown of the disciples had been complete. When He was arrested, "they forsook Him and fled." What remained for them but to return to their homes and their fishing nets as disappointed men?

Jesus had, indeed, foretold His sufferings, death, and resurrection. But they had never understood these sayings; they forgot them or gave them an allegorical turn which, after His death, yielded them no comfort whatever. The women came to the sepulcher on the first day of the week, not to see it empty, but to embalm His body for its long sleep. Mary ran to tell the disciples, not that He was risen, but that the body had been taken away and laid she knew not where. When the disciples were met together "they mourned and wept." There never were men more utterly disappointed and dispirited.

How is it to be accounted for that in a few days these very men were full of confidence and joy, their faith in Jesus had revived, and Christianity had a far greater vitality than ever before? The disciples say the reason was that Jesus had risen, and that they had seen Him. They tell us about their visits to the empty tomb, and how He appeared to Mary Magdalene, to the other women, to Peter, to the two on the way to Emmaus, to 10 of them at once, to 11 of them at once, to James, to the 500, and so forth.

Are these stories credible? They might not be, if they stood alone. But their reports of the resurrection of Christ were accompanied by the indisputable resurrection of Christianity. And how is the latter to be accounted for except by the former?

The remarkable thing is that when the disciples resumed their faith in Christ they were no longer pursuing worldly ends, but intensely spiritual ones; they were no longer expecting thrones, but persecution and death; yet they set about their new work with an ardor of devotion and a faith in results which they had never shown before.

What effected this change? The disciples say it was the resurrection and the sight of the risen Christ. But *their testimony* is not the only proof that He rose. The incontestable proof is *the change itself*—the fact that they had suddenly become courageous, hopeful, believing, wise, and equipped with resources sufficient for the task before them.

It is a happy thing that the resurrection is capable of such a proof, for if Christ be not risen, our faith is vain; but if He be risen, then the whole of His miraculous life becomes credible, for this was the greatest of all miracles. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The Easter season, when once again we commemorate the fact that Jesus Christ rose from the dead, is a fitting time in which to place your trust in Him who said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26). [Note the cover of this issue.]

—*American Tract Society.*

DISTRICT MISSIONARY RALLIES

We are praising the Lord for the appreciative response from the various districts where the foreign-missionary rallies have been completed. They began in southern California on February 6 and will conclude in May. Those having a part in these rallies at the present time are: Brethren Barnard, Churchill, Edmiston, Kliever, and Miss Marybeth Munn. Pray for them and for the churches participating. The schedule ahead is as follows:

March 28-April 10	East
April 13-17	Southern Ohio
April 18-24	Indiana
April 25-May 1	Northern Ohio
May 2-8	Michigan
May 9-15	Iowa
May 16-22	Midwest

NEW STAFF MEMBER

The Board of Trustees of The Foreign Missionary Society of the Brethren Church is happy to announce the addition of another member to its staff in the person of Rev. Clyde K. Landrum. Brother Landrum will serve as the assistant to the General Secretary, and will probably assume his new duties some time this coming summer. A complete announcement will be made at a later date.

Our Risen Lord

O risen Lord, in Thee are all our hopes.
In Thee our certainties;
In Thee doth rest the title deed of all
Our rich securities.

Through Thee, and through Thy death and sacrifice
Were we washed white as snow.
Hadst Thou not risen, we were lost indeed—
No other way we know.

By Thee were wiped away the tears we shed
At graves where loved ones slept.
Thou bindest up our bleeding, broken hearts,
And daily we are kept.

To Thee our joyful songs of praise arise,
Our hearts are lifted high;
Our eyes of faith discern Thee through the clouds
Which dim our earthly sky.

With Thee! O blessed Lord, the quick tears start!
Were ever works like these,
That we shall be with Thee, our Lord, throughout
Endless eternities!

—*Martha Snell Nicholson.*

It's in Your Hands



In this season of foreign-mission ingathering in our Brethren churches, we are reminded again that in a very real sense our whole foreign-missionary program is in your hands. Ours is not a "vested" interest; we are not endowed; we have no great philanthropists supporting us. Only as we receive from your freewill offerings can we send out and support foreign missionaries.

Our missionaries, those on furlough and those on the various fields, graciously cooperate in making known the opportunities and challenges, as well as our plans and needs. We are utterly dependent upon you people for the support of our many missionaries serving in foreign lands. As Aaron and Hur upheld the hands of Moses, it is your privilege to uphold their hands as they proclaim the Gospel in foreign lands.

We have not attempted to cry, "Wolf, wolf," when there is no need. By withholding your prayers and your gifts you could close, or at least greatly curtail, our work in one year. By increasing your personal giving to foreign missions and by encouraging new supporters you can expand our program to meet the challenges which our missionaries have presented.

We do not have current expense reserves. As you give, we grow; as you fail to give, we curtail. Please enable us to grow, not just for the sake of growing, but in order that more of the one million to two million people available to our missionaries may have the privilege of hearing the gospel message. Pray with us that the Lord will enable more to give and others to give more.

—*Russell D. Barnard.*

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 14

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

What, No Elephants?

By Miss Marian Thurston, Bekoro, Africa

Some of the animals around Bekoro must have had a conference last weekend and decided the Bekoro nurse didn't have enough to do. Besides all the routine treatments and leper treatments, I had four different accidents.

Monday morning started as usual. I made rounds at the hospital from 6 till 7. At 6:40 the old tire rim, with the help of an iron bar and Mrs. Kennedy, rang out. At 7 my class in the Book of Acts, with 46 Bible-school students, began. At 7:45 I returned to the dispensary to teach a lesson from the Word of God to those who awaited treatment. It was about 8:30 when routine work got under way. About 9, however, an African ambulance came walking in—this ambulance was a blanket between two poles and carried by eight men. I inquired as to what had happened—a man had been hurt while hunting buffaloes. Three large wounds, which laid open both thighs, were bleeding. After about an hour of stitching, he was taken to the ward building.

Tuesday went as planned. Wednesday was leper day, so I was gone all morning to the leper dispensary at Beandje.

Thursday morning about 6 a truck drove in. It was the Administrator, but he did not come to the house—he went to the dispensary. He had with him a native woman who had been attacked by a lion while she was sleeping in her hut. She had three marks from the claws of the lion—two rather deep ones on the side of the neck, and one through the nose and mouth. It had only been a few hours since she had been hurt, but her face was so swollen she could not open her eyes. After medical treatment she was also taken to the ward building.

Friday was the day that the French doctor wanted to examine leper patients, students, and those who work for the mission. So I had decided that I would close the hospital since my native nurses would not be there.

About 7 Friday morning another truck drove in—again the Administrator was driving. With him was a French fellow who is overseer of a chain of stores out here. Both jumped out of the truck, and the overseer didn't seem to be hurt too badly, but he said a leopard had attacked him. He had on a leather jacket, but this was like paper to the leopard's huge teeth. After we took his jacket off we discovered about 20 different holes and teeth marks as the leopard had sunk those teeth in at least twice. Many of the holes went into the bone and the flesh was turned almost inside out.

I thought: "This looks like an interesting case—let us call two specialists, six surgery nurses, an anesthetist, and take him to surgery immediately. Stop dreaming! You're in Africa and even your native nurses are gone for the day."

But in Africa you soon learn to do the best you can with what you have. He was here for about two and one-half hours; then the Administrator took him to Bozoum and on to the government hospital at Bouako.

He had shot the leopard in poor light the night before, but he had only wounded it. When the natives called the storekeeper the next morning, they said it was a hyena and it was in the tall grass nearby. There is a difference between going in the grass for a hyena and a leopard, but after you're there and it is coming for you, you can't stop and argue that it's a leopard and not a hyena. He shot twice as it was charging, but evidently missed it. So he wrestled with it for a few minutes—they were both on the ground with the leopard trying to get his throat. One of the natives who was with him threw a spear, hitting the leopard about an inch above the eye and sinking into the skull about two inches. It was this spear that saved the storekeeper's life.



An African ambulance—there are several variations.



This leopard was captured!

The last thing I want to write about is to me worse than the first. A middle-aged woman came in with a large gash in her lip—swollen, red, painful. What came in contact with this lip—not an animal in the bush, but the teeth of another woman! I didn't ask what the fight was about, but it was one of two things—over one man or over a pot of beer. You say, "Oh, those terrible, wild, African women!" Read your newspapers! Are the civilized white women in America any better? What two things do they fight over?

The native that was hurt by the buffalo accepted Christ—he promised if the Lord would raise him up, he would be faithful. The others have made no profession of faith, but pray for us, white and native nurses alike, that we will be faithful witnesses for Christ as opportunities arise.

OUR CHRISTIAN DAY SCHOOL IN MACAPA, BRAZIL

By Edward D. Miller

What we believe to be a real step forward in the work here in Macapa was taken Sunday, January 30, 1955, when our first Christian day school was inaugurated. We have been planning and working toward this event ever since our return to the field last October. It is not necessary to point out the advantages of such a school as this in the work of evangelizing and building up the church; however, I would like to mention one or two.

First of all, in a land where almost two out of every three people are uneducated or have very little formal education, our school is indeed welcome. Of course, our first and most important aim is to help educate and train our believers' children in a sound Christian atmosphere. This is possible because we have two very capable Christian girls from Belem as teachers. Then, too, our aim is to not only meet the standards set up by the division of education here in this territory, but to surpass them if possible.

At the present time we are offering the "primary course," which consists of five grades. Along with this we teach the boys and girls Bible verses and choruses and memory work connected with their Bible studies. All of the children are required to study the Bible, although half of our students come from homes that are definitely not evangelical. Our enrollment has now reached 65 and more are coming every day, seeking information about our school and the course that we are teaching. We will soon be forced to turn away children because of lack of space and teachers.

Our *Escola Evangelica*, as we call it in Portuguese, is a wooden structure covered with aluminum. We have two classrooms with desks for 20 students in each room. The "wall" between the two classrooms may be removed so that there is one large room available for use for school programs. Then there is a room with sanitary facilities for the teachers to live in. Besides this there is a large back porch where we can prepare midmorning



Brother Miller and the two teachers in front of the school building.

lunches for the children These lunches consist mostly of bananas and milk. This is necessary when so many of our children come from homes that have so little; often they come to school after having just a cup of black coffee for breakfast.

About half of the students study in the morning and

(Continued on Page 218)

Some of those attending inauguration service Jan. 30.



One of the classes in session.



The Silent Witness

By Donald E. Bishop, Rio Cuarto, Argentina

There have been some very important questions asked of the people in Rio Cuarto in past months—questions which they may not have to answer now, but which they will have to answer in the days ahead. Posters, or *carteles*, as they are called here, have been used of the Lord to witness concerning His Word. These *carteles* are put up at night by the young men of the church. They have to be put up after 11 p. m. or the people will destroy them before the glue has a chance to dry. They are put on the walls of various buildings about the city. The business firms of the city also use this method of advertising. The *carteles* need to be stamped by the municipal authorities before they can be put up. This stamp also contains a date which signifies that the *cartel* is not to be covered up by another *cartel* until after this date. To date we have put up four different *carteles*.

The first *cartel* was entitled, "What Do the Evangelical Christians Believe?" Under this headline were stated the facts which the evangelical Christians believe.

The second *cartel* was put up the night before the religious holiday here commemorating the Apostle Peter and the Apostle Paul. It was entitled, "Listen to the Apostles, St. Peter and St. Paul." Under this heading were quoted two verses of Scripture—one from the words of the Apostle Peter in Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"; the other from the words of the Apostle Paul in Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved."

The third *cartel* that was put up was entitled, "Where Will You Spend Eternity?" There are two destinations in eternity—one for the saved and one for the unsaved. Only the Lord Jesus Christ is able to save. This was the message that this *cartel* contained, along with Scripture quotations.

The fourth *cartel* was used for the advertising of the revival meeting that was to be held at our church. It was an invitation to the people to come to hear the unadulterated truth of the Gospel of the Lord Jesus Christ.

We praise the Lord for the opportunity of putting up these *carteles* and we trust that they will result in much fruit for Him. Will you pray with us that they may be used of the Lord to bring many precious souls to a saving knowledge of Jesus Christ?



Brother Bishop points to two of the carteles—this picture was taken after 11 p. m.

OUR CHRISTIAN DAY SCHOOL IN MACAPA, BRAZIL

(Continued From Page 217)

the rest come in the afternoon. Using all of the desks in each classroom, we could accommodate as many as 80 students (40 in the morning and 40 in the afternoon). But, of course, this is not possible since some of the grades have more than others. Pray with us that we might have the wisdom needed in dealing with all of the many problems that will arise in such a new venture as this.

Sunday, January 30, our school was inaugurated with appropriate services in the afternoon; there were over 200 in attendance. Many of the leading citizens were present, as well as believers from other evangelical churches in Macapa. We believe that with the opening of this Christian day school here in Macapa we will have an opportunity to reach with the Gospel many children and parents, too, whom we might not otherwise reach. Brethren, pray for us as we face this busy year ahead.

GOSPEL LITERATURE ON THE FIELD

Evangelical Literature Overseas, an organization which cooperates with mission societies, says: "Gospel literature is recognized as a *must* on the mission field, and little exists. Literacy campaigns are being sponsored everywhere. New literates will read everything they can get their hands on. The Communists have come to realize the importance of literature and are flooding the new literate areas with their destructive material."

MEXICO—Neighboring Land of Opportunity

(Editor's Note—This is the second in a series of historical sketches on each of our six mission fields; information on Brazil appeared in the Herald dated March 5, 1955. As stated previously, these sketches are not being presented in chronological order, but as space permits.)

Missionary witnessing in Mexico was, I suppose for most of us, conveniently left to others. Some of us even lived very close to the border for periods of time and, although we knew Mexico to be a different country, we had hardly thought of it as a field for missionary endeavor. For years our Foreign Missionary Society did not realize the needs and opportunities in this land joining the United States on the southwest.

It was not until Rev. Jack Green, who ministers to the young Russian people in Los Angeles, began to visit in the Russian community in Baja California, Mexico, that we became aware of the great challenges offered by that land for a gospel testimony. As Brother Green worked with the Russian immigrants, he saw the need and the opportunity as related to the regular Mexican population. He wrote articles for the Brethren Missionary Herald and discussed matters with members of our Foreign Board. This was followed by contact with our Board of Trustees.

As a result, Brother Green was recommended by our Board and appointed by our Society as a missionary to Baja California, Mexico. But illness came to Brother Green and he was not able to pursue this foreign-mission plan. Some years passed and no missionaries were available.

Then Brother and Sister Walter Haag, students in Grace Seminary, volunteered for this work. Both had already had experience in working with Spanish-speaking people. We and they believed the Lord was leading us to begin our missionary endeavor in this land as soon as possible following the close of the seminary school year in the spring of 1951. We were to be even more fortunate. During the 1950-51 school year, Brother and Sister A. L. Howard volunteered for missionary service in Mexico. Since Brother Howard finished his training in Grace Seminary that spring, the Haag and Howard families were associated together in pioneering our work in this neighboring land to the southwest.

Mexican government regulations make it very difficult for United States citizens to live in Mexico for any extended period of time without making a very large property or business investment in the country, or depositing quite large sums of money in Mexican-approved depositories. Neither of these plans seems to be the Lord's leading for us; hence our missionaries established living quarters near the International Border, on the United States side. Both families first lived at San Ysidro, Calif., just across the border from Tijuana, Mexico. Later the Howards moved to Calexico, Calif., approximately 150 miles inland from the San Ysidro location. Calexico is just across the border from Mexicali, Mexico.



Gathered for a service. Brother Howard in background.

We have attempted to win a foothold for a testimony which would extend into Mexico through a type of border activity, seeking there to win as many as possible of the Mexican citizens so that we might train them and use them to go down deep into Mexico in the work of evangelization among their own people. The missionaries also make frequent preaching and teaching trips down into Mexico, going from 500 to 1,000 miles south of the border.

During 1954 two more families were added to our Mexico personnel: Brother and Sister Sibley Edmiston, living in and working out of Laredo, Tex., and Miss Dorothy Robinson, assisting in the teaching work and a correspondence-school type of activity from San Ysidro, Calif.

Bible classes, constituting something of an informal Bible institute, are now in operation in the San Ysidro-Tijuana area, with the Haags and Miss Robinson as the teachers. At all of the centers there are children's classes and regular evangelizing and teaching activities.

We believe it is only a matter of time until our workers will find ways to get the Gospel down into Mexico in a more personal way. But until that time, our missionaries are certainly spending their time to great advantage in carrying on their present work in the border areas.

According to the last report, over 200 have made personal decisions for Christ. Groups of believers are meeting regularly in the Tijuana and Laredo areas, and there are effective Bible classes in the other areas. In another year we will be ready to present our first small group of trained Mexican workers; we trust that many others will follow in the years ahead. We have witnesses now at the three great crossings of the International Border —San Ysidro-Tijuana, Calexico-Mexicali, and Laredo-Nuevo Laredo. There are at least a half dozen other prominent border crossings where we would like, if possible, to establish the same type of activity and then from these border areas move down into Mexico at every opportunity to get the Gospel into this gospel-barren land.



In the settled areas, houses are close together. Many need to be reached with the Gospel.

OPERATION DODGE

AN AUTOBIOGRAPHY — *PART 2*

Boy! Is *this* Africa? I thought I was coming to the wilds! In a lot of ways Douala is just like New York. It certainly is not what I expected, in view of the tales I had heard before beginning my journey.

Take my second cousin who went to Korea. He wrote home that they did not land at a dock nor even have landing boats, but were simply dumped off in the surf and had to wade ashore. Then there is that letter which is handed down as an heirloom in our family, written by my great-uncle who went to Africa. He wrote home that the waves were so high when he was unloaded that the bungling crew dropped him alongside the surfboat where it was far too deep to wade. Besides, away back in his days they did not have such things as amphibians. So he sank to the bottom and drowned dead, and the insurance agents said the last rites over him. Then some missionary, who did not know how irreparably dead he was, pulled him ashore and he had a long life of honorable service.

So, having braced myself for a bout with the elements, I could hardly believe my eyes when we steamed into a quiet harbor and right up to a dock—just like New York. And they had a giant crane that picked me off the ship and set me down on the dock just like that, before I could say "Jack Robinson."

Another surprise! Douala has paved streets and electric lights and big buildings—well, not quite as big as New York, but they surely look big to me after all I had heard about Africa.

Now I know that all my pals back in Detroit who pitied me because I was going to "the dark continent" might just as well have kept their sympathy. Well, it gives me a good excuse to write up my adventures, just like an important somebody, because they all said they would be dying to hear from me.

While I was reflecting about all this, a tall, good-looking young man began eyeing me with special interest, so I spruced up and tried to look my best. This was not really hard to do, for I had not been at all seasick and had been only loafing for over a month. I was feeling pert and was just itching for a spin.

Sure enough, the young man got in and drove me away. I felt at once a master hand on the wheel. Then I heard another man with him address him as "Doctor Mason." "Oh," I thought, "am I going to have a doctor for a boss?"

I soon found out that Dr. Mason is not going to be my boss after all, but another doctor who stayed at the mission station, probably taking things easy, while his younger, more energetic, colleague went to the Cameroun to get me.

Tomorrow we start inland. From all I have seen of Africa so far I assume it will be a nice, jolly trip. I'll write you about it from Yaloke.

Yours for smooth sailing,

OPERATION DODGE.

(By Dr. Floyd W. Taber, Yaloke, Africa)



—Drawn by Mrs. William (Ruth) Samarin.

CHRIST OUR SAVIOUR!

"Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

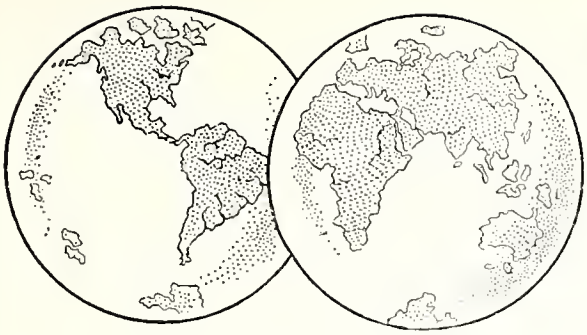
Well may we sing unto the Lord with exulting hearts, for He hath triumphed gloriously at the place called Calvary. His vicarious victory over all the powers of darkness and death was authenticated by His resurrection and ascension. It affords confirmation that He is the Eternal Son of the Father, and gives irrefutable assurance that His substitutionary sacrifice for sin has satisfied God's justice, and vindicated God's holiness.

But do we fully realize that He who so loved us and loosed us from our sins by His blood is our Resurrection and our Life? If we died with Him on the cross, so also have we risen with Him, and should know in daily experience the power of His resurrection.

—Dr. Harvey Farmer.

PRAYER BOOKLETS

As the copy for this issue of the Herald is being prepared, the new prayer booklets are being delivered to our Foreign Mission Office. These are being mailed to the churches on the basis of the number ordered. We are trusting that they may be delivered by the time you receive this Herald, or shortly thereafter. Thank you for your patience in waiting for these new prayer booklets. May the Lord bless you as you use them.



FMS NEWS FLASHES

AFRICA—

—The new missionary residence in Bangui has been completed and Dr. and Mrs. Orville D. Jobson have moved in. (See pages 86, 87, and 88 of the Herald, dated February 5, 1955.)

—Miss Ruth Kent, Miss Marie Mishler, and the Harold Dunning family are making plans for leaving on furlough in June.

ARGENTINA—

—*Four* young people and *four* children accepted Christ as Saviour at the two young people's camps this year. A number of others made decisions of consecration.

—The new temple (church building) in Corral de Bustos has been completed, with the exception of some finishing touches such as painting.

—The James Marshall family expects to leave in May for the United States for their first furlough.

—The Don Bishop family will move from Rio Cuarto to Corral de Bustos after the Marshalls leave for furlough.

BRAZIL—

—Christian day schools are now in session at both of our mission points. Over 65 are enrolled at Macapa and between 40 and 50 at Icoraci.

—The new missionary residence at Icoraci should be completed this month. The Burk family is anxiously looking forward to moving day.

FRANCE—

—On February 27 the first service was held in our new gospel hall in Lyon, with an attendance of 23. A week of special meetings in this new location will conclude on April 3.

—Work on the portable tabernacle began on March 5 and it will be completed in time for use for a series of summer meetings.

HONOLULU—

—Attendance at the Sunday-evening and midweek services at Grace Chapel have doubled and tripled in the last few weeks.

—Brother and Sister Tresise praise the Lord for surprises. They were pleasantly surprised on Sunday morning, March 13 to see a new coat of paint on Grace Chapel. Three servicemen, who regularly attend the services, agreed together to do the painting on Saturday, March 12.

MEXICO—

—Brethren Haag and Howard have recently completed evangelizing trips down into Mexico. Brother Haag, accompanied by four young men from the mission, went down the Baja California peninsula. Brother Howard, accompanied for part of the trip by Dr. Alberto Morales, went down the Sonora coast.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

JOHNSTOWN, PA. Rev. and Mrs. Charles Gwynn celebrated their golden wedding anniversary by holding open house at their home on both Saturday and Sunday, Mar. 19-20.

FINDLAY, OHIO. The young people of the Findlay Brethren Church, Forest Lance pastor, sponsored a youth rally for all young people of this city on Mar. 19. Rev. James Lowden, former Youth for Christ director of this city, was the special speaker. He also showed pictures of his travels through Europe and the Holy Land.

SAN BERNARDINO, CALIF. Pastor Lyle Marvin and the members of the Arrowhead Brethren Church have found that thoughtfulness is not entirely dead in businessmen. Brother Marvin recently saw a plot plan of a new subdivision that will go in north and east of the new Brethren church location. This subdivision will consist of approximately 400 homes. The subdivider consulted with the church to see if there was any way he could put in streets, etc., to their advantage.

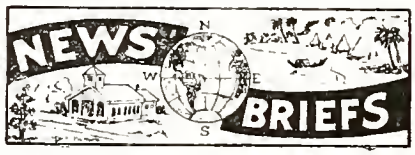
LONG BEACH, CALIF. At the spelling contest sponsored by the Christian School Association of Southern California held at Culter Academy Friday evening, March 4, young people from Brethren High School did quite well. Brandt Carey took second place in the 11th grade and Bonnie Holmes second in the 8th grade.

PHILADELPHIA, PA. (EPS). Evangelist Billy Graham preached to an audience of more than 2,000 persons in Washington historic First Presbyterian Church on March 6, in his last public appearance before leaving for a five-month campaign beginning in Scotland March 21. The congregation was possibly the most distinguished ever addressed by the evangelist. In addition to President and Mrs. Eisenhower, it included Secretary of Defense Charles E. Wilson, Secretary of the Interior Douglas McKay, Postmaster General Arthur Summerfield.

BEAVER CITY, NEBR. A special emphasis has been placed on Sunday-school attendance for March. The record was broken the first Sunday of the month when 93 were present; the previous record was 75. Every time the attendance record is broken a phonograph record with the previous mark written on it is broken with a mallet. Some fun! Dayton Cundiff is pastor.

BEAUMONT, CALIF. "Mother" Waer, the oldest member of the Cherry Valley Brethren Church, of which Gene Farrell is pastor, celebrated her 93d birthday Mar. 4. She has 7 children, 30 grandchildren, 49 great-grandchildren, and 14 great-great-grandchildren.

ALLENTOWN, PA. The new address of John Neely is 507 Tilghman St. Please change Annual. The Atlantic District Laymen's Fellowship will meet at the First Brethren Church on May 7.



FREMONT, OHIO. The Grace Brethren Church is seeking to put every member to work in the position for which they are best suited. Under eight general divisions of music, teaching, trade, visiting, office, library, special services, and general work, it is purposed to recruit as many members as possible and put them to work where they feel they can do their best work for the Lord. Gordon Bracker is pastor.

LOS ANGELES, CALIF. According to Missionary Standard magazine, "Communism is taking over at the rate of 44 square miles per hour." While this growth continues approximately 72,000,000 professing Christians in America are giving two cents a year to missions.

SEATTLE, WASH. The View Ridge Brethren Church broke their Sunday-school attendance record on Mar. 6 when 62 were present. Rev. Thomas Hammers is pastor.

CLAYTON, OHIO. The Southern Ohio District Conference will convene here at the First Brethren Church May 16-19. Clair Brickel is pastor.

NORWALK, CALIF. The dedication of the new Norwalk Brethren Church will be conducted on Sunday afternoon, Apr. 3. Rev. John Aeby will be guest speaker. Henry Rempel is pastor.

WOOSTER, OHIO. The Northern Ohio District Fellowship will be held here at the First Brethren Church Apr. 19-21. Kenneth Ashman will be host pastor.

STOCKTON, CALIF. If you have relatives or friends living in or near Stockton, Calif., who would be interested in a new Brethren church in this city, their names and addresses should be sent to J. Paul Miller, pastor of the La Loma Grace Brethren Church, 1315 La Loma Dr., Modesto, Calif.

FREMONT, OHIO. Mr. Charles Haube, known to many of our pastors and missionaries, is convalescing from a goiter operation.

MIDDLEBRANCH, OHIO. The Northern Ohio District men's rally was held at the First Brethren Church Mar. 18. Wesley Haller was host pastor.

MEYERSDALE, PA. Leslie Moore has resigned as pastor of the Summit Mills Brethren Church to become the first full-time pastor of the Meyersdale Brethren Church. Mar. 27 was "youth Sunday," with H. F. Beukema, director of high-school Bible-club work in Johnstown, Pa., as guest speaker.

ICORACI, BRAZIL. James Melvin, weighing 8½ pounds, arrived Mar. 17 in the home of our missionaries, Jack and Jean Zielasko.

ELKHART, IND. Ground-breaking ceremonies were conducted Mar. 27 for the new Grace Brethren Church in this city. Prof. John Whitcomb was the special speaker. Lowell Hoyt is pastor.

EVERETT, PA. A mortgage-burning service was conducted Mar. 27 at the Everett Grace Brethren Church. Henry Kulp, pastor of the Altoona Bible Church, delivered the message. Homer Lingenfelter is the pastor.

WINONA LAKE, IND. Mr. Truymond Haddix, of Clayhole, Ky., is joining the Brethren Evangelistic Crusade as pianist.

UNIONTOWN, PA. Rev. Clyde Landrum has resigned as pastor of the First Brethren Church. See page 214 of this issue for details.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS (Luke 23:38)

THREE LANGUAGES OF THE SUPERSCRIPTION

BY ROBERT HILL
MISSIONARY
FRENCH EQUATORIAL AFRICA



It has been customary with many forms of cultures to announce the reasons for the condemning of a prisoner. The Romans were no exception. At each execution a crier went before the victim and proclaimed that person's wrongdoing and at the place of death there was usually affixed to the apparatus of execution an inscription bearing the charge or ground of the criminal's condemnation.

Our Lord's crime was that He was a King and neither Roman, Hebrew, nor Greek would have Him as such. Little did Pilate realize that by writing these words he was playing a very important part in the prophetic plan of God at the scene of the crucifixion of our Lord. When confronted by the chief priest to change the wording of the superscription, Pilate replied, "What I have written, I have written."

This was meant to silence the opposition, but in reality it has provoked a controversy that exists to this day. Pilate might just as well have said: "What God has written, has been written." Three languages, three cultures, three ethnic groups are represented in the superscription and to each the words had a different meaning.

To the Romans it meant humiliation. The Latin language was the official language of the country. The Romans were the ruling class, and Pilate's primary reason for writing JESUS THE KING OF THE JEWS was to humiliate the Jewish leaders who had previously annoyed him at the trial of Christ by turning his hand at every opportunity. "Behold your King," said Pilate, and the Jews replied, "Away with him."

Now here was an opportunity to insult the Jewish leaders further by proclaiming to the populace in three languages that this is what happens to a Jewish king. The king is symbolic of the people and if the king should die a humiliating death before the eyes of his subjects, so likewise, the subjects must realize they are slaves of the executioner. The Romans at the foot of the cross saw in the superscription and cross a means of insulting all others but Romans. Only enemies died on the cross, never a Roman. Cicero said: "It was the most cruel and shameful of all punishments. Let it never come near the body of a Roman citizen; nay, not even near his thoughts or eyes or ears."

To the Jewish leaders it meant rejection. These leaders had but one concern in this superscription and that was that no one should believe it. They would have nothing to do with this professed King of theirs. It is conceivable that they went milling about sowing seeds of doubt concerning this One upon the cross. Pilate must have rejoiced to see their concern for those words written over our Lord's head. The Hebrew language represented a religion that spoke of a coming great King—One that would deliver them from oppression, from injustice, from the yoke of bondage. Yet, when presented with that One, they turned aside with, "We have no king but Caesar." God's ancient people rejected God's Son to be their King.

To the remaining group about the cross the superscription meant salvation. The language used on the superscription to represent the Greek was not the classical, but the Aramaic, the dialect of the peasant, the trader, the common man. These common people may have been unaware of the conspiracy taking place, but they were cognizant of this one fact: this Person in the middle was different. "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." "The fear of the Lord is the beginning of wisdom."

Christ is King of all these: the cultural, the political, the religious. John speaks of the superscription as a "title." It is interesting to note that this same word, as used in the Old Testament, refers to a guidepost, a marker "as that giving directions." This superscription should cry out to all men, in every sphere of life, that He is King because He arose from the dead.

LATIN—LANGUAGE OF GOVERNMENT
GREEK—LANGUAGE OF WISDOM
HEBREW—LANGUAGE OF RELIGION

THREE CRUCIFIED MEN



BY HAROLD MASON, M.D.
MISSIONARY
FRENCH EQUATORIAL AFRICA

Had we been present at a certain place called "The Skull" outside Jerusalem on that appointed day over 1,900 years ago, we would have seen the crucifixion of three men. Undoubtedly a similar occasion had attracted crowds to this same spot on other days. Capital punishment must have been an acceptable method and crucifixion the acceptable means of criminal control in those days. So the people had gathered to witness the spectacle of the two duly convicted thieves and this controversial person called Jesus of Nazareth.

Probably the thieves were well known, and their detention in prison and their trial was a subject of public conversation. But no less a topic of interest was this One who had healed many, this One who preached of the kingdom, this One who claimed to be the promised Messiah. Apprehended during the night, brought to trial this very morning, He now is raised on a crude wooden cross just as the other two. He is suffering as they are. His body is dying, as are theirs. Each of them suffers the agony of exposure and humiliation; of blood loss and the accompanying extreme thirst; of approaching doom. Each knows that now there is no means of escaping this torture and the certain, impending death.

Two of these men were robbers. They were not mere petty stealers, but were the kind of thieves who would travel in groups and require an armed band to apprehend. Their lives had been devoted to wickedness, to taking that which rightfully belonged to someone else. Now as they receive their reward, they bitterly reproach the One on the third cross as do the chief priests, the soldiers, and the people. As one of these robbers continues to call, "Come down from thy cross; save thyself and us," a wave of condemnation sweeps over the other. He recognizes the utter wantonness of the life he is finishing and the just reward he is suffering; he repents of the wickedness of it, and requests mercy of the One hanging on the center cross. His greatest desire is to request pardon and the privilege of going with Jesus, but recognizing his own unworthiness, he asks only that Christ think of him when He arrives in His kingdom. Jesus replies mercifully, "Today thou shalt be with me" in the place of the righteous dead, in Paradise. There is no hesitation, no delay, no promise for the distant future, but—"TODAY!"

How great is the contrast as we turn our eyes toward the Man on the center cross. As we recall His sinless life and how His ministry was devoted to teaching, preaching, and healing—completely selfless acts—we wonder how it is that He is here on this cross. Above His head we read, "The King of the Jews." Having been addressed just now as a king by one of the thieves on another cross, He has replied with kingly authority, He has given an authentic, sure promise. King of the Jews? Yes; but now He is their rejected King. Now, dying on the cross, He becomes the Saviour of all who will open their eyes and their hearts to believe in Him.

If there is a tremendous difference between the two thieves—one redeemed, the other unredeemed—there is an even greater difference between them and Jesus. He is not only man but also God. He is able to bear the sins of the whole world in His own sinless body. He is not one dying for His own sins but for the wickedness of others—to redeem them. In dying, He remains the King who at the appointed day will return in power, but He also becomes Saviour. He bridges the gap between this dying world and our holy, righteous, everlasting God. He conquers death.

As we see Him hanging there we realize that no one is taking His life, but rather that He is voluntarily giving it up. There is no loss of strength, for twice He cries out with a loud voice. No weak, hoarse cry, no whisper. But at the very end, after crying out with a loud voice, He releases His spirit and dies.

We are reminded of the accounts of Africans who will their own death. Healthy and active, they become convinced that they must die. Guilty of a crime, or perhaps merely in an attempt to appease the evil spirits, they set their minds to die. And they die! With no apparent cause other than their own will power, they "give up the ghost." But in Christ's death He atones for our sins. He sheds His blood that we might be washed "whiter than the snow."

There are still many here in Africa who have never heard the account of the three crosses and the three who died on them. They remain as the unrepentant thief—condemned. Some have heard and, like the other thief, have repented. Some have found pardon from the One who died on that middle cross, but many many others remain in superstition and ignorance. Will you remember them at this Easter season?

There are still thousands in Africa who have access to no medical care whatever. When we recognize that 90 percent of this population has some illness or parasite, we see how great is the need. We have come to Africa to help these people. In ministering to their bodies and providing medicines for their illnesses, we are seeking to reach their souls and to show them the One who died for them. Will you remember this part of the work?

THREE TRUTHS

BY CHARLES SUMEY
MISSIONARY
FRENCH EQUATORIAL AFRICA



Jesus said: "I am . . . the truth."

During the last 24 hours before the death of the Lord Jesus, there were three profound truths uttered by three different individuals, who represented three different walks of life. These are worth considering.

Pilate uttered the first. He was the governor, well versed in righteousness, justice, and the shades of the law. He said that Jesus was "a just person." The thief who died with Jesus spoke the second truth. He was an expert in the field of right and wrong, especially the latter. He knew a wrongdoer when he saw one. He declared that Jesus had "done nothing amiss." Death usually reveals what a man really is. The centurion judged our Lord by the way He died. He had seen many men take that last leap and he was qualified to speak. The manner in which Jesus died forced him to the conclusion that "surely this was the Son of God."

PILATE SPOKE TRUTH

This is a study in black and white. Jesus before Pilate, or if you prefer, Pilate on trial before Jesus. The governor was in trouble. He had to make a decision, and it was very difficult for one of so weak a character as Pilate. Canon Liddon said that "the pores of a man's soul are always open, and whether he will or no, the insignificance or greatness of that man will reveal itself." How true in the case of both Jesus and Pilate! The politician knew that Jesus was a just man. Rumor told him, his wife had so warned him, and somehow he had that unexplainable conviction in his own soul that it was so. Jesus did not try to convince him of it—He opened not His mouth. There is some truth in the saying that "innocence needs no defense." Pilate came to his decision, not after years of observing the life of Jesus, that is usually necessary to determine one's character, but he was standing in the presence of God and he could not but say what he did.

Sometimes even the shallowest of people utter profound truths. Pilate is an example of this. But the pores of his soul were open. His inconsistency, his cowardice, his insignificance revealed itself. How much in contrast is the Lord Jesus. The Just dying for the unjust.

THE THIEF SPOKE TRUTH

Our Africans are good at character reading. The lift of an eyebrow, a glance of the eye, a certain tone in your voice, and they have your motive tagged. This thief knew the genuine article when he saw it. He knew those of his own stripe when he saw them. Surely he could boast no previous knowledge of the Lord Jesus. They lived in two different worlds. The thief dwelt in the half-light of the underworld, and if ever he had seen Jesus, it was probably as he slipped through the crowd following Him, stealing from the people as he went. He was not qualified to judge the life of Jesus; he was with Him for such a short while.

I do not think he was referring to the life of our Lord when he said "nothing amiss," but rather to His claim that He was the Son of God. After all, that is why they were crucifying Him. "Come down from the cross if you are the Son of God," they challenged. The thief said to his partner in crime, "He hath done nothing amiss." Literally, he said, "He hath done nothing out of the way." He wanted to say: "We are dying justly for our crime because we did it, but this man hasn't done anything out of the way; His claim is true. He is the Son of God."

And so again in a very short time the eyes of a man were opened to a very great truth. Jesus did not try to convince this man that He was the Son of God, but the spittle, and the dirt, the thorns, and the blood could not hide His real identity.

THE CENTURION SPOKE TRUTH

Death often reveals what a man is. The integrity, the character, the faith of a person undergo a rugged test in the hour of death. He may boast of his fearlessness and willingness to die—while he is in good health—but he is "whistling in the dark."

The centurion had seen many people die. His profession made it necessary. He would probably have said that none of them wanted to die. Few in their right mind ask for it. Man clings desperately to life trying to prolong it. It was the death of Jesus that forced this assertion to the lips of the soldier. He had never seen anyone die like this. This man did not shrink from it; quite the opposite, He defied it. He seemed intent on doing and saying certain things before it overtook Him and then He actually opened the door to it when He had fulfilled His purpose.

What an impact the life of Christ, or the death of Christ makes upon those who study Him with unprejudiced eyes. Three men from varied backgrounds arrive at three tremendous truths after a short time in His presence. Study Him closely and see if you too are not forced to the same conclusion.

THREE PHYSICAL MANIFESTATIONS

BY DR. FLOYD TABER
MEDICAL MISSIONARY
AFRICA

Back and forth, back and forth, went the old-fashioned hand-driven washing machine; 12 whole minutes for every tubful—except the extra dirty ones, which took longer.

The boy began figuring. Thirty strokes per minute. Twelve minutes. If he did 40 strokes per minute, he would finish in nine minutes. If he could do 360 strokes in *one* minute, he would be through. If a person could do an eternity of work in one second, one second would equal eternity.

DARKNESS

That is just what happened at Calvary. Into those three awful hours of darkness was crowded an eternity of the pangs of hell.

It was not natural darkness. Some have supposed an eclipse. But astronomers tell us it was the full of the moon! An eclipse was impossible.

"God is light, and *in him* is no darkness at all." Darkness is the absence of God. "Cast into the *outer darkness.*" Beyond the reach of God's grace. Impossible to see God's face. The darkness of a *lost soul.* "Tasting death—eternal death—for every man." He drained the cup. He drank the dregs. The Creator of light himself — cast into *outer darkness* for three eternal hours. "My God, my God, *why* . . .?"

Let every redeemed soul echo the question. "Why, oh *why,* was God the eternal Son cast into outer darkness, in order that I, vile worm of the dust, should live forever in the very presence of the One who dwelleth in light unapproachable?"

God himself could not look upon the spectacle of His Son bearing away the sin of the world. And He veiled it in darkness from the gaze of curious onlookers. But when Jesus had cried triumphantly, "It is finished," the Father could keep silence no longer. He spoke in the earthquake.

EARTHQUAKE

This was no ordinary earthquake. It was the bursting of rock-bound tombs. At the very moment of death, God speaks of resurrection. He cannot wait three whole days before announcing to all who have eyes to see that death is conquered.

But note how careful the Holy Spirit is to inform us that God did not allow these Old Testament saints to have priority over Christ in the resurrection. "Christ the first-fruits." The first who had ever really tasted death was the first to enter into the resurrection life.

Did anyone have the curiosity to look into those opened tombs during the three days? Nothing but dry bones! That is not much of a promise of a resurrection.

That is the way people see the church today. It is full of dry-bone church members. They are free from the curse of the law. The bonds of death have been broken. But they have not yet come out of their graves to walk in newness of life.

I wonder who those favored saints were, the chosen few who had the glorious privilege of accompanying Jesus in a triumphal procession on that resurrection morn. They must have died longing for the coming of the Messiah. They must have loved His appearing. I wonder if Job was not one of them. "I shall be satisfied, when I awake, with beholding his likeness."

The earthquake was God's sign to the many. The water and the blood were His sign to the one whom Jesus loved. Here we take off our shoes and listen to the still small voice.

A BROKEN HEART

The earthquake proclaims God's triumphant power. The water and the blood show forth His broken heart.

Psalmists and prophets had exalted the God who reigns supreme. John gets a glimpse of the God of the broken heart. "The Lamb slain from the foundation of the world." The heart broken from the foundation of the world. This is the supreme revelation of God. This is the final proof that Christianity is a revelation, not an invention.

Men have invented all sorts of gods. But in his wildest dreams, no man would ever have imagined that the King of the Universe is the God of the broken heart. He had to reveal himself.

"I am crucified with Christ." Then I too must have my hour of darkness. I too must have my earthquake. I too must have a broken heart.

There is one difference. For me, the "power of his resurrection" comes first, "the fellowship of his sufferings" afterward. And both these experiences are given "that I may *know him.*"

"For me, to draw near to God is the sum of all good."

ON THE ROAD TO EMMAUS

The way to Emmaus seemed longer that day,
To the two who were walking the road—
For each carried with him a sad, bleeding heart,
And the weight on each heart seemed a load.

Together they walked, and together they talked
Of things that had happened of late.
Of how they had seen Him, the prophet of God,
The victim of cruelty! Hate!

They saw how the leaders delivered Him up—
Condemned Him to die on the tree.
And then as He died, their hopes, too, seemed to die—
They'd hoped the Redeemer was He.

Three days now had passed since that terrible day,
And some of the women had said—
And not only they, but some others as well—
That He was now raised from the dead!

A soft step was heard, and a Stranger drew near
To walk with them now on their way—
He asked them of this they were talking about.
They answered, perhaps with dismay!

"And are you a stranger among us?" they asked,
For these things were known far and wide—
How Jesus had claimed to be God's only Son—
And now He was dead! Crucified!

But now as they walked, 'twas the third Man who talked
And expounded the Scriptures with power!
For it was no stranger who walked with the two—
'Twas Christ walking with them that hour.

The evening was coming. They urged Him to stay,
To enter their home and find rest.
And then as the Stranger man blessed and broke bread,
They knew who it was, this their Guest.

And I, like the two, have been burdened at times,
And doubtful and weary and sad—
But then He has come, and has walked by my side.
He has lifted my load—and made glad.

—*Geneva Showerman.*

THREE BARRIERS

BY ROBERT WILLIAMS
MISSIONARY
FRENCH EQUATORIAL AFRICA

The little group of faithful women shivered in the chill of the winter morning. They were discouraged and sad. They had been so certain that this Jesus was their promised Messiah who should restore the throne and kingdom of David. But now He was dead, rejected of Israel, and crucified.

But their disappointment did not dull their devotion. The setting sun had ushered in the sacred Sabbath on the eve of His death before they had time to prepare the sweet spices to anoint His body. But they had been present when Joseph and Nicodemus had laid His body in the tomb. They had marked well the spot. And now in the early morning of the first day of the week, long before daylight, they were on their way to the sepulcher on their mission of love.

As they went they were mindful of a great barrier in the way of accomplishing their purpose. The great stone at the entrance of the cave—who would roll it aside so that they might enter to anoint the body of Jesus? Joseph had built well this tomb which he expected no doubt would one day receive his loved ones, as well as himself, in their final rest. A cave it was, chiseled into the solid stone of the hillside. And a great stone had been prepared to roll across the doorway. It was of this stone that the women were concerned as they made their way out through the city gate. Little did they realize that the great stone had already yielded up its treasure. He had told them that He would rise again the third day, but they did not understand. How limited was their understanding! How little their faith, in spite of the largeness of their love!

But what they had failed to comprehend, the Jews had fully grasped. And now as they drew near the sepulcher, behold, a fire was glowing before it and men were walking to and fro. There was the glint of shields, and the noise of ribald talk and laughter—soldiers guarding the Master's tomb, a second great barrier rising before them. While these faithful women had faithfully kept the Sabbath, the Jews had broken it. They who had accused the Master of breaking the Sabbath had desecrated the sacred Sabbath of the Passover to call the Sanhedrin together. The purpose? They remembered that He had said He would rise again after three days. They had crucified Him, but they could not forget what He had said. It seems strange that they should have understood Him and the disciples had not. But they did, and they were afraid. They could not sleep. I wonder if some of them remembered the day at the door of Lazarus' tomb. Anyway, they met the first thing in the morning to ask Pilate to secure the sepulcher.

"Ye have a watch," Pilate said; "make it as sure as you can." Why did he say it like that—"as sure as you can"? Did he begin to sense the futility of their efforts, trying to seal the Son of God in a sepulcher?

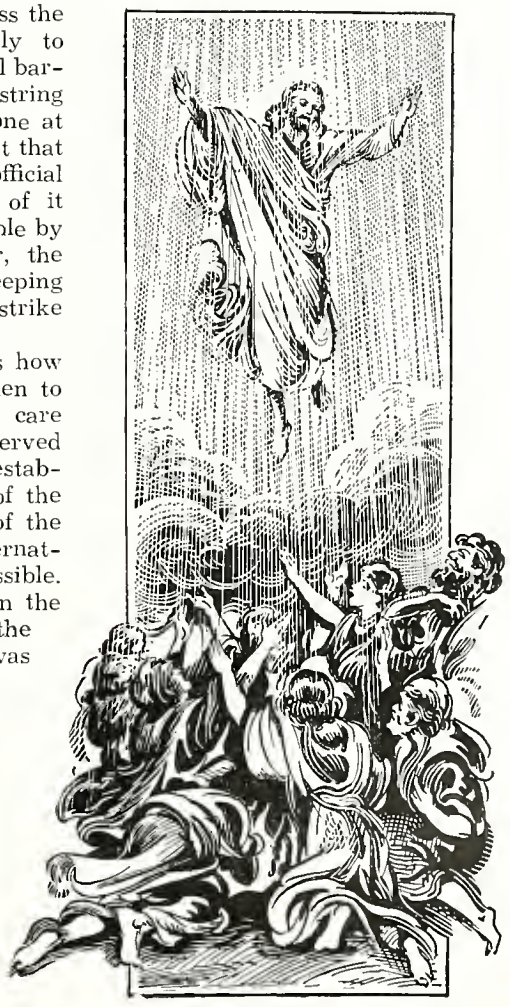
As a further precaution they had the tomb sealed with the governor's official seal. Truly well guarded was the body of our Saviour in His garden tomb. There was the physical barrier, the fastness of the rocky cave with the great stone across the doorway. It would yield only to strong men. There was the legal barrier—the seal—only a piece of string to be sure, fastened to the stone at each end with a bit of wax. But that wax bore the stamp of the official seal of Rome. The breaking of it without authority was punishable by death. And the third barrier, the vigilant Roman soldiers keeping watch day and night, ready to strike down any meddler.

How well our Father knows how to make the evil devices of men to praise Him! All this pain and care on the part of the Jews only served to accomplish one thing—to establish without dispute the fact of the resurrection. The evacuation of the tomb by any other than supernatural means was utterly impossible.

As those women hesitated in the shadows beyond the light of the soldiers' fire, suddenly there was a flash of brilliant light, the earth began to tremble and shake; the talking and laughter of the soldiers ceased, and they fell down as dead men in the presence of a bright and shining one from glory. This heavenly herald rolled back the great stone with a touch and revealed—an empty tomb. Only a few discarded graveclothes were left, collapsed where they lay as the resurrection body made its exit from them.

What were these barriers against the Lord from heaven? Would the stones bar the way of Him who had spoken them into existence? And what was the seal of Caesar against the Sovereign of earth and skies? Would the Lord of life, He who holds the keys of death in His hand, fear before the death penalty of a corrupt earthly king on a tottering throne? And those few soldiers—what were they before One who had more than 12 legions of angels at instant command, any one of which could liquidate an army of 80,000 soldiers in a single night?

"He is not here." "He is risen as he said." "Come see the place where the Lord lay, and go and tell"





FOREIGN MISSIONS—

1. Pray for the foreign-mission offering at this Easter season. We must have an increase if we are to meet the challenges on all fields and send out new missionaries.

2. Continue to pray for the district missionary rallies now in progress. (See page 214 for the schedule and those participating.)

3. Praise the Lord for providing suitable employment for Brother Tresise in Honolulu. Continue to pray for him and Mrs. Tresise as they seek to minister to the spiritual needs of those in the area of Grace Chapel.

4. Pray for the health of all of our missionary personnel. We are not always aware of their particular needs. Pray especially for Mrs. Rose Foster, who is not at all well.

5. Pray for the educational programs in Africa, Argentina, Brazil, and Mexico as our missionaries train native and national workers to take the Gospel to their own people.

6. Pray for the native and national believers in all our fields, that they may be steady and faithful and that they may continue to work toward the goal of establishing self-governing, self-supporting, and self-propagating Brethren churches.

7. Pray for the Marshall family as they make plans for furlough from Argentina in May. Pray also for Misses Kent and Mishler and the Dunning family as they plan for furlough from Africa in June.

8. Pray that the special meetings at our new permanent location in Lyon, France, which conclude on April 3, may serve as the beginning of a most fruitful work. Pray for the Fogles—their responsibilities are heavy.

9. Pray that the Lord will raise up the needed new missionaries for our various fields and that He will supply the funds to send them.

HOME MISSIONS—

1. Pray for the weekly Bible classes at the Brethren Navaho Mission, that the Navaho people will learn to read and study the Bible in their own language.

2. Pray for the Alexandria, Va., church which desires to become self-supporting this year to release the funds used there to start another Brethren church.

3. Pray for the boys club started at Johnson City, Tenn., that it will be used of the Lord to reach the boys of the neighborhood. Also pray for funds to equip the club with needed materials.

4. Pray for the building program at Parkersburg, W. Va., and for the Brethren Construction Crew, who will be erecting the church.

5. Pray that the Lord will raise up more strong lay leaders for the Spanish-American work. Praise the Lord for funds that are being provided for the summer VBS program.

6. Pray for Rev. Robert Cessna as he assumes the pastorate of the home-mission church in Cleveland, Ohio. Pray that the upper auditorium will soon be completed.

GRACE SEMINARY—

1. Pray for the ministry of the faculty and students in various churches over the Easter vacation.

2. Pray for the ministry of the Grace College choir as they make an eastern tour during the Easter vacation.

3. Pray for the seniors in both seminary and college that they may be led in their plans for the future.

4. Pray for needed building facilities for an expanding seminary and college program.

5. Praise the Lord for answered prayer in additional supporters of the monthly offering plan for maintaining the school.

MISSIONARY HERALD—

1. Pray for the guidance of the Holy Spirit in the erection of the new Missionary Herald Building.

2. Pray that the Lord might send the buyer for our present property.

EVANGELISTIC CRUSADE—

1. Praise God for Evangelism Sunday blessings, particularly for the support of the laymen.

2. Pray for the Crusade teams as they continue their evangelistic ministry.

WMC——

(Supplied by Indiana District.)

1. Pray that we may be united in accomplishing our local, district, and national projects, and that we may go over the top in these Foreign Project months.

2. May we respond as never before to the great needs of all the fields as presented through the missionary rallies, realizing that this might be our last opportunity.

3. Pray for the health of all our missionaries, that they will be able to meet the daily demands.

4. Pray for the national workers, that they will be faithful in whatever capacity they serve the Lord.

SMM—

(Supplied by the Iowa District.)

1. Pray that the girls will accomplish their goal of rolling 10 bandages per girl this year, as well as their other goals.

2. Pray for district officers as well as national officers, that they might be used of the Lord in a real way this year.

3. Remember the patronesses as they give of their time to help the girls.

4. Pray for the district officers of Iowa as they begin to make plans for the district rally.

BYF—

1. Be praying for the various committees as they prepare for district and national camps.

2. Ask the Lord to give our young people in various schools the necessary funds to finish out this year.

3. Ask the Lord to give Brethren people a vision of the needs of our young people: spiritual teaching, good example, and understanding encouragement.

4. Thank the Lord for the fine group of students at Grace College and Seminary, products of the youth activities of our churches.

5. Pray that the Lord will raise up a man to be national youth director.

6. Seek the Lord's will regarding future plans and programs for Youth Fellowship, Boys Clubs, and the Sisterhood.

) Cents

Now Is Christ Risen

Quartet or Chorus for Male Voices

E. K. Ul

Moderato

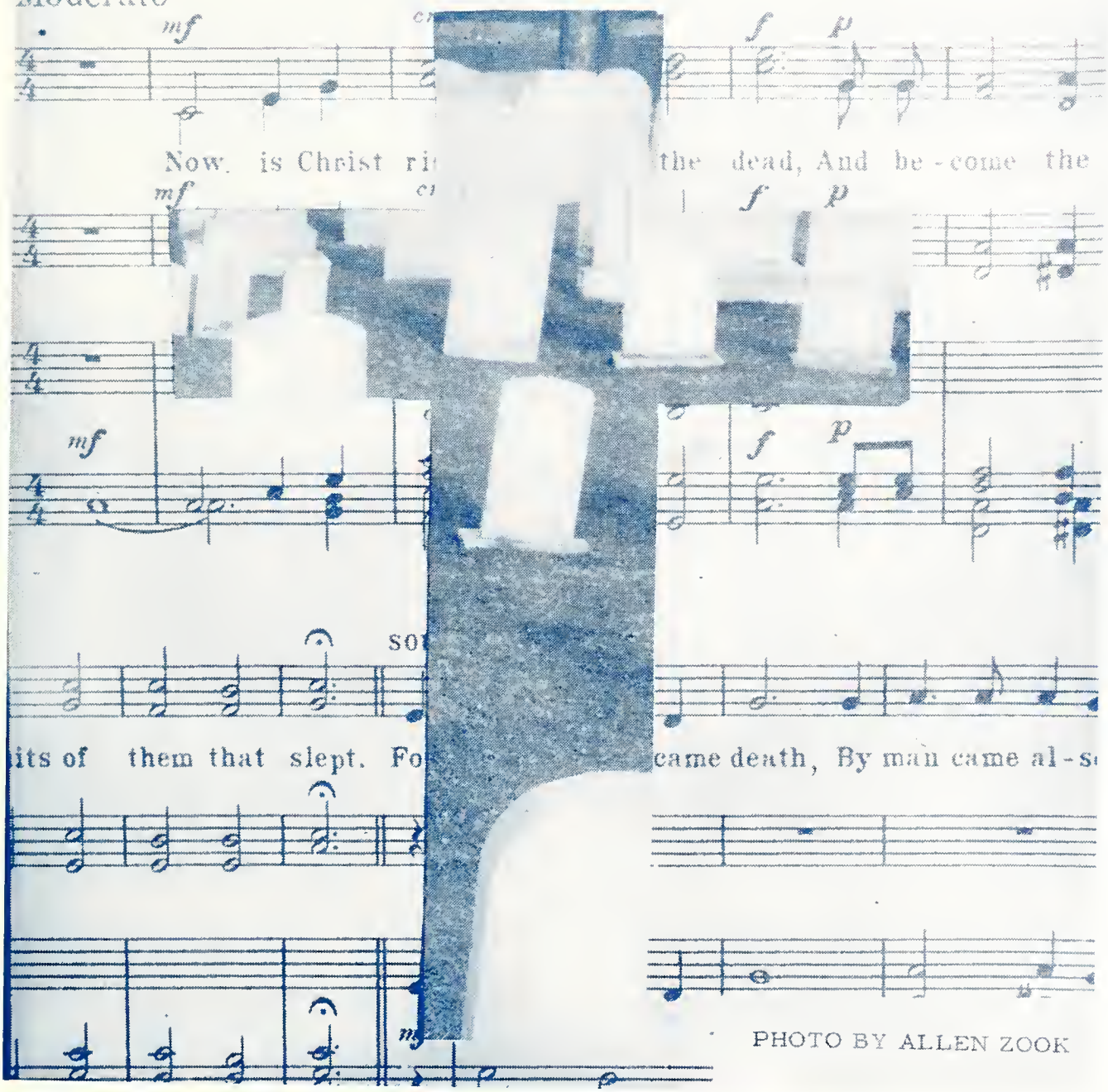
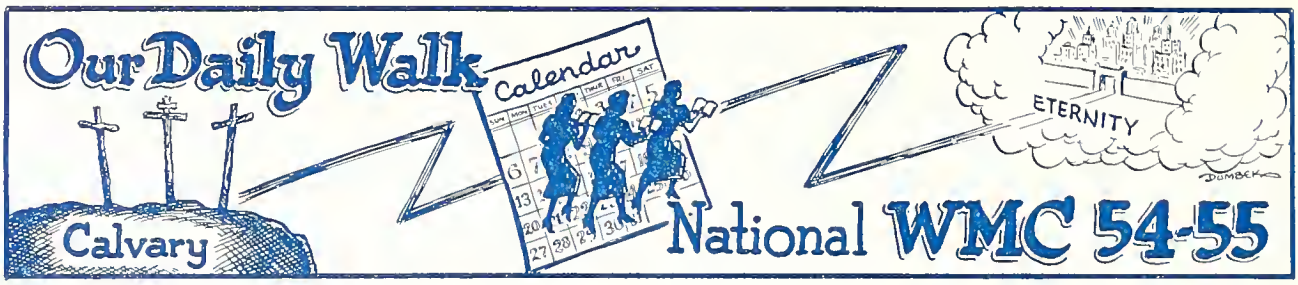


PHOTO BY ALLEN ZOOK



COMMUNION

By MRS. WALTER HAAG

There was once a child born. He was a beautiful child and there was joy over him. But, as the years went by, the beautiful child did not grow. He was fed well, but remained a certain size and there was sadness over that child. It seems he had lost much action power and that the fine food was not being burned as fuel. He became obese, sluggish, and therefore no longer useful. This is the sad story of many new-born Christians' spiritual development.

Let us therefore realize the value of communion with the Lord as a governing factor and a growing factor after we are born in Him. In constant communion our souls are constantly supplied with the necessary heavenly vitamins for spiritual development.

Coming to the Lord is the beginning factor.

Physical birth continues to be a unique miracle, although a usual one. Spiritual rebirth continues to be a powerful miracle, although a practical one.

The statement: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12), gives us a certainty of these following facts: That we were formerly not sons of God; that we are changed by given power into sons of God; and that the deciding factor is our receiving, believing Him. To believe, in perhaps more understandable words, is "putting all one's confidence in." Therefore to believe on Jesus is to put all one's confidence in Him—one's confidence for rebirth, growth, and completion. He is the author and finisher of our faith.

This is a powerful miracle and the extent of the power necessary for the performance of it is beyond our human comprehension. It is power given by Him. God alone could be the originator of such power. We cannot understand it, but we can experience it.

The birth of a child into this world is a unique miracle which no human can completely explain; yet it is a very usual occurrence. We, as humans, have not balked at allowing God to perform the miracle of having babies born into this world through us. Let us never balk at allowing God to perform the miracle of rebirth in us on the weak excuse that it cannot be completely comprehended.

Communion of the Lord is the governing factor.

If we read II Corinthians 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" we find that communion is fellowship and yoking together.

If we have come to the Lord, we have begun. Coming is the first step, and it is necessary. Communion is the next step, and it is necessary. If we would allow the Lord to govern our lives, we must be yoked. Oh, what a heavy, old idea to be immediately yoked! But listen—"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:29-30).

We are now believers; we are now declared righteous in Him; and we are the light of the world. Let us realize this to the full. Let us rejoice in allowing His yoke to be the governing factor in our living. Let us not have fellowship with, communion with, or yoking with, unbelievers, unrighteousness, or darkness. Allow Him, whose yoke it is, to decide with whom you should be yoked in that new life you are beginning here and living for eternity. Each time someone would slip into that experience-yoke with you, ask Him about it.

Communion with the Lord is the growing factor.

Communion is the act of using a thing in common. "Using" is an action verb giving the idea of employment or service. We need action for growth.

Often these phrases pass through our minds: "what sweet communion; what blessed fellowship; leaning on the everlasting arms." They, perhaps, give us the idea of the blissful position of reclining. Let us more often find ourselves in an upright position of employment of service. Shall we apply the word "leaning" as to the extent that one leans on his backbone to proceed to accomplishment? The communion with the Lord is our backbone if Christ is our head. It is the thing used in common by the head and the body. The main nerve trunk is the spinal cord bringing the stimulation from the head and receiving the messages of the body. All this sets one in action, and action means growth.

The word "communion" is used in that benediction of Paul in II Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the *communion* of the Holy Ghost, be with you all."

The commencement service comes as the closing act of a course of study, and it really means the beginning of the application of the knowledge gained. The benediction comes as the closing act of a study of spiritual things. May it mean the beginning of the application of the knowledge gained. As the words enter our minds —"the communion of the Holy Ghost"—let us rise up to action and growth. Let us realize that we have been well fed, and let us not lose that communing—power to burn that food as fuel. We do not want to become obese and sluggish with spiritual food and therefore be rendered useless. Communion with the Lord can prevent this from happening and can make us growing Christians.

Suggestions for Mother-Daughter Meetings

With the month of April we ladies all begin to think about the possibility of joint meetings with the girls of our church during the month of May. It is our desire to present in this Herald a number of interesting suggestions for themes around which could be built the program, and the decorations for such a meeting. Having a desire to make a number of different ideas available, we asked one of our very talented ladies, who modestly asked to be kept anonymous, to give us some plans from which to make a choice. We felt that the needs of a much larger number of councils would thus be met than if we presented one single theme, but in completer detail. Our desire to suggest a number of themes necessarily means that we cannot give too much space to any one idea. However, if the suggestions are not sufficient to lead a council in the development of the chosen theme, additional help may be obtained by requesting it.

We would also like to add that past Heralds have carried some very fine suggestions. Especially fine programs and ideas may be found in the Heralds for April 14, 1945; April 13, 1946; April 8, 1950; and April 11, 1953. A great many pastors have files of past Heralds from which these particular numbers may be gotten.

May we wish you all a happy time as you choose and plan your mother-daughter banquet or tea and as you have a blessed time of fellowship together.



Africa—

Rev. S. Wayne Beaver.....June 2
Bozoum via Bangui, French Equatorial Africa.

Nancy Grace Hill.....June 8, 1949
Bossembele via Bangui, French Equatorial Africa.

Rev. Martin M. Garber.....June 14
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Rev. Roy B. Snyder.....June 15
Bouca via Bangui, French Equatorial Africa.

Mrs. Harold A. Mason.....June 26
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Roberta Ruth Hill.....June 29, 1945
Bossembele via Bangui, French Equatorial Africa.

Mrs. Lester W. Kennedy.....June 30
M'Baiki, via Bangui, French Equatorial Africa.

In the United States—

Mrs. Rose Foster.....June 9
Box 588, Winona Lake, Ind.

Miss Marie Mishler.....June 19
Box 588, Winona Lake, Ind.

WHICH DO YOU CHOOSE?

Mother—such an indefinable word! Not because it has such little content, but because it has so much. How wonderful that the two God-given institutions, the home and the church, should take time to honor Mother. Since no home is complete without children, how splendid that we take time each year for a mother-daughter get-together of some kind, be it a wiener roast, a picnic, tea, or a well-planned banquet.

We trust that each church will take advantage of this opportunity to contact the unchurched mothers and daughters of the community. Eating, laughing together, singing and working together in such meetings can be very helpful. Be friendly. Introduce the new folks to your regular members. Make them feel that church members are human and not "mournfully" so either!

There are as many situations and circumstances as there are churches. Consequently we make suggestions only in this article, but will be glad to send patterns or further ideas of poetry and materials if you send a self-addressed envelope to Box 718, Winona Lake, Ind.

1. One church has chosen the theme, "Walking in the Sonlight." The motif of decoration will be candles and pictures of Christ. The messages will emphasize the joys of walking with Christ, the Son of God.

2. Another church harnessed the idea of Mother's influence upon her child and the vanity of fair youth, by choosing the theme, "Reflections of a Mother." The programs were in the shape of a hand mirror made of pastel shaded construction paper. A circle of aluminum foil was used to make the mirror part.

3. "Grandma's Album" can help afford entertainment and real spiritual blessing as Grandma sits in a rocking chair to one side of the platform and turns to different stages of life. For instance, a young mother can rock her baby as she (or someone offstage) sings—

> "Rock-a-bye baby. We love you so.
> God-given treasure, may you Christ know.
> Glorify Him in thought, word, and deed;
> May He supply your every need."

Another picture can be that of a little one kneeling at Mother's knee (or a cribside) praying or singing, "Now I lay me down to sleep." Courtship days, wedding day, and such events of life can be enacted as Grandma reflects.

4. Since we think of mother and daughter as "home" bodies, use your invitations and programs in the shape of a house. The centerpieces can be little villages of log, dollhouses, or like those used under the Christmas tree. Put a steeple on one so that you combine the ties of the

MAY PROGRAM

Bible Study—"Ruth and Naomi."
Mission Study—"Big Game Hunting in the Wild Jungles."

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 15

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

FINANCIAL SECRETARY CHANGES ADDRESS

Mrs. Chester McCall
4580 Don Felipi Drive
Los Angeles, Calif.

home and the church. Use the Easter grass, green crepe paper cut in shreds and sprinkled over a cardboard moistened with laundry starch of rather thick consistency, or plant grass seed a few days before the banquet in oblong cake pans for your landscaping. Give the rooms of the house names such as prayer, forgiveness, service (probably the kitchen) and use them as the basis of one longer or several short messages, songs, or poems.

5. Revival has been borne on the wings of song. In the Uphouse household we find the names, Miriam, Hannah, and Deborah. Sister Iva Kolb wrote to Miriam and asked: "Did you ever stop to think that each of the Bible characters with your names sang a song? Each song was sung under different circumstances." Miriam had not thought about it, but it is the basis for a good study. If you use this idea, decorate with notes and toy instruments. If you prefer to use flowers, mount the notes on fine wire and insert them here and there among the flowers. The programs can be in the shape of notes, toy violins, baby grand pianos, harps, or regular booklets with a staff of notes across the cover. As to the messages, we would consider the songs of these various women, the admonitions to sing unto the Lord, or we could dramatize a song or the story of how it was written. The staff can represent the staff of life, the Bible. The musical scores suggest harmony. C# can call attention to alertness and watchfulness. The ties remind us of the ties of fellowship and the beloved song, "Blest Be the Tie That Binds." The story of how this song was written lends itself to dramatization. Pantomiming of hymns can be very lovely.

6. Since the WMC theme has been dealing with the Christian walk, the rhyme of the woman in the shoe came to mind. The decorations can be little shoes stuffed with paper dolls or small dolls. Some of her children could be taught about friendships, stewardship, prayer, service, such as may meet the needs of your particular group.

7. Since there are roses in some sections of the country, had you thought of the lessons that you could learn from "T" roses? Some are T-ruth, T-act, T-houghtfulness, T-rust. Even music lends itself with the theme by way of "Jesus, Rose of Sharon."

If one uses flowers as the decoration, the rose can stand for devotion. The Pansy always suggests thoughtfulness. You know—

"She always learned to watch for us—anxious if we were late.
In winter by window, in summer by gate.
And though we mocked her tenderly, who had such foolish care,
The long way would be more safe because she waited there."

Tulips can represent the two lips of comfort. The verses of the song, "Nobody Knows but Mother," lend themselves to these thoughts very well. The forget-me-not says, "I will not forget thee," while the violet suggests the reserve and shyness of the mother who works behind the scenes for the success of her children. The lily stands for purity and fragrance of life. One can add meanings according to the number of flowers available. Little old-fashioned nosegays are nice at the plate if this thought is used.

8. Isaiah 12:3 reads: "Therefore with joy shall ye draw water out of the wells of salvation." If you should like to combine beauty and real Scriptural background, Mrs. Whitcomb gives us instructions for making "Well" centerpieces and "Bucket" nut cups. For the well secure a coffee can or a gallon ice-cream container. Paste and cover the can or container cut to a depth of 4½ inches with brown crepe paper. Draw a "stone" design on the paper with colored chalk. To make the roof of the well cut a 10-inch square of cardboard and score through the center. Bend the cardboard to make a slanted roof. Cover the top with green crepe paper and mark off to resemble shingles. Cut six lengths of No. 15 wire 18 inches long. Take three wires and wind within two inches of both ends. Cover with a ½-inch wide strip of brown crepe paper until the posts measure ½ inch in diameter. Fasten posts to the well by spreading fan fashion. Secure with tape. Vines and flowers may be wound around the posts for extra beauty. For the bucket individual favor cover the nut cups with brown paper. Paste two ¼-inch gold bands around the cup, one near the top, the other near the bottom. Use brown pipe cleaner for the handle and tie a pink ribbon on one side of it. Remember the little mottor of "Jesus first;
Others next;
Yourself last."
It would go nicely with the verse and decorations.

We pray that these get-togethers may prove a blessing of fellowship, and that the mothers and daughters of Brethren communities may be drawn closer to Christ and each other.

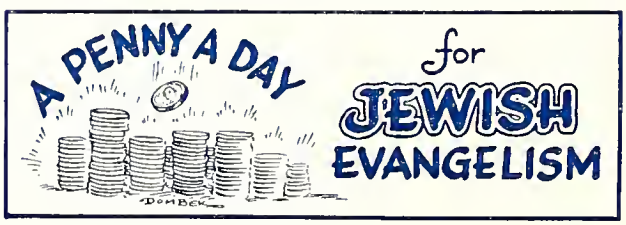
NATIONAL OFFICERS MEET AT WINONA LAKE

The national officers of the Women's Missionary Council took advantage of other board meetings being held at the seminary to have a meeting of their own in order to evaluate the work of the past few months, to plan for the Portland conference, and to approve measures to make WMC still more effective in the months ahead. The meeting was held on Friday afternoon, March 25, at the home of Mrs. Lester Pifer.

Those who attended the cabinet meeting were: Mrs. Kenneth Ashman, president; Mrs. Miles Taber, vice president; Mrs. Lester Pifer, recording secretary; Mrs. Chester McCall, financial secretary; Mrs. Jesse Deloe, literature secretary; and Mrs. Ben Hamilton, editor.

MAJOR OFFERING

For March, April, May.....Foreign Missions
$2,500 Toward a Missionary Residence in Brazil



Who's Who for April

REV. MARVIN L. GOODMAN, JR.



Marvin L. Goodman, Jr., was born in Modesto, Calif., on October 22, 1921, receiving the priceless heritage of Christian parents who believed the Word of God and taught him to do the same. Somewhat later in life than is usual, his parents felt the call to full-time Christian service and prepared for where the Lord might lead. Someone has said that there just must be missionary blood in that family. They believed, however, that the Lord should have first place in their lives and that they should serve where He called. Marvin's parents are missionaries to India under the Child Evangelism Fellowship, and his sister and her husband, Rev. and Mrs. Edward D. Miller, serve as missionaries in Brazil under our Brethren Foreign Missionary Society.

Marvin's childhood and boyhood days were spent in the area of his birth. At the age of 9 he accepted the Lord Jesus Christ as his personal Saviour and became a member of the church to which his parents belonged. After conversion he was deeply moved by missionaries who spoke concerning the need for the Gospel in Africa.

His college work was taken at Modesto Junior College and the University of California at Berkeley. While Marvin was away at school his parents were led of the Lord to change their church membership; they became members of the La Loma Grace Brethren Church of Modesto, Calif., at this time. When he came home for vacations Marvin, too, saw that this church preached the Gospel, and so on Easter Sunday, 1942, he became a member of this same church. This step had a great bearing on his spiritual growth and the events which followed. As a result of the counsel given by the pastor, Marvin enrolled in Grace Theological Seminary to complete his preparation for missionary service. By that time he was convinced that the Lord would have him serve in Africa.

While attending Grace Seminary Marvin met Miss Dorothy Hay, a registered nurse from La Verne, Calif., and a member of the First Brethren Church of that city. She was also preparing for missionary service in Africa. They were married in June of 1944.

In November of 1945 Marvin and Dorothy sailed for Africa, where they were privileged to serve the Lord for one four-year term and part of a second term. Four children were born to them while they served in Africa —David George on April 27, 1947; Anne Jeanette on October 27, 1948; Paul Marvin on March 25, 1951; and Suzan Marie on April 1, 1952.

Because of the serious illness of Anne, which was finally diagnosed as polio, the Goodmans had to leave Africa in the summer of 1952 for the United States. They have made every effort for Anne to have the necessary operations and treatments which might enable her to walk again without the aid of a brace.

During this time of testing their zeal for the Lord has not diminished. They have been pioneering the new work in West Covina, Calif., and are looking to the Lord for His continued leading.—*Ruth E. Reddick.*

REV. CHARLES R. TABER



Charles R. Taber spent the first seven and one-half years of his life in Paris, France, where he was born on November 1, 1928. His parents, Dr. and Mrs. Floyd W. Taber, were studying in France preparatory to missionary service in Africa—his father as a medical missionary and his mother as a teacher. Following the completion of his father's medical training in France, the family came to the United States for about a year of rest and deputation work before assuming their missionary activities in French Equatorial Africa. A part of this year was spent in Allentown, Pa, and a part in Long Beach, Calif. During that year Charles accepted Christ as his personal Saviour and was baptized shortly after his eighth birthday. He is a member of the First Brethren Church of Long Beach, Calif.

The next eight years of his life were spent in Africa. Soon after coming home to the States in 1945, Charles, at the age of 17, realized that missionary service was for him, so he yielded his life to the Lord for that purpose. He then completed his high-school training in Allentown, Pa. This was followed by four years at Bryan University in Dayton, Tenn., from which he graduated in 1951 with a B.A. degree. During the summer of 1951 he married Miss Betty Joyce Hanna, whom he met at Bryan. Betty is a member of the First Brethren Church of Cleveland, Ohio.

Charles and Betty came to Winona Lake, Ind., for the 1951-52 school term at Grace Theological Seminary. They had already applied for missionary service in French Equatorial Africa under The Foreign Missionary Society of the Brethren Church, expressing particular interest in the field of education.

In October of 1952 Charles and Betty sailed for France for a period of language study before going to Africa. Someone might wonder why Charles needed to study French. From one standpoint he didn't. He already spoke French—in fact, he taught French for two years at Bryan University and during his year at Grace Seminary. However, in order to be in charge of our French school system in Africa he had to meet the requirements of the French government in this regard. Not only did the Lord enable Charles to pass his examinations in France, but he passed at the top of his class with some of the highest grades on record. Betty did not complete her language training while in France, but has continued to study on the field and will take her examinations there at the proper time. While they were in France a new member joined the family group. A daughter, Christine Anne, was born on February 11, 1953.

In July of 1953 they arrived in Africa and made their home at the Bassai station, where they opened the French school. Another daughter, Diana Ruth, joined the family group on March 25, 1954. At the recent Field Council meeting in Africa, it was decided to move the French school to the Yaloke station, so in July of this present year the Charles Taber family will move again.

—*Ruth E. Reddick.*

BIRTHDAYS DO BRING CHANGES

By MRS. ARNOLD KRIEGBAUM



How fitting that the pastor's wife, who gathered the first Sisterhood girls of Mary and Martha about her to teach them more of Christ and how to serve Him, should be named Mary! Close to the year 1900, Mrs. Mary Bauman (first wife of Dr. Louis S. Bauman) saw the need of guiding the activities of girls in the Philadelphia Brethren Church where she and her husband were ministering; and invited them into her home. Together they read and discussed the story of Mary and Martha as told in the Gospel according to Dr. Luke.

They decided to meet each Sunday morning at 10 o'clock, before the worship service, for prayer and Bible study, and to plan their missionary activities. To quote from early records: "Not great numbers do we seek to join our ranks, but those who can conscientiously take our pledge, those who want to know and do more things that He would have us do, we gladly welcome. Every member has an opportunity of doing something. Four committees of three each afford work for the girls who want it."

Mrs. Iva Kolb carried on when Dr. and Mrs. Bauman moved west. Mrs. Kolb continued this Sisterhood until she was 75 years of age. Twice each year the Iva Kolb Auxiliary, made up of charter members and those who joined during the first 10 years, met for fellowship and a Bible study by Mrs. Kolb. Christmas and Thanksgiving baskets, gifts to missionaries, and bandage rolling were some of their projects.

National Sisterhood began in 1913 with 21 Sisterhoods reporting. The first covenant read: "I will not cease to make offerings of prayer, time, and money to the end that the daughters of sorrow in every land may know the love of Jesus."

The first foreign project on record was the sending of bandages to the lepers. When the Gribble party sailed in 1918, Sisterhoods gave them a supply of bandages. Two years later, James Gribble appealed to the Sisterhoods to supply bandages semiannually to the extent of a box 14 inches square and 2 feet long. The provision of bandages has grown until in 1932 it became necessary to appoint a national bandage secretary. In 1953 district bandage secretaries were appointed. One local group in northern Ohio rolled over 300 bandages last year. Over a thousand girls are enrolled as members of Sisterhood. Our goal this year is a minimum of 10 rolls per member, so we should have at least 10,000 rolls of bandages rolling in 1955. This project becomes rich to our hearts when we hear the missionaries tell of the lives protected and saved through using the bandages, and of souls saved through telling the gospel story while applying the bandages.

United in effort, the Lord has enabled Sisterhood to accomplish several projects. The Bethany Mission Home in Ashland, Ohio, was built by Sisterhood funds. A baby hospital built in Africa; a bus purchased for the church in Clayhole, Ky.; a gift fund given for national pastors' children in South America; flannelgraphs and object lessons sent to Africa, South America, and Kentucky were all Sisterhood projects.

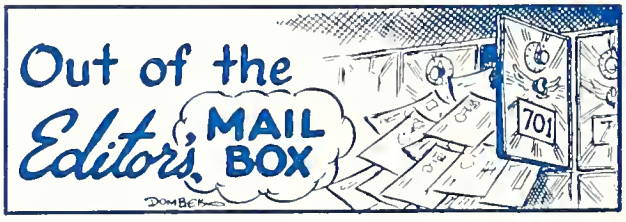
In 1939 our national reorganization was set up in Winona Lake, Ind. Each summer the national executive board meets for two days to initiate interesting projects and oversee Sisterhood records. This board includes the national officers, and president and patroness from each district of our denomination. This meeting is followed by a week of Sisterhood sessions attended by representatives of all Sisterhoods.

A home for our missionaries on furlough in Winona Lake was another project of Sisterhood. A dwelling for the single missionary ladies was built at the Central Bible School in Africa through Sisterhood funds. "Jim the Jeep" was purchased for the missionaries to use at Clayhole, Ky. Over a thousand dollars was raised toward providing camp equipment for the youth of Argentina. A well was purchased for work among the Navaho Indians. (We dug deep so our missionaries could have water and in turn give the Living Water to those dead in heathen witchcraft.)

A power plant and public-address system for the work in Brazil was another project. Sisterhood helped build a chapel in Dryhill, Ky. One year, Marybeth Munn was Sisterhood's missionary to the lepers in Africa. Household furnishing for the Brethren mission home on the Navaho station was provided last year. Our present project is to give sufficient funds to build a dispensary at Bassai, Africa, and purchase a microscope for the missionaries to use there. The former dispensary was destroyed by fire.

Birthdays do bring changes. In Sisterhood many

(Continued on Page 238)

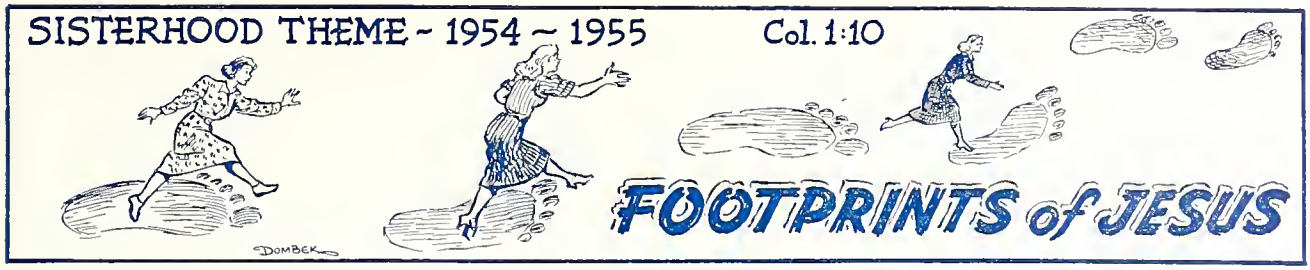


The council at *Middlebranch, Ohio,* remembers the aged and needy at Christmastime by packing baskets to be taken to them.

The WMC of *Limestone, Tenn.,* promoted child evangelism by contributing to the Children's Bible Mission. They have also furnished a nursery and made 23 garments for a needy family.

In addition to many other projects, the Senior WMC at *Mundy's Corner, Pa.,* is buying a window for their new church. They had their birthday offering month in February.

Our WMC at *Goshen, Ind.,* is just one year old, but they report that this first year they contributed to all national projects, sent clothing to the Navahos, purchased a folding table for a lady in a rest home, sent a sunshine box to a shut-in, and began a missionary gift chest.



EXCESS BAGGAGE

(COLOSSIANS 3:8)

By AVA SCHNITTJER

The scene is Ann's bedroom. Her suitcase is open and her possessions are strewn about, preparatory to packing.

CAROL: How are you ever going to get all those things into your suitcase, Ann?

ANN: I'm beginning to wonder myself.

JANICE: Where is it you're going, Ann?

ANN: I'm off for Portland, Oregon, to the conference. I already have my plane ticket.

ELENER: How much of this stuff are you taking?

ANN: Everything I have laid out here on the bed and on the floor. I don't know where I'm ever going to put it all. The airline will only let you take 40 pounds.

CAROL: How are you ever going to decide what to take?

ANN: I don't know. I need it all.

ELENER: How can you ever carry it all?

JANICE: If you take all you have laid out, it will be so heavy to carry that you'll never get anywhere.

CAROL: Do you have to take the radio and the panda?

ANN: Well, I like to have pretty things on my bed, and in the afternoons I like to have the radio to play.

ELENER: But there will be so much to see out there that you won't have time to sit around and listen to the radio.

CAROL: Whatever are you taking that fancy dress for? Do you think you'll need it?

ANN: They have a banquet and I want to look nice for the banquet.

CAROL: And that big jewel box, Ann. Surely you don't need that.

ANN: I have sentimental reasons for wanting to take that along. Why does that old airline have to be so fussy? Twenty extra pounds wouldn't mean much.

ELENER: If all the passengers took 20 extra pounds, it would make a big difference. And it's probably all the plane can do to get over the mountains as it is. If there were any excess baggage, they might have to dump your stuff overboard and you'd have nothing.

JANICE: Why, I even heard of a plane up in Alaska that had trouble landing. They had to do something drastic or the plane would have crashed. So they dumped out nearly all of their supply of gasoline. That was about all there was to lighten the load.

CAROL: You know, girls, this reminds me of a Christian's life. Sometimes we wonder why certain things are taken away. I guess we just get so overloaded with things that we can't be used by the Lord. We use up our strength on these unimportant things and there isn't enough left to get over the mountains. Then He has to get rid of the excess baggage.

ANN: What do you mean by excess baggage? What would be some?

JANICE: I've seen some girls who carry a lot of anger around with them. They won't talk to each other, and they'll say mean things about each other behind their backs.

ELENER: And they get weighted down with anger till there's no song in their heart and no Christian testimony left.

CAROL: Anger is really a dangerous thing and can cause a lot of trouble.

ELENER: If you don't get rid of anger it turns into malice, and that is really hard to get rid of.

JANICE: Jealousy, too, makes girls want to hurt the feelings of others. It's so easy to get angry if we're a little jealous, and if we don't get over it, it turns into something worse.

CAROL: It proves the truth of that verse: "Don't let the sun go down on your wrath." It's not the getting angry that is so bad, but the keeping angry—not getting rid of the excess baggage.

ANN: If we don't get rid of anger, but hold onto it, then it's easy to go on to other things—saying things we shouldn't, telling stories that a Christian shouldn't be listening to or telling.

ELENER: Couldn't we say that anything that hurts our Christian life or testimony is excess baggage?

ANN: Yes; because it would make our progress slower and slower, and it would also hinder others from finding Christ—just like excess baggage on the plane could have

PROGRAM GUIDE FOR MAY

THEME SONG—"Footprints of Jesus." Also have an opening prayer.

CHORUS TIME—Enjoy a time of singing and testimonies.

THE CHRISTIAN'S ROADMAP—Read together I Corinthians 6:9-20.

PRAYER CIRCLE—Each girl should take part in this part of the service, even if she says only one sentence. Encourage all of the girls to pray.

DEVOTIONAL TIME—Seniors study "Excess Baggage"; Middlers study "Forgiving, as Christ Forgave."

SPECIAL MUSIC—This is the perfect place to begin our service to the Lord. After using our talents in a small group of girls to the praise of the Lord, it will be much easier in the future for further Christian service.

LEARNING THE PAST—Have a report on "History of the Brethren Church—IX."

BENEDICTION—Sing part of theme song, "Footprints of Jesus," and repeat the SMM Benediction.

SMM BUSINESS MEETING.

a harmful effect on all the rest of the passengers, not just on the one who carries it.

CAROL: I think that's a good point. It hurts not only the one that carries the excess baggage and does these things, but it hurts others as well.

ELENER: Isn't there a verse that says just these things about getting rid of excess baggage like anger, and telling the wrong kind of stories?

JANICE: Yes; Colossians 3:8: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth."

CAROL: I believe you'll have a better trip, Ann, if you'll leave all that excess baggage home.

ANN: I think you're right. I'm sure I'll have a better time if I'm free of all the things that would hinder one.

ELENER: We aren't going on a trip, but we could go through our lives and check up on the excess baggage there. We could sort out all the things that are hindering our progress, and throw them out as excess baggage.

CAROL: There goes Ann's panda; she's taking out the excess baggage. Here go all unbecoming remarks, slang that isn't becoming a Christian girl, and any kind of questionable saying.

ELENER: Oh, thank you, Ann, for letting us help you pack today. We're all traveling light from now on. We're no longer earthbound with excess baggage, but with affections set on things above, and excess baggage gone, we're soaring into action for the Lord.

ANN: I'm so glad the Lord helps us to recognize excess baggage and helps us to "put off all these."

HAVE YOU BEEN WONDERING?

Perhaps in the past you've had to send to the Literature Secretary for small items which your SMM needed, and you didn't know exactly how much the cost would be, or what all is available. Well, we hope that after this, you'll have no such doubts, for here is a list of the items made available to you girls by the SMM:

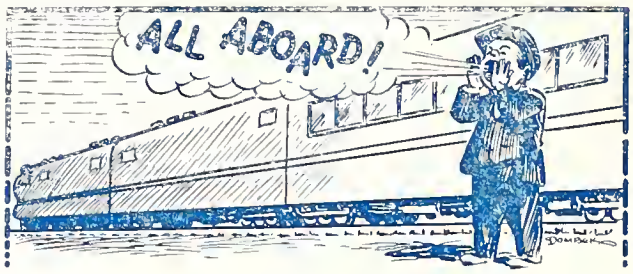
Pennants	$0.65
Scarfs	.75
SMM Emblems	.25
Stationery	package 1.00
Pins	.50
Post Cards	.01
Announcement Cards	.01
Additional SMM Constitutions	.10
Additional Handbooks	.25

Take advantage of these articles. Your local group might try this for something different: Give a scarf or pin to each new girl who comes into your group and has said the aim, goal, verse, etc., of Sisterhood. Or have a contest in which the winners will receive stationery.

All the articles listed above can be purchased from the Literature Secretary, Carole Sue Quartz, Box 49, Winona Lake, Ind.

SMM OFFICERS

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Nancy Weber, 835 Spruce St., Hagerstown, Md.
Treasurer—Mary Hooks, Box 262, Winona Lake, Ind.
Literature Secretary—Carole Sue Quartz, Winona Lake, Ind.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. Arnold Kriegbaum, Winona Lake, Ind.
Assistant Patroness—Mrs. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



VISITING WITH THE OTHER SMM'S

Well, how did you all like the trip we took the other month to the Sisterhoods? Are you all ready for another trip? All aboard! First stop will be Winona Lake, Ind.

The Junior girls enjoyed a Halloween party, and at Christmastime they gave a fruit basket to a needy family. At the first of the year they chose two teams, Mary and Martha, for competition in enrollment, which did prove an effective way to increase their group.

We can't stay long at one place, but will hurry over to Johnstown, Pa.

This is only a new group, organized in the fall of 1954, with five girls. For the National Project, the girls are babysitting. At Christmas they stuffed dolls for their church nursery. The officers were installed at a special Valentine's meeting.

Here we go again, over to Indiana to see the girls of the SMM in Berne.

In December the girls enjoyed a covered-dish supper along with a night of rolling bandages, at which time they rolled 232. Before Christmas the girls prepared treats for the elderly women of a nursing home nearby, enclosing a tract in each one.

While we are in Indiana, let's go over to the Fort Wayne group, shall we?

After pestering their penny partners for quite some time for pennies, the girls of the Senior group presented them with a pair of socks. But before they could receive their pair of socks, they had to give the girls some pennies. Sounds like fun, eh?

How about taking a quick trip out to California? I'm sure they'll show us a good time!

The Senior SMM of Temple City was just started in June of '54 with three girls and are now a group of nine girls. At Christmastime they sent soap and dolls to the Indians, and are working hard on their verses for goals.

Sorry to say this, but we must hurry off, for we only have time for one more stop. That will be the Senior group of the First Brethren Church of Long Beach. All aboard! And here we are. . . ."

At a meeting in which the girls rolled bandages, they also started a missionary scrapbook, with some girls working on Argentina and its missionaries and other girls on other fields. The book is in sections, some concerning the lives of the missionaries and how they made their decisions, others on the children of the missionaries, and another section on the letters written by the missionaries themselves. All the girls are taking a great interest in this new project.

Say, that's quite an idea, and a helpful one, too! They should be quite well acquainted with the missionaries by the time their scrapbook is completed. You other groups get busy and plan something special, too. Then write to the general secretary, so the other girls can in turn hear about it also. So long for now, everybody!

History of the Brethren Church—IX

By REV. GERALD POLMAN

After the Dayton, Ohio, conference of 1883 the Brethren Church was regarded as a fixed institution, and charters were obtained in all the states where congregations existed. New life was manifested in all the organized churches, and new congregations were organized in all parts of the brotherhood. State and district conferences were organized in rapid succession in Pennsylvania, Ohio, and Indiana; then Maryland, Virginia, and West Virginia in one district. The next to organize were "Illiokota" (Illinois, Iowa, and the Dakotas), then "Kanemorado" (Kansas, Nebraska, Missouri, and Colorado).

The second general conference was held at Ashland, Ohio, in 1887. At this conference it was defined that the apostolic idea of congregational church government related alone to the incidental affairs of the congregation, and not to doctrinal practices, which must be universal. A mission board and a women's organization were formed at this time.

The next conference was held at Warsaw, Ind., in August 1892. This conference reaffirmed the former position of the church in renouncing all creeds of every description except the Bible, the whole Bible; but for the satisfaction of honest inquirers, who were not acquainted with the church, they announced officially that the Brethren Church understands her creed to teach, among other things, the following:

1. That the ordinance of baptism is trine immersion only.

2. That feetwashing is a divine institution, and should be practiced in the public worship by all saints, in connection with the Lord's Supper.

3. That the Lord's Supper is a full evening meal, and is to be eaten in the night, as a divine institution, in the public worship of God, in connection with the communion of bread and wine.

4. That the eating of the communion bread and the drinking of the communion wine, in connection with the Lord's Supper, is a divine ordinance, to be thus kept and obeyed by the church, in her public worship.

5. That the "holy kiss" is a divine institution, to be practiced by all the saints in the public worship of God.

6. That the various separate and collective congregations, while absolutely and truly congregational in government, yet each and all have a divine relation to each other, and to the whole church as the body of Christ; and that, therefore, the faith, character, and practice of each and all are under the same divine law of government, under Christ and the Holy Spirit, to each other, as the Word of God teaches.

7. That hereafter our general convention shall be called the Brethren General Conference.

Other conferences were held in 1893, 1894, 1895, 1896, 1897, and then in 1899 the conference was held at Winona Lake, Ind. During the conference of the next year (1900), held at Winona Lake, a most important event took place. The Foreign Missionary Society of the Brethren Church was organized with a charter membership of 53. The first foreign-mission fields were Persia and Canada, with the addition of Argentina by the year of 1907.

The Lord continued to bless the growth of interest in the missionary program and organizations.



By Our President, Myra Joy Conner

1. DID YOU REMEMBER? Yes; the birthday offering should be in to the national treasurer by May 10. You'd better hurry if you haven't sent yours in yet.

2. WE WANT SOME NEWS FROM YOU! Won't you write to the national general secretary and let us know something interesting that you've been doing? Your group should send in at least two of these this year.

3. HAS THE LORD EVER FAILED YOU? No; I'm sure He never has. But . . . have you ever failed Him? I have. There are a number of ways that we can show our faithfulness to Him, especially in Sisterhood. Have you been faithful in attending all church services possible? What about inviting a new girl to Sisterhood? Have you been interested enough in the Lord to attend the Sisterhood meetings?

> "How can I do less than give Him my best,
> After all He's done for me?"

4. WILL WE GET TO THE TOP? Remember, it's up to you if we reach our goal for the National Project! We're striving for $1,700, so get busy with your "penny partners" and any other way you know of for reaching this goal. The dispensary and microscope for Africa are needed immensely! Don't let them down. Above all, remember that it's for the Lord!



FORGIVING, AS CHRIST FORGAVE

By MRS. JAMES DIXON

We have been studying how we might walk worthy of the Lord and how to please Him in everything. In order to do this we have learned that we must be fruitful in every good work, and we must increase in the knowledge of God.

When we were saved we became partakers of God's divine nature. We are longing for the day when we shall see Him face to face and be changed into His likeness. Meanwhile we still have sin to contend with. We must put sin out of our lives. This must be done whenever sin arises. We must recognize it as evil and confess it, by name, to the Lord.

We must be not only diligent in fighting sin, but we must put on the virtues of Christ. We must be like Him in compassion, kindness, humbleness, meekness, and patience.

Let us "increase in the knowledge of God" by studying more about our Lord Jesus Christ, that we might be like Him.

What did you do to merit your salvation? If we are honest we will have to say we did nothing to earn God's mercy or grace. As the Scripture says in Romans 3:10-12, "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." But God loved us when we were dead in our sins. He had mercy on us while we were His enemies, and saved us through Christ.

Think of the great debt of sin you owe God. Think of a huge book in which is recorded every wrong ambition, every evil word, and every sinful deed. Think how long that book would have to be to record every sin you have ever done. Then see the words stamped through the account: "Forgiven in full through the blood of the Lamb." "There is therefore now no condemnation to them which are in Christ Jesus." He remembers our sins against us no more.

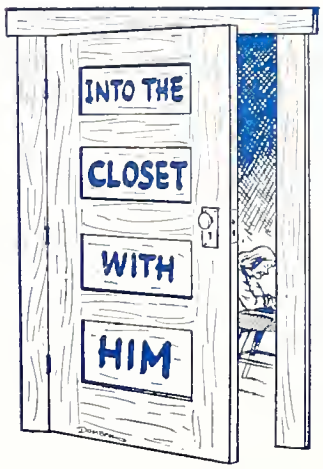
Our hearts are filled with thanksgiving for God's mercy and grace. Yet with one breath we praise God for His love and with the next breath speak evil of one who has wronged us. Think how much smaller his debt is to you than your debt is to God. Remember, the Lord Jesus said: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

This does not mean that this is one work we must do to earn forgiveness, but it does mean that if we can harbor bitterness and unforgiveness in our hearts, we undoubtedly have never really been saved. We do not really know the love of God. So if you have bitterness in your heart toward anyone, be sure you have been saved. If you really belong to the Lord, confess your sin to Him and He will forgive. If you really repent, you will forgive your enemies also. Remember, the hardest one to forgive is the one who gossips against you and the one who accuses you falsely. They did this to our Lord also and He prayed: "Father, forgive them, for they know not what they do."

"Dear Lord, help us to forgive, as Thou hast forgiven us. Help us never to hold against another what You do not hold against us. Through Jesus Christ our Lord we pray."

1. Has anyone ever wronged you?
2. How can you forgive them?
3. Does resentment for what they've done keep coming up in your heart?
4. What should you do when these thoughts come to your mind?
5. Can you forgive and not forget?
6. Did Christ forgive *all* your sins?

PRAYER REQUESTS



Pray that it will be possible to meet our goals in Sisterhood.

Pray for the local SMM's as they are having their spring cabinet meetings at this time.

Continue to pray for Miss Gail Jones in Africa, and for all the other missionaries who are proclaiming God's Word.

Pray for the national officers, as they soon will be working on plans for conference and next year's theme.

Pray for the writers, both of this year's articles and of the coming year's, that the Lord will lay on their hearts that which He would have them to write.

BIRTHDAYS DO BRING CHANGES

(Continued From Page 234)

changes have developed through growth. If Sisterhood is to stay a live organization, more changes will naturally come. But because Jesus Christ is the same yesterday, and today, and forever, the aim of Sisterhood will ever be to develop every girl to be a living testimony for her Master; to give the girls of dimly lighted regions an opportunity to know Jesus Christ as their personal Saviour.

The aim is accomplished through the careful guidance of dedicated patronesses. In Titus, the second chapter, God's order states that the older women teach the young women, by precept and by example. Love and patience are high requirements of patronesses who have the joy of successful Sisterhoods. If in each girl's life God's will is followed, the highest achievement possible is attained. One patroness wrote she feels she practically deserves the purple heart award, but her letter was filled with cheerfulness for her task and deep, sweet satisfaction in doing God's will.

Sisterhood has grown from 1 to 125 in organizations; from 7 members to 1,071; from a few dollars in giving to over $5,000 a year; from 100 bandages rolled to 10,000. But as in the beginning "not great numbers do we seek" as much as that Christian girls will grow in their love for the Lord Jesus and give gladly their all to Him. During April, a Sisterhood birthday thank offering is given for the higher education of missionaries' children, and Sisterhood is glad to give, for the Lord loveth a cheerful giver.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF
Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

GOSHEN, IND. Mr. and Mrs. I. Wesley Miller celebrated their golden wedding anniversary on Mar. 11. They are members of the Grace Brethren Church of Elkhart, Ind.

CHANGES FOR ANNUAL: New addresses: John Teeter, 1480 Parker Ave., Tracy, Calif.; Victor Meyers, 10236 Santa Anita Ave., Ontario, Calif. The new telephone number of Herman Hein is Goshen (Ind.) 55821X.

CHICAGO, ILL. The fourth annual National Family Week will be observed May 1-8 and is sponsored by the National Sunday School Association. This special week is designed to contact families that are not active in the local church work. Many Brethren churches are planning special services such as mother-daughter banquets, father-son banquets, and family fellowships.

ENGLEWOOD, OHIO. A Bible conference was conducted at the Englewood Grace Brethren Church Apr. 6-10 with Arnold Kriegbaum as speaker. Lon Karns is pastor.

JOHNSTOWN, PA. Myles Hammer, father of Rev. Thomas Hammers and Rev. James Hammer, departed to be with the Lord Mar. 22.

WHEATON, ILL. "Keeping Up With Theology" is the theme of the Theological Conference being sponsored by the Wheaton College Graduate School Apr. 28-29. Dr. S. A. Witmer, president of Fort Wayne (Ind.) Bible College, will deliver the evening messages. Other speakers will be Dr. W. T. Bender, Dr. M. C. Tenney, Dr. Douglas Young, and Miss Arlene Peters.

NORWALK, CALIF. A new record was set recently in the Norwalk Brethren Church when 239 were present for Sunday school. Henry Rempel is pastor.

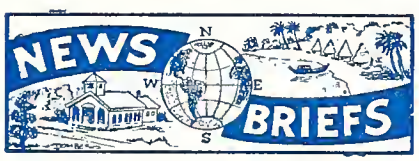
OSCEOLA, IND. Scott Weaver, pastor of Bethel Brethren Church, was ordained to the Christian ministry on Mar. 13. Dr. Herman A. Hoyt was the guest speaker.

DAYTON, OHIO. The Bible school and morning worship services Apr. 10 for the First Brethren Church will be held at the Cornell Heights Elementary School, which is near the site of the new church building. The evening service will be held in the church as usual. Wm. Steffler is pastor.

COVINGTON, OHIO. The parsonage of the First Brethren Church buzzed with excitement on Mar. 22 when Rebecca Ann joined the household of Pastor and Mrs. James Young and claimed the honor of being the youngest in the family. Three brothers and two sisters readily acknowledged the claim.

DAYTON, OHIO. The pastors and their wives of the Southern Ohio District enjoyed an evening of fellowship on Mar. 11 at the YMCA.

HARRAH, WASH. The basketball team of the Harrah Brethren Church won the Mission League championship and also the YMCA Church League at Yakima, Wash. Donald Farner is pastor.



CHICAGO, ILL. A special writing workshop for missionaries is being offered at Moody Bible Institute July 11-29. Tuition is free.

MARTINSBURG, W. VA. The Atlantic Fellowship of Brethren Churches will convene here at the Rosemont Brethren Church May 10-14. Earle Peer will be host pastor.

ROANOKE, VA. An overnight youth rally for the Southeast District was held at the Clearbrook Brethren Church Apr. 1-2. William Howard was host pastor.

WINONA LAKE, IND. The Grace College Choir left by bus on Mar. 30 for their tour among the churches of the East, and will complete the tour Apr. 10 at Akron, Ohio (sunrise service); Wooster, Ohio (10:30 a.m.); Ashland, Ohio (3:30 p. m.); Mansfield, Ohio (7:30 p. m.). They will appear in New Troy, Mich., on Apr. 17. Donald Ogden is director.

OSCEOLA, IND. A Sunday-school convention will be held here at the Bethel Brethren Church Apr. 12-13 with the Grace Brethren Church, Goshen, Ind., the Grace Brethren Church, Elkhart, Ind., and the Sunnymede Brethren Church, South Bend, Ind., cooperating. Scott Weaver will be host pastor.

NEW TROY, MICH. Archie Keffer, senior in Grace Seminary, was guest speaker at the New Troy Brethren Church on Mar. 27. Richard Jackson is pastor.

MEYERSDALE, PA. During the month of March various church organizations had charge of the evening services at the Meyersdale Brethren Church. On Mar. 6 the deacons of the church were in charge; Mar. 13, the WMC; Mar. 20, the laymen; and Mar. 27, the young people. H. Leslie Moore is pastor.

LIMESTONE, TENN. The Southeast District laymen's rally will be held here at the Vernon Brethren Church May 6. Harold Arrington will be host pastor.

DAYTON, OHIO. Mr. Leon Sullivan, Christian businessman from Philadelphia, Pa., was guest speaker at the morning worship of the North Riverdale Brethren Church on Mar. 20. R. M. Ward is pastor.

LONG BEACH, CALIF. Dr. Chester L. Padgett, associate professor of English Bible at the Bible Institute of Los Angeles, concluded a pre-Easter Bible conference Apr. 10 at the First Brethren Church. Dr. C. W. Mayes is pastor.

KITTANNING, PA. Rev. William Schaffer reports that it recently took an individual one whole day just to clean chewing gum off the bottoms of the pews of the First Brethren Church. If one individual should go through all the churches of our brotherhood "chipping gum from pews" it would take between four and five months of labor. Moral: Dispose of it before you enter the church.

HARRISBURG, PA. The Atlantic District overnight youth rally will be held here at the Grace Brethren Church Apr. 15-16. Conard Sandy will be host pastor.

ALLENTOWN, PA. The Atlantic District laymen's rally will be held here at the First Brethren Church May 7. John Neely will be host pastor.

CHICAGO, ILL. "Christ for America," national spiritual awakening movement, will sponsor its third seminar on soul-winning and visitation evangelism at Bob Jones University, Greenville, S. C., June 1-3. The lectures will be delivered by Dr. Robert M. Parr and Dr. Walter L. Wilson.

THREE WORDS OF EXPIRATION

BY O. D. JOBSON, D. D.
MISSIONARY
FRENCH EQUATORIAL AFRICA



The first three words Jesus spoke from the cross concerned others. There was the prayer, "Father, forgive them; for they know not what they do." There was the promise, "To day thou shalt be with me in paradise." And there was the provision, "Woman, behold, thy son! . . . Behold, thy mother!" Then there was silence from the ninth hour until the twelfth. Darkness was over all the land. That silence was broken by the cry which is the subject of this brief meditation, "My God, my God, why hast thou forsaken me?" This word concerned himself, as did the three that followed it: "I thirst," "It is finished," and "Father, into thy hands I commend my spirit."

Of all the sayings from the cross, this is the one that pierces our hearts and causes awe and wonderment. Our Lord forsaken of the Father for our sakes. No wonder Isaac Watts could write:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

There is no other saying of our Lord, during His trial and crucifixion, so difficult to explain as this one. It is certainly not our purpose to attempt to do so. One can only stand in admiration and gratitude and meditate on such a cry as this. Surely there can be no explanation apart from the fact that "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

During those silent hours on the cross, when darkness was over the land, our Lord was in perfect communion, as He always was, with the Father. At length, in His role as the sinbearer, He felt the separation and alienation from the Father's holy presence. The judgment and penalty of our sin was upon Him. He was momentarily forsaken of God that we might be forever pardoned and linked in fellowship with the Father. He became sin that we might be reckoned righteous. He was forsaken that we might be received. He died that we might live.

In rereading this fourth saying from the cross, one is struck with the emphasis of the possessive pronoun, twice repeated, "My God, my God." A. Tholuck writes that in these words "there is an acknowledgment full of confidence. To be able to say to that great Spirit from whom, and by whom, and to whom are all things—not with mere words but in true faith—'Thou art my God,' to be able to say that at any time was much, but to say it upon the tree of shame, and at the close of such a life, was unspeakably more. For surely everything appeared to say that that God, the God of His youth, to whom, as a boy twelve years of age, He had looked up as His Father, to whom as a man He had trustingly prayed during the battle of life—surely now everything appeared to say that that God was *His* God no longer." But despite all of this, in the darkest hour of His life, Jesus exclaims, "My God, my God!" The Father on whose business He had come, and whom He always pleased, was His God even on the cross.

Then there is that little word, "why." In the complications of life and through many of its varied circumstances we often exclaim, "Why?" That is because we can see only a part and not the whole of our life's span. We are perplexed and puzzled, and when led through deep waters we often wonder, "Why?" This cannot be the same sense in which Jesus asks, "Why?" He knew the end from the beginning. But we must always remember that He was man in the fullest sense of the word. It is not to be wondered that in this hour of His suffering He meditated on the Psalms. In fact, many of the Psalms find their fullest expression and final fulfillment in Him. Certainly we are not to think of Christ questioning the Father, nor in His divine nature ignorant of the experience through which He was passing. Is it not rather a cry of lamentation such as the psalmist used when he said, "Why is my heart disquieted within me?" or "Why art thou so far from me?"

Finally, there is that fearful word, "forsaken." His Father in His holiness veiled His face from the Son as He bore the sin of the world. That momentary alienation pierced the heart of our Lord with anguish. How much He bore for us! What ignominy! Deserted of the Father for our sakes. "There is nothing fitted," writes Dr. Tholuck, "to move men more deeply, nothing that can more strongly impress them with a sense of the majesty of God, than the miracle of grace by which the cross—for man the memorial of the basest ignominy—is converted into a source of consolation, full of immeasurable grace."

There is no defeat here. But a triumphant Saviour through suffering. He died, He lives. He has commanded that we be His witnesses unto the uttermost parts of the earth. To obey is to follow Him in sacrifice and suffering. Faithful service will require long years of sowing and watering. But certainly this is the least we can do for the One who suffered so much for us.

"I suffered much for thee,
More than thy tongue can tell,
Of bitt'rest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for Me?"



THE THREE MARYS AT THE CROSS

BY DONALD F. MILLER
MISSIONARY
FRENCH EQUATORIAL AFRICA

It was in the very early hours in the city of Jerusalem. The Sanhedrin of the Jews had convened during the night and sentenced Jesus to death. Gladly would these arrogant, self-righteous Jews have carried out this execution in the Jewish fashion by stoning Him, but the Roman law declared that all capital sentences must be brought before the government representative of Rome to confirm or reverse the sentence. Therefore, on this historic morning we see this group of angry Jews bringing Jesus before the Roman representative, Pilate.

Pilate did not share the feelings of this group of Jews against Jesus, and he chose to release Him, for he found no fault in Him, but the mob cried out, "Crucify him." Pilate, unable to control the desires of this angry mob, became baffled with the situation. He compromised, and delivered Jesus into their hands saying: "I am innocent of the blood of this just person: see ye to it." (Matt. 27: 24). The sentence was passed upon Christ, "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him" (John 19:17-18). It appears that the Jews' desire was fulfilled, but Christ was treading a divinely marked pathway.

Near the scene of the crucifixion we see three distinct groups of people.

The Roman Soldiers. This was the group nearest the cross. To these four soldiers fell the actual details of the crucifixion. After their task was finished they sat down at the foot of the cross and divided and cast losts for the garments of Jesus. What a horrible picture!

The Sanhedrin. After this group of men had condemned Jesus in their own court, they accompanied Him through the civil court of Pilate on to the place of the crucifixion. While Jesus hung on the cross this group of men stood at the side and looked up at Him on the cross, jesting and mocking and saying: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross." There was no note of sympathy from this crowd.

Mary, the mother of Jesus; Mary, the wife of Cleopas; and Mary Magdalene. Let our attention now be directed to a third group. It is a comparatively small group. As the eyes of Jesus swept the throng of people who were jesting and mocking Him, His eyes fell on a small group of faithful women who had followed Him from Galilee and ministered unto Him during His earthly ministry, and now they were near Him even as He was on the cross. Let us note the faithfulness of this group of women and glean a lesson from them for our own selves.

First, note their position, as stated in John 19:25—"Now there stood by the cross of Jesus." In this position they manifested a great fortitude, faith, and trust. They were witnessing the agonizing death and shame of their best Friend. They had followed and loved Him, and they had trusted that it would be He who should redeem Israel and reign over them forever, and there He was, perishing before their eyes in defeat and shame. We are sure that the hearts of these women were filled with mixed emotions; however, they wavered not, but they continued to stand with Jesus at the cross. As the mob stood by shouting, laughing, and mocking, these faithful women did not join in this ridicule, but silently stood and witness this heartbreaking event.

As they stood there, many who had condemned Jesus knew these women and no doubt associated them with Jesus as His followers. Undoubtedly their own lives were in jeopardy as they stood there among this crowd; however, they counted not their own lives dear, for these women loved Him. It was more than an ordinary affection of human friends, for it was in Him that they attached a Christian hope as the Messiah and Saviour.

Their faithfulness is an example for Christians to imitate today. They stood by Him in His hour of trial and suffering. It was one thing to stand by Him in His hour of power, when at His word, or His touch, the sick were healed, or the blind saw, or at the command of His voice the waves were stilled. But it was another thing to stand by Him while He was hanging on a cross. They remained with Him when others had left Him. It is easy to stand by Jesus one of many, but it is another thing to stand by Him one of a few. It is one thing to follow Him with faithful disciples and a crowd, but it is another thing to stand alone by His cross.

The Scriptures mention that there were five people in this crowd of faithful followers of Jesus at the cross—the three Marys, the disciple of love, John; and one other woman. Where were the beloved disciples who were so zealous for Him before? Perhaps others may have been in the crowd, or on the outskirts observing from afar off, but these few faithful ones stood by the cross when all had left. Where are you today? Are you willing to be identified with Him as these faithful ones, or are you standing afar off? Might we stand firm in Him, realizing daily that the cross could not hold Him; that He is the Victor over death and hell, and that He is our Saviour and coming King!

RECONCILIATION

FIRST EFFECT OF THE CRUCIFIXION

By J. PAUL DOWDY
MISSIONARY TO ARGENTINA

WITHOUT DOUBT the crucifixion of the Son of God is the greatest event of the ages. In that solemn demonstration of God's love to man and man's hatred and rebellion toward God are involved more of the works and attributes of God than in any other accomplishment in the divine plan. If any order in time can correctly be assigned to the different works of God in the plan of salvation, of necessity reconciliation would come first.

What then is reconciliation and what is its relation to human experience? Being a word in current use, its basic meaning is generally misunderstood. Naturally, it presupposes a state of disrupted relations between two or more parties. When satisfactory terms are agreed upon or proper restitution made, the estrangement is undone and a friendly relation reestablished. This is reconciliation in the ordinary sense. However, reconciliation in the New Testament sense is a more profound matter than it is in purely human affairs, though the basic idea is the same. To answer more fully the question at the beginning of this paragraph we shall go directly to the Word of God. The principal passage to be considered and which suggests the outline of this article is II Corinthians 5:18-21. We notice first that reconciliation is—

A Manifestation of God's Love

In verse 18 we are told that God "hath reconciled us to himself by Jesus Christ." The following verse amplifies this idea in these words: "God was in Christ [that is, by means of His ministry] reconciling the world unto himself." Obviously this reconciling took place when Christ died on the cross. By no other means could so great a good have been accomplished.

The death of God's Son on the cross is the supreme manifestation of His love, for He died there on behalf of a lost and sinful humanity. He who knew no sin, the Just One, the infinitely Holy One, took our place, bearing "our sins in his own body on the tree." John 3:16 tells us that it was in this manner that God loved the world. The Apostle Paul in Romans 5:7-8 calls attention to this unusual and great love. He says that "scarcely for a righteous man will one die," which means that human love is measured by the estimated value of the person loved. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

We should be exceedingly grateful for such a manner of loving, for we, with all mankind, were in a hopeless condition, defiled by sin, condemned and estranged from God. God is holy and cannot have fellowship with sinners. He is just and cannot overlook sin. The penalty had to be paid. But our God, being a God of love, loved us in spite of our sinful nature and practice, and gave His Son to pay the penalty for us. God provided in the person of Christ the perfect sacrifice for sin, thus satisfying the demands of divine justice. In this way alone could the estrangement between a holy and just God and a world of sinful men be put out of the way, thus effecting a reconciliation. But this great reconciliation is more than a manifestation of God's love. Reconciliation is—

A Message To Be Proclaimed

The Apostle Paul in the passage under consideration says that God "hath given to us the ministry of reconciliation" (vs. 18), and "hath committed unto us the word of reconciliation" (vs. 19). This obviously means that it is our responsibility to make known to others this work of reconciliation which God wrought on Calvary. It is a message to be proclaimed.

It is quite probable that this message of reconciliation is not given its proper place in the preaching and teaching ministry in general. Its importance should not be overlooked nor underestimated, since a reconciliation was necessary before God could do anything else to redeem man. We, as Christians, perhaps value too lightly the fact that God "hath reconciled us to himself." When we cease to marvel at the great love and mercy of God, we cease to be grateful and thus fall into the sin mentioned in Romans 1:21, "When they knew God, they glorified him not as God, *neither were thankful.*"

We cannot fully know the horror and all of the terrible consequences of the separation between man and his Creator, a separation caused by man's sin. But to exist at all in the universe and have no fellowship nor favor with the Creator and Sustainer of all things would be bad enough. Yet the situation of sinful man was far worse, being, as he was, under condemnation and destined to eternal punishment. How we ought to glorify our wonderful God and give Him thanks for His mercy and kindness in reconciling us to himself by Jesus Christ!

However, the message of reconciliation is a message primarily for the unsaved. There are all kinds of people in the world with a great variety of ideas regarding the destiny of man, but there prevails almost universally the conviction that man is estranged from God. Many forms of sacrifice and suffering have been invented in the vain attempt to appease an offended God. But there are people, perhaps very many, who in their pride and rebellion do not recognize the awfulness of sin and know nothing of the terrible estrangement between God and man. To all the unsaved of every class it should be made known that an awful separation existed between man and his Creator until God, entirely of His own will, brought about a reconciliation through the death of His Son Jesus Christ.

Reconciliation is therefore a work of God, by means of which He in perfect justice put out of the way everything that made a peaceful relation with fallen man impossible. "There is therefore now no condemnation to them which are in Christ Jesus."

A secondary phase of this message of reconciliation is expressed in the words, "be ye reconciled to God" (vs. 20). This means that the sinner is to lay aside personal pride and opinions of men and believe that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The estrangement no longer exists. Accept the reconciliation which God wrought by the death of His Son and which He offers freely to a lost world of men.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

REGENERATION

SECOND EFFECT OF THE CRUCIFIXION

By LYNN D. SCHROCK
MISSIONARY TO ARGENTINA

THE VERY WORD "regeneration" makes us think of that night when Nicodemus visited our Lord. For that night, though the word "regeneration" was not employed in the conversation, the meaning was amply expounded. The Lord spoke clearly of the need of being born again. And that is exactly what "regeneration" means.

After He declared the absolute necessity of being born again, our Lord spoke of the divine provision for the new birth. The mighty work of God's Spirit in the sinner's life is one part of this provision, and the mighty work of God's Son on the cross is the other part of the provision. It was to give life—eternal life—to dead men that Christ said that He "must . . . be lifted up" to die. Let us meditate together on this wonderful truth—the fundamental truth of our precious faith.

The Illustration of Regeneration

Without a doubt the main point of Christ's use of the Israelites' experience in the wilderness is the comparison between Moses lifting up the serpent and His own lifting up on the cross. And some would say that this is the only comparison we should see. Nevertheless, there are other remarkable parallels that we should not pass by. One is the illustration of our regeneration.

As you recall, the urgent need for the brazen serpent was that the people were dying. The poison of the fiery serpents was already in their veins. Their certain end was death.

Doesn't poison work in the human race now? Haven't all the members of Adam's race been bitten by "that old serpent, called the Devil, and Satan"? Isn't death—eternal death—the sure end of all mankind, unless there be divine intervention? And doesn't the unconverted man live in death—spiritual death—even now?



The affirmative answer to each of these questions confirms the parallel between the Old Testament illustration and the New Testament reality. But the parallel does not finish here. Against this tragic and apparently hopeless background there emerges light and hope. God has intervened and there is life!

So the Old Testament illustration teaches us. The last two words of the story speak of the person whose body was filled with poison and therefore dying, and declare that "he lived." What precious words! The Israelite "passed from death unto life."

That is God's offer to the sinner today! Just recently I was speaking to a man in the post office here in Rio Cuarto about the things of Christ. He expressed his opinion that all religions lead to the same goal; that is, to morality. I was very glad to tell him that the Gospel is infinitely more than that. Its goal is salvation, and that includes life—eternal life. What a wonderful message to preach in this land—in every land!

The Divine Provision for Regeneration

There is a "must" in the verses quoted at the beginning of this article. The Son of man "must" be lifted up.

God could not give life to men only because He wanted to. That may seem to be a strange statement, but so it was. And it is this truth that explains the must of John 3:14.

Sin was the cause of our spiritual death, for the wages of sin is death. That is to say, sin had separated us from the source of life. It was necessary, therefore, that the sin question be dealt with. It was necessary that the separation between God and man be done away with.

How could all this be done? There was only one answer—the Son of man must be lifted up. Only the death of our blessed Lord could pay the necessary price to give us life.

But thanks be to God's infinite grace, that price was paid. How do we know? Because Christ himself told us so. He said, "It is finished." And it has been pointed out that this expression means "paid." In the original it is just one word. And it was the word used to mark tax receipts as already paid. The payment has been received; the debt is wiped out, for the Redeemer of mankind has paid the price of redemption.

This is the matchless message of the Gospel! The door of salvation is open. Or to use another figure, the supper is ready. Or to return to the idea of regeneration, there is life for the dead.

The Acquiring of Regeneration

No one need die eternally. God's terms are such that anyone can meet them. We are so happy for that truth in this land. Though we do preach the Gospel here to many who are capable and well-to-do, the majority are of little education and poor. If human wisdom were necessary to have life, we would have no message for this great multitude. If money were essential to be born again, many would have to die in their sins. But such is not the case, for it pleased God "to save them that believe" (I Cor. 1:21). And anyone can believe—the uneducated and the poor, as well as the educated and the rich. That is, anyone who sees his urgent need of salvation and is willing to abandon his sins to live for Christ, is able to believe.

Such was the need in the case of the Israelites. They had to realize that they had been bitten and therefore were dying. It was only upon seeing this that they could look by faith to the brazen serpent and live.

How is it with the reader of these words? Have you seen your need—your urgent need of life? If so, thank God that He has worked in your heart, and read once again and obey the words of the Lord Jesus Christ: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

RESURRECTION

THIRD EFFECT OF THE CRUCIFIXION

By JAMES B. MARSHALL
MISSIONARY TO ARGENTINA

The Lord Jesus Christ hung on the cross and the world looked with scorn. It did not know the cause of His death, therefore it could not properly understand the effect. If those who watched Christ suffer and die that day on Calvary had known that He was dying because of their sins and the sins of the whole world, that Christ the Righteous and Just One, the perfect, spotless Lamb of God was making himself sin for them and bearing in His body the wrath of God that they deserved, they would not have mistaken the crucifixion. But they looked at the appearance of things and to them the apparent effect of the crucifixion was but the death of another man. To them it meant separation from His friends, defeat of His purpose, the silencing of His preaching. No doubt many that day left His presence thinking to themselves, "We're better off without Him. Better dead than alive!"

How tragic the conclusions of the world! Actually the effect of the crucifixion was life, eternal union and communion with His friends, and victory over Satan and sin. Let us look at these effects.

Life

Jesus Christ is the source of life (John 1:4; 5:26) and no one could have taken His life. Christ laid it down voluntarily (John 10:17-18). In order to give His life *to* others He first had to give it *for* them. On the cross He poured out His blood—His life—for a sinful world that through Him the world might have life. Even before His death Jesus said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26). And so, although the Roman soldiers hanged Him on a cross and pierced His side, and later His disciples placed Him in a tomb, He was not dead forever, for He had promised to rise from the dead (John 2:19; 10:18). Death could not hold the Author of Life any more than man can detain the mighty force of a hurricane.

Let the world think what it will about the crucifixion! A shameful death? Yes! But a glorious resurrection and the promise of life to humanity dead in trespasses and sins.

Therefore, let us identify ourselves with Him in His death on the cross in order that we might be able to say with the Apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Eternal Union and Communion With His Friends

After Jesus had eaten the last supper with His disciples (Matt. 26: 31-32) He announced to them: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." In these words we have a prediction of His death and resurrection. It is interesting to note how literally these words were fulfilled.

After the crucifixion the disciples were confused and bewildered (Luke 24:14-15, 21). Their Lord and Master had been taken from them. They were alone. How could they forget the promise of Jesus so soon! But their eyes were closed, and until Christ opened them they could not understand (Luke 24:31).

Before His death He had walked and talked with them, but as a man of flesh and blood He could only be in one place at one time. When He was with them He could not be with Mary and Martha (John 11:6, 21) at the death of Lazarus. He was limited in His earthly ministry. Many sick and afflicted tried to reach Him and some were hindered by the multitudes (Mark 2:4). Then the cross brought separation from His friends.

But *after the resurrection,* how different! As the resurrected Christ He can be with all His friends, in all parts of the world at the same time. The resurrection established an eternal relationship that cannot begin to compare to the former. But not until Jesus Christ had risen from the grave could He say to His disciples, "Lo, I am with you alway, even unto the end of the [age]" (Matt. 28:20).

What a blessed relationship! What union! Christ raised from the dead and seated at the right hand of God (Eph. 1:20), and every true believer seated with Him (Eph. 2:6).

Oh, that we might be more conscious of this union with our Lord! Our communion would be sweeter and our life richer.

Victory Over Satan and Sin

"The wages of sin is death." This is no stale truism or platitude. It is one of the most fundamental and basic truths of the universe. The evidence of death and sin is all about us. Men die because they are sinners. But why did Christ die if He never sinned? Did Satan gain the final victory over Christ? If the crucifixion had been the final event in the life of Christ, we would say yes, but the resurrection proves that such was not true.

Christ died because He made himself sin (II Cor. 5:21) for us. He bore *our* sins in His body on the tree. But our sins could not hold Him in the grave, for He is greater than our sins. He is our substitute. He became like us in all things and suffered even unto death that through death, as the apostle says, "he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

The apparent effect of the crucifixion was defeat, but the resurrection of Jesus Christ from the dead proved that it was a glorious victory.

Beloved friends, what does the resurrection of Christ mean to us? It ought to mean a consciousness of newness of life; of a new walk and communion with Christ Jesus through every moment of this earthly life; and victory over sin and the Devil. God grant that we "may know the power of his resurrection" in our daily lives to the end that through us those who are still dead in their sins may come to know the living Saviour.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

APRIL 16, 1955

GOSHEN, INDIANA, BREAKS GROUND MARCH 13, 1955





Above: Dr. H. W. Koontz, pastor, Winona Lake Brethren Church, delivering the ground-breaking message.

Below (l. to r.): Mr. Forrest Myers, Mr. Eugene Le Count, and Mr. Maynard Reade, Mr. Bowers and Mr. Don Goodenough, real estate agents for the property, and Mr. Herman H. Hein, jr., pastor, breaking the ground.



Above: Pastor Hein (left) watches the building committee take their turn at breaking the ground.

Below: Everyone present joined hands, forming the outline of the building, and sang, "Blest Be the Tie That Binds."







Editorials

By L. L. Grubb



New York City in Trouble

This title over an article in the U. S. News and World Report for March 25, 1955, is of real significance to every believer in Christ.

The main discussion of the article deals with figures on population, taxes, and other civic matters. New York is not growing as rapidly as other U. S. cities. A great influx of Puerto Ricans, with many more to come, has made a problem for this giant city in housing and other social matters. The "big town" will probably always draw a large number of tourists and fortune seekers.

But one of the biggest problems of this great metropolis is also a problem and a challenge for Christian people. In the last four years the region on the edge of New York City has added 898,000 people. By 1975, it is estimated there will be 19:2 million inhabitants in the area. Over 86 percent of this increase is expected *outside* the city limits. In one area, Nassau-Suffolk, nearly 150,000 new houses have been built in the last five years. Industry is moving *out*. It wants cheaper space, more room to build and expand. This exodus has helped to pile up a four-billion-dollar debt for the financially plagued city. *What an opportunity to establish Bible-believing churches!*

A worse problem is the increasing crime rate and the expressed inability of the city administration to cope with it. In 1954 on the average each day in New York one person was murdered; another died of criminal negligence; 26 people were assaulted; 3 women were raped; there were 130 burglaries; $138,000 worth of property was stolen; 34 cars were stolen; 66 grand larcenies were reported; 28 street robberies were reported; and 15 other felonies were reported. Major crime increased 2.3 percent in 1954 compared with 1953. Arrests of juveniles increased 20 percent in 1954.

As metropolitan areas go, New York City presents the greatest single challenge for evangelization found anywhere in the world. It is religious but pagan. Unbelief rules because few New Yorkers or those in its environs know the simple story of salvation in Jesus Christ. Compared to the population, Bible-teaching testimonies are few. Mass evangelistic efforts to this point have been impossible.

Yet actually no single fundamental denomination seems to be doing much about it. Compared to the population few new churches are being built in the area. Many of those being built are offshoots of modernistic groups. A careful investigation will reveal that even though the population of the area is increasing, there are less gospel testimonies per capita today than ever in history.

Few U. S. cities present such an opportunity. Why, then, have we not begun to woo this "giant" for Christ? Culture, the arts, education, business, and a thousand other angles of life are greatly affected by influences in this city. All the more reason why orthodox groups should be putting in their roots and beginning churches all over the area. Many say it is too difficult to start a church in New York. Admitting all the religion, Roman Catholic influence, etc., coupled with the opposition of any large city to the Gospel of Jesus Christ, the Word of God is just as powerful in New York as elsewhere. Some great churches in the city have proved this fact. No difficulty is insurmountable, especially by older denominations which have available great financial resources to meet this challenge.

We wonder whether there is not something about this problem which indicates the special attention of Satan. In the Word of God he certainly gave special attention to certain people and places. Why shouldn't he do so today? Under the present circumstances New York City is serving his purposes admirably. American influences go around the world from this great city. Aside from the very few missionaries who leave its piers for the fields of the world, these influences are generally not Christian. Careful thinking will reveal that Satan's influence may be multiplied many times through the tentacles of this great city as they circle the world.

New York is in trouble! Its greatest trouble is spiritual trouble. The administration of the city does not see this. We do! Therefore, we should be doing something to bind up the wounds of this suffering colossus.

Pray that New York may have the Gospel of Jesus Christ!

One for Your Scrapbook

In the days of the Transvaal gold rush, President Kruger allotted free land for religious purposes. Jewish representatives were informed that Christians would get four stands, but Jews would have two—"because you use only half the Bible."

Later Mr. Kruger was asked to speak at the opening of a Jewish synagogue. After being properly introduced, he left his Jewish hearers speechless by saying:

"I see some of you are Jews and I have come here to convert you. I know that you were the chosen people of God in olden times and that you believe in your religion as implicity as I believe in mine. I hope that in due time you will be brought to what I consider to be the right religion. However, I have not come here to quarrel with you for your belief, and only hope that you will not indulge in any ceremonies I don't understand and can't appreciate."

Then pausing and glaring at his audience, he added: "I now declare this church open in the name of our Lord Jesus Christ."

We have no record at hand as to what happened after that, but little consideration is needed to believe almost anything could happen.

We admire Mr. Kruger's conviction and sincerity, but we doubt if this is the proper way to get the Jews converted.

No doubt this is the only synagogue in history which was opened in the name of Jesus Christ!

We should pray constantly for the seed of Israel and evangelize them at every opportunity.

GOSHEN, IND., BREAKS GROUND FOR NEW CHURCH

By Herman H. Hein, Jr.

The day had arrived! What day? The day to break ground for a new sanctuary to God in the land of Goshen.

It may not be the Goshen of old mentioned in God's holy Word, but it certainly is part of that land Jesus spoke of when He said: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Sunday, March 13, 1955! An even 100 souls gathered on a three-acre plot of ground almost as level as a tabletop. The sun was smiling brightly down upon this happy group. They were gathered together for a service that will long be remembered and cherished. The day had arrived!

The service began by the singing of several hymns of praise led by Dean Fetterhoff, of Grace Theological Seminary. Rev. Russell Ogden, pastor of the Sunnymede Brethren Church of South Bend, led in prayer. The speaker for this very special time of blessing was Dr. Herman W. Koontz, pastor of the Winona Lake Brethren Church. He brought a very challenging message, one of exhortation, encouragement, and blessing.

The moment had arrived—the shovel bit deep into the rich black soil—it was done—the first shovelful of earth. The ground was broken at last. The members of the church were thrilled to see the work begun; the pastor was blessed at seeing the answer to one and a half years of prayer coming to pass. Friends of the church were encouraged. To Dr. Grubb and Rev. Lester Pifer it was one more step along the way in the great task of seeking the lost for Christ.

Many remarks were made concerning the richness of the soil. Dr. Koontz said: "I would like some of this soil for my flowers." Dr. Grubb was in hopes of obtaining some for his lawn. Many similar remarks were passed among the group, but all of this brought to mind the richness of God's Word and the field He has given us to care for. Much sowing needs to be done. Yes; some will fall by the wayside and be devoured; some will be sown in stony places and wither away; and some among the thorns; but praise be to God, if we sow faithfully, some will fall into rich, fertile soil and bring forth much fruit.

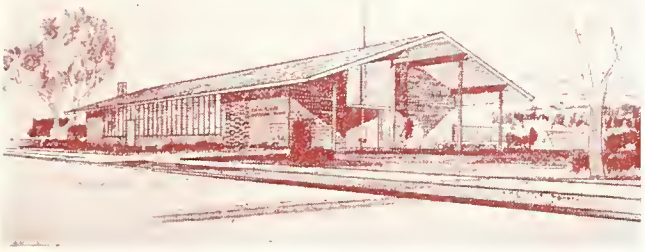
We are more than thankful for this haven of rest God is building by the hands of the Brethren Construction Company, the hands of our own people, and the combined gifts of our own members and faithful friends throughout the National Fellowship of Brethren Churches. Our prayer, and chief motive for building, is to win souls for Jesus Christ, and to bring praise to His holy name.

God works in mysterious ways. We had planned on starting to build sometime in June. We were praying much, and making plans as much as possible. Suddenly, without warning, we were informed that the Brethren Construction Company would be here the next week. Things began to happen with a rush; plans to be drawn immediately; materials to be ordered; parking space for the six trailers; clearance for sanitation; and a dozen or so other necessary items.

God works in mysterious ways again I say. Man planning with his finite mind is only able to see day by day. God works with an all-seeing eye, able to see the end from the beginning. God always knows best and we are confident that He will see us through if we remain faithful and trust in Him.

Yes; that beautiful black soil has been broken, a new church is taking shape. May God grant a rich harvest of souls, and many, many blessings as we got forth into that field to reap the harvest before it is too late. Pray for us.

SEATTLE READY TO START BUILDING



Architect's drawing of the View Ridge Brethren Church.

The plans for the new View Ridge Brethren Church, Seattle, Wash., have been completed. They have been approved by the Brethren Home Missions Council and the "go-ahead" signal has been given. Financing has not been completed; however, funds have come in to get the building well on the way. Pray that others will be challenged to assist in financing the church that funds will be available to complete the building.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 16

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Prayer Can Lick This Liquor Problem



Left (top down): Liquor destroys property; (center) liquor creates poverty; (bottom) liquor causes death. Right (top): Liquor available within two miles of the mission if this license is granted; (bottom) liquor-saturated driver of a pickup truck results in an accident killing this 18-year-old boy.

It would be impossible for us to present in pictures or words the problem created through the sale of liquor to the Navaho Indians. The pictures above are used only to call your attention to the great need for prayer that this evil might be hindered through the forbidding of the issue of licenses to individuals who have only their own financial gain at heart.

Only the missionary on the field knows the problems to their fullest extent, and he knows the only answer is through the prayers of God's people. From time to time, Rev. Evan Adams in his articles on the Navaho mission work has mentioned this very problem, but we will take a few excerpts from some of his recent letters to us so that you can get the picture firsthand.

February 2, 1955—Saturday we had quite a drunk-riot in our neighborhood. Some of it lasted into Sunday, and we got a little of it at the mission. A woman tried to

kick in the door of our dispensary. One drunk man came to the camp of the Christians on our property and told them they would have to give him all their belongings. It is good to know that the bar only a few miles away will be closed on February 11.—E. M. A.

February 17, 1955—The bar closed on February 9 only to begin operation again on Monday, February 14. The owner of the building is so anxious to make some money that he started operation immediately upon exclusion of the other party. I went to Santa Fe to the state liquor offices on Tuesday afternoon and checked on the licenses for the place. The office reported there was only one license and the present operator could not operate on the former operator's license. Yesterday the liquor and revenue officers came and closed the bar again. The former liquor dealer has purchased property within two miles of the mission and plans to establish another outlet in our area. We plan to take action as a group to see what can be done to prevent such a place being established.—E. M. A.

February 28, 1955—There have been some new developments in the liquor problem of our area. There has been a growing movement through the whole area against the opening of any more liquor dispensaries. Now there is a unity of voice on the part of most, including traders, ranchers, and missions to exclude all from the area. Petitions have been circulating and some of us have made personal appearances at the state offices in Santa Fe. Navaho tribal leaders went to Santa Fe on Friday to protest the issuance of any liquor permits for the area. Joan and I had a good hearing with the acting liquor director last Wednesday and also with the governor's executive secretary. Everyone in the area is encouraged with the attitude of the new administration. We have been promised that no more applicants will be granted license to operate until a thorough hearing has been held. We feel confident that the Lord will do a great thing in rebuking the evil forces working for the detriment of the Navaho people. *Prayer can make a possibility out of the impossible.*—E. M. A.

La Crescenta, Calif., Plans Expansion

The Mountain Brethren Church, La Crescenta, Calif., is remodeling the present building to make it more adaptable and usable for the services of the church and Sunday school. New pews and a new baptistry will be installed, equipment which can be adapted to the future new plant. Partitions will be constructed to add more classroom space and separate the kitchen from the auditorium. The exterior improvements include a steeple, painting, landscaping, and an asphalt parking lot. The latter will also serve as a recreation area. The estimated cost of the remodeling program is $8,500 to $10,000.

The over-all plans for the property include a future building U-shaped which will enclose the present building. It will seat 500 plus classrooms and office space. The present building would then be used as a parish house for social functions, youth activities, vacation Bible school, convention hall, and additional classrooms. A Christian day-school building would be erected at the rear of the existing structure and this would completely surround it.

This present building program plus the cost of the property will be approximately $28,000 and will meet an immediate need. Every part of this program is designed to be incorporated in the future program, thereby making it a good investment from a business standpoint, as well as meeting a present need.



Top: La Crescenta Sunday School. Center: Present building being remodeled. Bottom: Rev. and Mrs. David Morsey, with Evangelyn, Edward, and Charise.

RIVERSIDE BREAKS GROUND

The Riverside Brethren Church, Johnstown, Pa., broke ground for their new home-mission church on Sunday, April 3, 1955, at 2:30 p. m. The building plans are complete and contractors are figuring the cost. A local bank has approved a loan for the construction. Watch next month's Home Mission Number of the Herald for full details.

ISRAEL CALLS!

THE COWARDLY INTELLECT

By Bruce L. Button

The person who does house-to-house calling to give forth the Gospel of salvation soon realizes that people generally fall into one of several classifications with regard to their readiness to receive the message of the Word of God. Those most difficult to deal with are the people who can be classified as the "cowardly intellect" type. I do not mean by this statement the people are physical cowards. Rather, I mean they are cowards in that they fear to read on all sides of a question lest they should find themselves proved wrong. In other words, they do not seek truth, for they do not want to be proved wrong.

The people in this group, for the most part, absolutely refuse to read on both sides of the question. If they should start to read material supporting that which opposes their views, they refuse to read further than the point at which they discover opposing material. Such people usually take the stand that scholarship is on their side. They also maintain those who hold the opposing view are unscholarly *because of their view*. As I think back over several weeks of calling there are three people who come to my mind. These are good examples of this group.

The first is a lawyer who lives on Formosa Avenue. His home had been contacted three different times. Twice his wife answered the door and once there was no answer. On this, the fourth occasion, the man of the house opened the door. He had on the *yamaka* (head covering) and was holding a copy of the Old Testament in his hand. I introduced myself and at the same time handed him a copy of the Mediator. His response was, "What is this?" to which I replied: "This pamphlet is a paper by gentiles and Jews who have a common belief in Messiah——" and that was as far as I got. The man proceeded to rip the Mediator to pieces, all the while using abusive language (the second one to use such language in the five years we have been here!). And when he had finished, he threw the pieces on the floor and ordered me to leave.

I continued down the street contacting other homes, and as I was testifying to two Jewish women, my lawyer friend came up to me with "What is this *goniff* trying to do, convert you?" And of course he was then in the conversation. I attempted to hold the discussion in the realm of the Old Testament and was successful to some extent. We discussed Genesis 49:10 and its implication regarding the coming of Messiah. I was told that I didn't know what I was talking about, but my lawyer friend offered me no counter explanation. He then brought up the Isaiah 7:14 passage and asked if I believed the Hebrew word *almah* meant "virgin." I replied that I did believe so and that the statements of Jewish men supported my claim. With that he challenged me to meet in the philosophical section of the Los Angeles library at 2:30 o'clock that afternoon. "I will prove to you," he said, "from the Hebrew how wrong you are."

I accepted the challenge and at 2 o'clock that afternoon I was at the appointed place. I waited until 4 o'clock, but my lawyer friend did not show up. As I think back over our conversation I realize how narrow and blind this man had become. I had tried to impress upon him the necessity of reading both sides and considering all the facts involved in a question before one rendered a decision. I asked if he had read the New Testament, which according to his own admission he had never done. His only reply was, "I'll not read such trash." Such is the attitude of one who was trained in logic and deduction.

The second person I have in mind is a woman who lives near the mission. She is well educated, holding a Master of Arts degree from U. C. L. A. I have witnessed to her many times, and each time she has brought up the question of evolution and its apparent disagreement with the Bible. Several times I have requested that she read certain books from my library which expose the evolutionary theory and its foolishness. Each time she has refused to take the book offered. She has given no reason for her rejection other than, "I will not read that book."

I have also requested that she read her own Old Testament. And I have pointed out to her that he who believes the Old Testament to be the Word of God cannot agree with the evolutionary theory. Her only reply: "It is not necessary for me to read the Old Testament. I am a Jew, and we Jews have the Word of God in our hearts." I immediately called to her attention the words of Jeremiah: "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins . . ." (Jer. 17:9-10).

The third person I have in mind also lives near the mission. Sometime ago I asked this person to read the book, "The Fall and Rise of Israel." I told her that the book was written by a Christian missionary and this book set before the world the shameful record of the gentile nations in their handling of Jewish minority groups and also the equally shameful record of the gentile nations with regard to the establishment of a Jewish state in Palestine.

She took the book with her and did start to read it, covering the first two chapters (some 58 pages out of a total of 398). These chapters covered Jewish history from the time of the captivity down to the period of the Spanish Inquisition. This is all the further she would read. The references to the spiritual blindness of Israel apparently caused her to rebel from reading the complete book. Neither would she be encouraged to continue reading in this book, nor was she willing to discuss what she had read in the light of Old Testament prophecy. Her reason for not reading the book? She stated it this way: "I will not read it."

As I think over these three contacts, the question comes to my mind, "Why this intellectual cowardice?" Only in this field, the field of religion and Messianic belief, does the Jewish mind shut the door to reason. In every other field the Jew reads and investigates all the evidence. And he is able to draw true conclusions as evidenced by the prominent positions he occupies in these fields. Never in the secular field do they say something

(Continued on Page 253)

1954 Thanksgiving Offering Less Than Previous Year

By FRANK POLAND

For the first time in five years the Thanksgiving Home Mission Offering has failed to exceed the previous year's figure. Even at that time the difference was only $167.26. The 1954 offering of $141,422.04 failed by $5,735.73 to equal the one for 1953 and at the same time failed by $47,000 to meet the 28-percent increase needed for the proposed 1955 budget.

The directors of the Brethren Home Missions Council met at Winona Lake, Ind., from March 22 through 25 and were faced with this problem of arriving at a balance between the income and budget for 1955. Needless to say, they were forced to cut the assistance to present home-mission churches and limit new fields for 1955. This cutback may mean the difference between a self-supporting church and a Council-assisted church in many cases during the next year. However, in the face of this apparent limitation of the Brethren home-mission work, the board is looking to the Lord to supply an additional $22,000 to help assist some new churches that might be lost forever through one year of delayed action. This amount will have to come from some source other than the usual. Pray that this will come about only for the glory of the Lord.

The Midwest District came nearest to reaching the goal. The increase for this district was over 24 percent and was by far the largest percentage of increase. This same district showed the same increase last year, which adds up to a real gain over the two-year period. Three other districts registered increases, and seven registered decreases. In comparison, last year nine districts reported gains and only two reported losses.

New Life Members of the Brethren Home Missions Council numbered 114. This number of new life members is less than last year, when a record of 164 was established for one offering period. Life members are individuals giving $100 or more to Brethren home missions and for which a life certificate is given, entitling those persons to the privilege of voting in the corporation meetings during their lifetime.

The National WMC surpassed their goal for home missions. The National WMC home-mission project offering for 1954 was $2,995.59, with a goal of $2,500. The two-year project of the WMC to raise the $5,000 for a schoolbuilding at the Navaho Mission was completed this year with a total offering of $5,722.10 for the two years. Thus the WMC ladies continue a good record for exceeding goals in home missions.

Almost 50 percent of the churches report a decrease. A study of the comparative report that follows will reveal that 71 churches increased their home-mission offering while 69 decreased. This was for the 140 churches that had sent their offerings to us in time for this compilation. The study further reveals that this decrease was general and not limited to any one section of the nation. We have no explanation to make for this situation, for certainly there was no decrease in the emphasis on the need. In fact, there was an increase in the materials provided and in the personal presentation of the need by our home-mission representatives. COULD IT HAVE BEEN A FAILURE TO PRAY FOR THIS NEED ON THE PART OF THE BRETHREN?

THE BRETHREN HOME MISSIONS COUNCIL, INC., THANKSGIVING OFFERING COMPARATIVE REPORT

Note: Gifts sent in designated for local projects, district missions, or other work extraneous to the Council are not included in this report. No gifts for the Jewish mission work are included in the Thanksgiving offering.

	1953-1954	1954-1955
ATLANTIC DISTRICT		
Alexandria, Va.	$254.83	$530.54
Allentown, Pa.	360.61	321.00
Baltimore, Md.	10.00	
Hagerstown, Md.	3,233.72	3,110.05
Harrisburg, Pa.	1,118.89	209.43
Martinsburg, W. Va.	919.00	943.00
Philadelphia, Pa. (First)	3,355.11	3,750.25
Philadelphia, Pa. (Third)	3,353.50	3,230.23
Chambersburg, Pa.	90.22	56.64
Seven Fountains, Va.	250.00	165.74
Washington, D. C.	2,088.33	1,861.46
Waynesboro, Pa.	2,434.31	3,013.11
Winchester, Va.	2,178.95	2,131.63
York, Pa.	621.41	423.47
Isolated Members	25.00	50.00
District WMC		201.00
Total	20,293.88	19,997.55
CALIFORNIA DISTRICT		
Artesia, Calif.	268.50	181.71
Beaumont, Calif.	843.83	991.20
Bell, Calif.	262.70	253.54
Bellflower, Calif.	811.06	1,175.50
Chico, Calif.	191.78	375.99
Compton, Calif.	777.89	667.00
Covina, Calif.	119.04	15.00
Fillmore, Calif.	642.47	476.00
Glendale, Calif.	697.89	753.67
Inglewood, Calif.	4,172.33	3,562.92
La Crescenta, Calif.	6.01	77.00
La Verne, Calif.	1,924.25	1,507.16
Long Beach, Calif. (First)	13,131.48	10,829.84
Long Beach, Calif. (North)	5,202.92	1,824.74
Long Beach, Calif. (Stearns St.)		270.97
Los Angeles, Calif. (Community)	300.35	159.69
Modesto, Calif. (La Loma)	854.11	760.21
Modesto, Calif. (McHenry Ave.)	31.11	157.57
Norwalk, Calif.	929.29	945.59
Paramount, Calif.	351.46	368.17
Phoenix, Ariz.	156.05	102.20
San Bernardino, Calif.	404.53	624.29
San Diego, Calif.	167.20	
Seal Beach, Calif.	139.87	
South Gate, Calif.	1,575.56	831.96
South Pasadena, Calif.	559.55	630.13
Temple City, Calif.	1,359.23	1,107.74
Tracy, Calif.	323.61	406.63
Whittier, Calif.	5,281.98	4,305.00
Whittier, Calif. (Community)	275.00	439.48
Isolated Members	232.10	285.00
District WMC		200.00
Total	41,993.15	34,285.90
EAST DISTRICT		
Accident, Md.	24.00	
Aleppo, Pa.	160.48	143.00
Altoona, Pa. (First)	793.65	619.31
Altoona, Pa. (Grace)	583.13	629.73
Conemaugh, Pa.	1,089.66	1,087.88
Conemaugh, Pa. (Mundy's Corner)	607.06	339.50
Everett, Pa.	631.85	555.04
Grafton, W. Va.	112.37	150.00
Hollidaysburg, Pa.		511.00
Hopewell, Pa.	425.20	237.87
Jenners, Pa.	132.25	201.00
Johnstown, Pa. (First)	3,387.62	3,556.43
Johnstown, Pa. (Riverside)	505.00	324.76
Kittanning, Pa. (First)	2,255.79	2,528.59
Kittanning, Pa. (North Buffalo)	151.36	126.09
Leamersville, Pa.	860.97	454.03
Listie, Pa.	710.02	659.27
Martinsburg, Pa.	1,428.03	1,462.61
Meyersdale, Pa.	729.35	628.72
Meyersdale, Pa. (Summit Mills)	436.15	488.20
Parkersburg, W. Va.	30.00	24.08
Uniontown, Pa.	728.37	521.87

	1953-1954	1954-1955
Isolated Members	275.00	37.00
Districte WMC		150.00
Total	16,057.31	15,435.98
INDIANA DISTRICT		
Berne, Ind.	2,819.82	3,099.70
Clay City, Ind.	363.00	315.00
Claypool, Ind.	17.58	
Elkhart, Ind.	150.00	208.75
Flora, Ind.	1,749.20	1,830.00
Fort Wayne, Ind.	2,593.70	1,923.71
Goshen, Ind.		115.10
Huntington, Ind.	10.00	10.00
Leesburg, Ind.	389.76	298.57
Osceola, Ind.	678.95	701.89
Peru, Ind.	409.16	281.75
Sharpsville, Ind	39.25	38.45
Sidney, Ind.	1,720.00	1,156.00
South Bend, Ind.	575.29	350.71
Wheaton, Ill.	26.40	134.50
Winona Lake, Ind.	4,252.57	4,510.78
Isolated Members	415.00	425.55
District WMC		101.92
Total	16,209.68	15,502.38
IOWA DISTRICT		
Cedar Rapids, Iowa	650.29	789.00
Dallas Center, Iowa	805.33	848.54
Davenport, Iowa	50.00	1.00
Garwin, Iowa	343.05	465.40
Leon, Iowa	365.29	216.20
North English, Iowa	148.00	200.52
Waterloo, Iowa	2,756.05	2,579.45
Isolated Members	15.00	80.00
Total	5,133.01	5,180.11
MICHIGAN DISTRICT		
Alto, Mich.	361.70	95.35
Berrien Springs, Mich.	52.50	21.00
Lake Odessa, Mich.	605.59	667.54
Lansing, Mich.		158.57
New Troy, Mich.	297.50	243.04
Ozark, Mich.	56.32	109.22
Isolated Members		1.25
Total	1,373.61	1,295.97
MIDWEST DISTRICT		
Albuquerque, N. Mex.	16.00	10.69
Arroyo Hondo, N. Mex.	44.70	49.00
Beaver City, Nebr.	197.90	151.50
Cordillera, N. Mex.	24.75	15.40
Cheyenne, Wyo.	11.70	145.37
Cuba, N. Mex. (Indian Mission)	105.00	77.34
Denver, Colo.	188.81	227.72
Portis, Kans.	960.31	1,338.60
Taos, N. Mex. (Canon Brethren)	116.28	133.85
Isolated Members	57.00	
Total	1,722.45	2,149.47
NORTHERN OHIO DISTRICT		
Akron, Ohio	2,373.32	2,594.77
Ankenytown, Ohio	591.74	848.35
Ashland, Ohio	3,031.39	3,276.76
Canton, Ohio	1,102.98	1,575.78
Cleveland, Ohio	250.45	188.12
Cuyahoga Falls, Ohio	320.00	167.09
Danville, Ohio	719.70	605.00
Elyria, Ohio	466.10	537.38
Findlay, Ohio	260.10	344.91
Fremont, Ohio (Colored)	64.00	150.60
Fremont, Ohio	1,307.95	1,465.62
Homerville, Ohio	579.48	670.50
Mansfield, Ohio (Grace)	6,247.17	6,605.64
Mansfield, Ohio (Second)	25.00	181.00
Massillon, Ohio	75.00	
Middlebranch, Ohio	410.85	333.16
Rittman, Ohio	1,380.05	1,427.18
Sterling, Ohio	774.46	1,000.00
Wooster, Ohio	1,680.30	1,398.48
Isolated Members	30.00	10.00
District SMM	42.40	
District WMC	225.00	200.00
Total	21,957.44	23,580.34
NORTHWEST DISTRICT		
Albany, Oreg.	457.88	588.89
Grandview, Wash.		249.10
Harrah, Wash.	653.40	464.22
Portland, Oreg.	737.29	423.52
Seattle, Wash.	852.77	865.99
Salem, Wash.	65.00	
Spokane, Wash.	1,040.18	358.49
Sunnyside, Wash.	1,814.71	2,457.55
Yakima, Wash.	510.37	625.00
Isolated Members	25.00	75.00
Total	6,156.60	6,107.76
SOUTHEAST DISTRICT		
Boone Mill, Va.	58.13	
Buena Vista, Va.	363.83	844.38
Covington, Va.	707.79	545.91
Fort Lauderdale, Fla.		75.75
Hollins, Va.	457.29	
Johnson City, Tenn.	89.25	154.87
Limestone, Tenn.	354.85	321.30
Radford, Va.	88.54	132.70
Riner, Va.	5.00	51.14
Roanoke, Va. (Clearbrook)	86.64	296.30
Roanoke, Va. (Ghent)	1,951.82	1,587.31
Roanoke, Va. (Washington Heights)	220.20	354.24
Isolated Members	35.00	45.00
District SMM	63.00	
Total	4,481.34	4,408.90
SOUTHERN OHIO DISTRICT		
Camden, Ohio	72.08	118.57
Clayhole, Ky.	188.82	144.56
Clayton, Ohio	602.54	797.90
Covington, Ohio	19.00	99.04
Dayton, Ohio (Bethany)	55.84	51.25
Dayton, Ohio (First)	4,929.90	4,963.06
Dayton, Ohio (North Riverdale)	4,654.49	6,033.86
Dayton, Ohio (Patterson Park)	706.37	643.58
Dryhill, Ky.	65.86	78.11
Englewood, Ohio	100.00	420.50
Sampleville, Ohio	60.00	106.00
Sidney, Ohio	32.55	
Troy, Ohio	184.85	21.25
Isolated Members	107.00	
Total	11,779.30	13,477.68

TOTALS	1953-1954	1954-1955
Atlantic District	$20,293.88	$19,997.55
California District	41,993.15	34,285.90
East District	16,507.31	15,435.98
Indiana District	16,209.68	15,502.38
Iowa District	5,133.01	5,180.11
Michigan District	1,373.61	1,295.97
Midwest District	1,722.45	2,149.47
Northern Ohio District	21,957.44	23,580.34
Northwest District	6,156.60	6,107.76
Southeast District	4,481.34	4,408.90
Southern Ohio District	11,779.30	13,477.68
Grand Totals	147,157.77	141,422.04

NEW LIFE MEMBERS OF THE BRETHREN HOME MISSIONS COUNCIL, INC.

Abodeely, Mrs. Kenneth, Cedar Rapids, Iowa
Adams, Miss Mary, Lynwood, Calif.
Adams, Miss Martha, Lynwood, Calif.
Aeby, Mrs. John M., Temple City, Calif.
Alter, Mrs. Charles, Philadelphia, Pa.
Baker, Miss Genevieve, Winchester, Va.
Baxter, Mr. G. W., Mansfield, Ohio
Bechtel, Mr. H. M., Mansfield, Ohio
Bergen, Mrs. T. H., Bellflower, Calif.
Bolinger, Mrs. Paul, Peru, Ind.
Bowser, Mr. and Mrs. Mahlon, H., Elyria, Ohio
Brenneman, Mr. Ronald, Meyersdale, Pa.
Bucher, Mr. Fred B., Everett, Pa.
Bunch, Mrs. Warren, Lakeville, Ind.
Burdick, Doris M., Anaheim, Calif.
Campbell, Mrs. Howard, Long Beach, Calif.
Chittick, Mr. Edward, Long Beach, Calif.
Circle, Mrs. Paul, Sidney, Ind.
Coast, Mrs. Earnest, Akron, Ohio
Coleman, Mr. Dick, Mansfield, Ohio
Commons, Mrs. Eugene, Brookville, Ohio
Cone, Mr. Vernon C., Akron, Ohio
Coykendall, Mrs. K., Albany, Oreg.
Creighton, Mrs. W. E., Winchester, Va.
Culp, Mrs. Robert, Whittier, Calif.
Davis, Mr. Edwin, Mansfield, Ohio
Davis, Mrs. Mildred, Flora, Ind.
Deits, Mrs. L. E., Waterloo, Iowa
Dick, Mr. Blair, Johnstown, Pa.
Durshel, Mr. Kenneth, Ashland, Ohio
Early, Miss Elsie, Seattle, Wash.
Eberwein, Mr. Carl J., Havertown, Pa.
Erb, Mr. Arnold, Lake Odessa, Mich.
Farmer, Mr. George, Findlay, Ohio
Farmer, Mr. Robert, Findlay, Ohio
Faulkner, Mrs. B. J., Amarillo, Tex.
Feller, Mr. Edwin, Long Beach, Calif.
Finfrock, Mrs. H. G., Hagerstown, Md.
Fishel, Mrs. Daisy, Martinsburg, Pa.
Flora, Mr. Robert, Flora, Ind.
Gault, Mr. Robert, Dayton, Ohio
Gingrich, Mr. Harold, Akron, Ohio
Goode, Mrs. Clatus, Winchester, Va.
Grady, Mrs. James, Port Huron, Mich.
Gunter, Mr. Aurel, Sidney, Ind.
Hand, Mr. W. D., Beaumont, Calif.
Hartzler, Mrs. R. W., Sterling, Ohio
Haugh, Mrs. W. H., South Pasadena, Calif.
Heltzel, Miss Mary Jane, Martinsburg, Pa.
Henry, Mr. Orlin, Waterloo, Iowa
Hilbsbrand, Mrs. Donald H., Winchester, Va.
Hildebrand, Mr. G. W., Johnstown, Pa.
Hill, Rev. Robert, Africa
Hocking, Mr. Donald, Winona Lake, Ind.
Hooks, Mrs. Ralph, Kittanning, Pa.
Hostetler, Mrs. Atlee, Rittman, Ohio
Humberd, Mrs. Paul, Delphi, Ind.
Jentes, Mr Arthur, Wooster, Ohio
Johnson, Mrs. Paul, Rittman, Ohio
Jones, Mrs. Harold, Long Beach, Calif.
Kisner, Mrs. Lester A., Martinsburg, W. Va.
Kohler, Mr. Kenneth, Philadelphia, Pa.
Koontz, Mrs. H. W., Winona Lake, Ind.
Kuhns, Mrs. Harold, Dayton, Ohio
Latham, Mrs. Vernon, Sidney, Ind.
Leistner, Mr. Gordon, Berne, Ind.
Leonard, Miss Yvonne Elaine, Long Beach, Calif.

Malles, Rev. Mark, Fort Wayne, Ind.
Marshall, Mrs. Stanley, Philadelphia, Pa.
Martin, Mr. Dallas, Long Beach, Calif.
Martin, Mrs. Henry, Ashland, Ohio
Mayes, Dr. and Mrs. Charles, Long Beach, Calif.
McDowell, Mrs. Emma, Philadelphia, Pa.
McMurrick, Mrs. R. W., Albany, Oreg.
Mong, Mrs. Harold, Mansfield, Ohio
Moomaw, Mr. Galen, Wooster, Ohio
Moomaw, Mrs. Ivan F., Wooster, Ohio
Morr, Rev. Harold, Ashland, Ohio
Mumm, Mr. and Mrs. Ernest, Long Beach, Calif.
Newman, Miss Effie, Altoona, Pa.
O'Neal, Mrs. Glenn, Inglewood, Calif.
Quigley, Mr. and Mrs. James A., Jr., Winona Lake, Ind.
Reese, Mrs. Duane, Mansfield, Ohio
Reisen, Mr. G. E., Fort Wayne, Ind.
Rock, Mr. Melvin, Philadelphia, Pa.
Roderick, Mr. Harold, Sunnyside, Wash.
Rohr, Mr. Cal E., Long Beach, Calif.
Ruiz, Mr. and Mrs. Frank, Inglewood, Calif.
Schaffer, Mr. and Mrs. H. P., Spokane, Wash.
Shope, Mrs. Albert, Dayton, Ohio
Skinner, Mrs. H. L., Bellflower, Calif.
Skinner, Miss Phyllis, Bellflower, Calif.
Smith, Mr. Charles, Mansfield, Ohio
Smith, Dr. Henry, Whittier, Calif.
Smitley, Mrs. Katie, Berne, Ind.
Specher, Mrs. C. E., Long Beach, Calif.
Stair, Mrs. Herbert, West Salem, Ohio
St. Clair, Mr. Howard, Roanoke, Va.
Strickland, Mrs. James, Fillmore, Calif.
Stroud, Mrs. Harry, Whittier, Calif.
Tay, Mr. Herbert, Pomona, Calif.
Taylor, Miss Marie, Middlebranch, Ohio
Tucker, Rev. Granville, Fremont, Ohio
Van Andel, Mr. L., Long Beach, Calif.
Vulgamore, Mrs. Howard D., Inglewood, Calif.
Wachsmith, Mrs. Richard, Yakima, Wash.
Wampler, Mr. Chester, Tracy, Calif.
Wise, Mrs. Robert, Johnstown, Pa.



South Bend, Ind. (Russell Ogden, pastor)—

There are now six people ready to be received into the membership, pending baptism, and others showing a definite interest. Everyone is thinking in terms of growth and expansion, which is good. Rev. Arnold Kriegbaum will be holding a revival meeting for us May 1 through 15. There are many prospects in the community who are parents of our Sunday-school children, and we would like you to pray especially for the revival to reach these for our Lord.

Yakima, Wash. (Henry Dalke, pastor)—

There is a wonderful spirit prevailing here, and we are enjoying the work. We have three more candidates for baptism, and they will be baptized next week. This will make a total of 15 in the last eight months. Our Sunday school is moving ahead, too. New standards have been adopted for teachers and new rooms are being added by changing some of the partitions.

Roanoke, Va. (W. Carl Miller, pastor)—

The Lord has marvelously blessed in our Sunday school. We have won first place in Division B of our National Sunday School Contest for January and February of this year. Our attendance for March is running far ahead of February, and we hope to reach 200 for Easter Sunday. We are going to inaugurate the six-point system starting with the new quarter. The possibilities are almost unlimited in the expanding area. Each week new families are moving into the 150 new homes being built within a few blocks of the church.

Elyria, Ohio (Galen Lingenfelter, pastor)—

I talked with the architect last night, and he said he would give me the detailed plans for the arches and steel next week. He said he would be willing to complete the basement plans so we could get the new building under way and then complete the remaining plans at the earliest possible date. I feel confident that once we get our own church building in the fine residential area, we will be able to win many for Christ in Elyria and even reach into Lorain, Ohio. Things are being done in a big way here and we feel the Lord's work is no exception. To say we have 100,000 people in our field would certainly be using a conservative figure.

Covina, Calif. (Marvin Goodman, Jr., pastor)—

The Lord has blessed us in the past few weeks with an increased attendance and considerably more interest from people in the community. Our average attendance in Sunday school for March was 20 over the previous month. Pray for our Sunday school contest that it will result in new members and salvation of souls. The winners will be able to attend the summer camp which we trust will be a blessing to them.

Grandview, Wash. (Harold Painter, pastor)—

We had 60 last Sunday and two young people accepted the Lord in the morning service. When Rev. Keith Altig was here we had four young people respond to the invitation for dedicated service. We have a possibility that may work out for lots near our present meeting place, and we are waiting with the building plans until the location is settled.

ISRAEL CALLS

(Continued From Page 250)

is untrue just because they disagree with the facts and the evidence indicate otherwise. But in the field of Messianic belief such a Jewish person adopts the attitude, "It is impossible to be wrong." "My father believed thus and thus and that is the way I will believe. I refuse to accept any enlightening to the contrary." We might sum it up another way, through a statement made by a Jewish lady as to the answer her sister received from her father when she questioned him concerning the return of Jesus. She received a slap in the face.

In the light of such narrowness of mind it seems almost impossible for Jewish people to ever believe. With man it is impossible, but with the Lord Jesus nothing is impossible. Remember to pray for the Jewish people, that their blinded eyes might once more see, the deafened ears might hear, and that the proud heart might submit itself to the righteousness of God, the blessed Lord Jesus the Messiah, both theirs and ours.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

YELLOW CREEK, PA. Max Fluke and Charles Winter, students at Grace Seminary, were guest speakers on Apr. 3 at the Grace Brethren Church. Sheldon Snyder is pastor.

ALTOONA, PA. Ralph Burns has resigned as pastor of the First Brethren Church of Clay City, Ind., and has accepted the call to become pastor of the First Brethren Church of this city.

LEAMERSVILLE, PA. The morning worship services of Leamersville Brethren Church were broadcast over WRTA during the month of March. Robert Crees is pastor.

DAYTON, OHIO. The Patterson Park Brethren Church had a 50-percent increase in attendance during March. C. S. Zimmerman is pastor.

FREMONT, OHIO. The sixth anniversary of the Grace Brethren Church will be celebrated May 15. Dr. Robert Culver, former pastor of the church, will be guest speaker. Gordon Bracker is pastor.

CHICAGO, ILL. Two Bible conferences are planned by Moody Bible Institute for this summer. One will be at Montrose in the Blue Ridge Mountains of Pennsylvania, July 2-10, and the other will be at Winona Lake, Ind., July 17-24. Both conferences are sponsored by the Moody Alumni Association.

CUYAHOGA FALLS, PA. Richard Burch, pastor of the Grace Brethren Church, was guest speaker at a Good Friday service in the St. John's Episcopal Church.

WOOSTER, OHIO. The Northern Ohio District Conference will convene here Apr. 19-21. The moderator's address will be delivered by Kenneth Ashman at 8 p. m. Apr. 19.

MEYERSDALE, PA. A banquet was recently held in the Meyersdale Brethren Church honoring the officers and teachers of the Bible school. Leslie Moore is pastor.

LONG BEACH, CALIF. The dedication of the new Sunday-school annex of the First Brethren Church was conducted Mar. 27. Dr. C. W. Mayes is pastor.

PARAMOUNT, CALIF. Attending the Christian day schools sponsored by the First Brethren Church are 510 boys and girls. About 45 percent of the students come from the First Brethren Church, with the remainder from the North Long Beach Church, Stearns Street Brethren Church, and several other Brethren churches within driving distance. About 100 students come from non-Brethren homes.

JUNIATA, PA. Dr. Bob Finley was guest speaker at the Grace Brethren Church Apr. 3-10. J. Ward Tressler is pastor.

LONG BEACH, CALIF. Mr. and Mrs. George Kashishian celebrated their 50th wedding anniversary during March.



CLAYTON, OHIO. The Southern Ohio District Conference will convene here May 16-19.

WARSAW, OHIO. Kenneth Ashman, pastor of the First Brethren Church, Wooster, Ohio, will deliver the Warsaw High School baccalaureate sermon on May 22.

CHEYENNE, WYO. The First Brethren Church realized a 150-percent increase in attendance during March. Russell Williams is pastor.

LONG BEACH, CALIF. The California District Conference will convene June 1-4.

MARTINSBURG, W. VA. The Atlantic Fellowship of Brethren Churches will convene here May 11-14.

WESTCHESTER, N. Y. (E/P). The Westchester Hotel, overlooking the Hudson River, has been purchased by the board of trustees of The King's College, according to Dr. Percy Crawford, president. The move to the new site will take place this summer. Westchester is about 30 miles north of New York City. The old campus has been sold to the Tide Water Associated Oil Company, who will take possession of the campus on July 1.

SPECIAL. In view of the position recently established by Reader's Digest to refuse to accept any advertising of alcoholic beverages, tobacco, or medical remedies, it would be well for thousands of Christians to write a letter of commendation to the Digest editors.

GLASGOW, SCOTLAND (E/P). Billy Graham slipped into the back row of the Dowanhill Presbyterian Church the day before his current Scotland Crusade began, remaining unrecognized for almost a half hour. While thousands of persons were trying to get reservations for one of the "Tell Scotland" meetings during the next six weeks, Graham spoke in the half-empty church to an average audience.

NEW YORK, N. Y. The American Bible Society has announced the 1955 Bible-reading campaign will run from Thanksgiving through Dec. 31. The high point of the program will be universal Bible Sunday on Dec. 11.

WINONA LAKE, IND. The 1955 summer season for the Winona Lake Bible Conference has been scheduled for July 24 through Sept. 5.

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Evangelist*
San Bernardino, Calif.	Apr. 10-22	Lyle Marvin	Bill Smith.
Whittier, Calif. (Community)	Apr. 10-24	Ward Miller	Crusade Team 1.
Dayton, Ohio (Patterson P'k)	Apr. 11-24	C. S. Zimmerman.	Richard DeArmey.
Radford, Va.	Apr. 18-May 1	K. E. Richardson.	Edward Lewis.
Martinsburg, W. Va.	Apr. 18-May 1	Earle Peer	L. L. Grubb.
Osceola, Ind.	Apr. 19-May 1	Scott Weaver	Crusade Team 2.
Lake Odessa, Mich.	Apr. 17-May 1	Robert Griffith	Lester Pifer.
Covington, Va.	Last 2 wks. Apr.	Paul Mohler	Stanley Hauser.
South Gate, Calif.	Apr. 24-May 13	Alfred Dodds	Bill Smith.
South Bend, Ind.	May 1-15	Russell Ogden	A. R. Kriegbaum.



Christian Workers Training



Pastor Russell Williams presents certificate to Mr. Ralph Peterson.



Mrs. Russell Williams presents certificate to Mae Deike.

One of the major objectives of your National Sunday School Board as set forth in the Second National Sunday School Convention was "trained workers." That objective is becoming a reality in many of our churches. Now the first Christian Workers Training Certificates have been issued, and from the pen of the pastor of the Cheyenne, Wyo., church, Russell Williams, we tell you about that service.

"We in Cheyenne feel that ours was a real privilege to be the first Brethren church to award Christian Workers Training Certificates. On Monday evening, February 14, for our Valentine evening workers conference 30 people met at the church for a potluck fellowship dinner. Following the dinner we adjourned to the church auditorium to hear a challenging message by Thomas Inman, pastor of the Grace Brethren Church of Denver, Colo. Incidentally, we are having a real competitive race with the Denver church to see who will be ahead in the Sunday-school contest.

"It was a real joy to present to Mr. Ralph Peterson, our Sunday-school superintendent, Christian Workers Training Certificate No. 1. One member of our class was unable to be present to receive her certificate because of an accident which put her in the hospital. The pictures of the presentation of the first certificate to Mr. Peterson will be a memorable event (and a historical event) to our church. Miss Mae Deike was given her certificate on her hospital bed, where she is compelled to remain. Even an accident cannot hinder real Christian progress.

"We are looking forward to having another Christian Workers Training Course within a few weeks, when course No. 11 will be ready for use."—*Russell Williams, pastor.*

At the present writing, certificates have been issued to persons who have completed the first course in West Alexandria, Ohio, and Washington Heights, Va., churches, with others now completing their work.

The winners of our monthly contest are all of one accord when it comes to the answer to the question, "How do you do it?" Without any hesitation, one word, "Visitation," tells the story. We must all agree that it is God's will that His house be filled as the Word of God is taught on Sunday mornings. Whether or not the attendance will be what it ought to be on Sunday morning will depend to a large degree on the amount of visitation that is done between Sunday-school sessions. A sign on the church building is not enough to bring people to the church. We must visit them in their homes.

What about the absentees in your

(Continued on Page 259)

BRETHREN SUNDAY SCHOOL CONTEST RESULTS—FEBRUARY 1955

DIVISION A	1953	Feb.	Pct. Inc.
1. Denver, Colo.	42	104	147
2. Cheyenne, Wyo.	26	59	127
3. Wheaton, Ill.	28	54	93
4. Goshen, Ind.	35	64	82
5. Seattle, Wash.	33	57	73
6. Mansfield, Ohio (2)	36	54	50
7. Garwin, Iowa	45	67	49
8. Fillmore, Calif.	38	56	47
9. Sharpsville, Ind.	45	48	7
10. Accident, Md.	25	19	..
Totals	353	582	

DIVISION B			
1. Washington Heights	60	128	114
2. Phoenix, Ariz.	78	132	73
3. Patterson Park, Ohio	60	95	58.5
4. Chico, Calif.	81	128	58
5. Elkhart, Ind.	71	109	55
6. Everett, Pa.	76	115	51.5
7. Findlay, Ohio	60	90	51.5
8. Yakima, Wash.	72	101	40
9. Limestone, Tenn.	77	105	36
10. Albany, Oreg.	83	109	31
11. Covington, Ohio	75	95	27
12. Allentown, Pa.	63	78	24
13. Johnstown (Riverside)	82	96	17.3
14. Leesburg, Ind.	90	105	16.6
15. Beaver City, Nebr.	50	57	14
16. Aleppo, Pa.	67	74	11
17. Cedar Rapids, Iowa	64	69	7.8
18. West Alexandria, Ohio	79	85	7.6
19. Yellow Creek, Pa.	67	58	..
20. Camden, Ohio	70	66	..
21. Summit Mills, Pa.	61	55	..
22. Homerville, Ohio	62	55	..
Totals	1,546	2,007	

DIVISION C			
1. Norwalk, Calif.	98	186	89
2. Harrisburg, Pa.	104	144	38
3. La Loma, Modesto	130	165	27
4. Listie, Pa.	137	155	13
5. Conemaugh, Pa.	106	116	9
6. Harrah, Wash.	146	156	6.9
7. Jenners, Pa.	109	116	6.4
8. Clayton, Ohio	121	127	5.7
9. Lake Odessa, Mich.	102	107	5
10. Berne, Ind.	127	128	1
11. Altoona, Pa.	111	89	..
12. Meyersdale, Pa.	109	98	..
13. Middlebranch, Ohio	110	92	..
14. Alexandria, Va.	135	118	..
Totals	1,645	1,798	

DIVISION D	1953	Feb.	Pct. Inc.
1. Whittier (Community)	254	339	33
2. Martinsburg, W. Va.	154	197	27.7
3. Winona Lake, Ind.	188	239	27.2
4. Osceola, Ind.	190	236	25
5. Inglewood, Calif.	284	344	21.2
6. Canton, Ohio	195	236	21
7. Waterloo, Iowa	242	292	20.6
8. Fremont, Ohio	225	267	19
9. Fort Wayne, Ind.	168	196	17
10. Beaumont, Calif.	152	176	16
11. Buena Vista, Va.	238	265	11
12. Wooster, Ohio	216	232	7
13. Waynesboro, Pa.	272	285	4.8
14. Artesia, Calif.	160	167	4.4
15. Philadelphia (Third)	174	181	4
16. Rittman, Ohio	168	173	3
17. Kittanning, Pa.	230	236	2.6
18. Winchester, Va.	197	198	.7
19. Akron, Ohio	283	284	..
20. Martinsburg, Pa.	205	192	..
21. Washington, D. C.	220	197	..
22. Uniontown, Pa.	206	181	..
23. Roanoke (Ghent)	238	206	..
24. Compton, Calif.	245	205	..
25. Covington, Va.	195	120	..
Totals	5,299	5,645	

DIVISION E			
1. Ashland, Ohio	332	369	11
2. Hagerstown, Md.	387	393	2
3. Johnstown (First)	322	305	..
4. Dayton (First)	359	283	..
Totals	1,400	1,350	

DIVISION F			
1. North Long Beach	827	915	11

DIVISION N			
1. Fort Lauderdale, Fla.		48	
2. Englewood, Ohio		115	
3. Navaho Mission		32	
4. Elyria, Ohio		55	
5. Lansing, Mich.		29	
Totals		280	
Total for 81 churches reporting	11070	12577	13.6

Sowing at Bethany---Reaping in Ft. Lauderdale

No one who was at Camp Bethany last August will forget the keen competition and friendly feud that existed between the "odds" and the "evens" as they worked frantically to raise at least $300 each for their special projects. Offerings were taken in bushel baskets, washtubs, queer-looking banks, and open palms!

The "evens" were dedicated to the task of buying chairs for the new church in Fort Lauderdale, Fla., where the former youth director, Ralph Colburn, was going as the first pastor. Posters by Dombek, publicity by most everyone, and even persecution from the "odds," who were trying to buy Eddie Miller a new and larger outboard motor for use in Brazil, were all evident.

But more than $300 came into the "even" coffers during the week!

Brethren YOUTH
By Ralph Colburn

(And an equal or slightly larger amount was raised by the "odds" for the boat motor!) When we arrived at Fort Lauderdale, Fla., last January 7, we were thrilled to see 52 beautiful new chairs, tubular-steel construction, and a pleasing tan in color.

Believe me, we've *needed* those chairs. You see, our temporary meeting place is a small community hall, and it has a total of about 30 nondescript wooden chairs of various vintage and manufacture. And we had 29 present at our very first service! So the next week we moved most of our new chairs in and were ready for crowds. And we've topped 60 at several services so far! We keep a few of the chairs at our house, where we need them for our midweek services, and have permission to store the rest in the building where we meet. Those first 52 chairs cost us just over $200, and we have enough money to buy about 28 more, and we're going to need them most any day, but our big problem is that

(Continued on Page 259)



This picture was taken about ten minutes before Sunday school began one recent Sunday and shows some of those swell new Bethany chairs full, and some empty. We filled them all that Sunday, with a record 57 in Sunday school and 61 in church. And that filled the room, too!

WOOSTER YOUNG PEOPLE ATTENDING GRACE COLLEGE, SEMINARY

The First Brethren Church, Wooster, Ohio, is well represented at Grace College and Seminary. Pictured is the group, with their pastor. The picture was taken at the home of Miss Louise Blankenship, secretary in the office of the Brethren Home Missions Council. She formerly was of the Wooster congregation.

Included in the group are three seminary students: Richard Maycumber, Randall Maycumber, and George Johnson. Also there are three college students: Earl Hodgdon, Margaret Martin, and Roberta Sprowls. Mrs. Randall Maycumber (Evelyn) and Mrs. Richard Maycumber (Ruth) are employed in secular work, assisting their husbands through school. All of these young people have dedicated their lives to the Lord for service as He may lead.

The Wooster congregation has taken a special interest in the college and seminary since several of the young people are now in attendance. Other local young people are planning to enter Grace this fall.



Front (left to right): Evelyn Maycumber, Ruth Maycumber, Louise Blankenship, Margaret Martin, Roberta Sprowls. Back: Richard Maycumber, Randall Maycumber, Pastor Kenneth Ashman, Earl Hodgdon, George Johnson.



FELLOWSHIP

For the ninth time the family under this roof is experiencing the pleasures of a baby toddler. Mark Fremont, now 15 months old, who has been walking since he was 10½ months, is another animated doll. He is at once the joy and despair of the entire clan. Mother is sure the person who "invented" stairs never had a baby. The older children know a baby is the world's worst violator of privacy. Nothing is safe from his fat fingers. Daddy says a baby bankrupts the family with dry-cleaning bills, thanks to dear little inquisitive fingers which enjoy messy situations.

If Mark grows up completely unspoiled it will be a minor miracle. There isn't one soul in this house who doesn't make a fuss over him. That child No. 9 could be so loved is a constant source of wonderful delight to Mother.

Big Brother Bob drapes a baseball cap six sizes too large on Mark's head, covering his eyes, and then calls the little tyke "Beetle Bailey." Everyone laughs, even Mark. Brother Bill, who has never been too sure that a large family is a blessing or a pain in the neck, has capitulated completely to the charms of No. 9. Mother's cup is full when Bill calls her in a whisper to look at the sleeping baby while he exclaims: "He is undoubtedly the sweetest baby I've ever seen." Many has been the night when the 18- and 16-year-old boys went to bed between 10:30 and 11 that Mark awakened to the tune of dropped shoes, and squealed with delight at his brothers. Taking him up, they'd romp with him on one of their beds for a half hour or so; then back to his crib he'd go to sleep the sleep of exhaustion from delightful play. That's fellowship, and Mark understands it.

David, 14, has assumed the pleasant task of bathing Mark every morning just after family worship and just before he leaves for school. The noise and splashing in the bathroom indicate a hilarious time of fellowship.

What can Mother say of her oldest daughter's love for and interest in the baby? Words are not adequate to explain what Dorotheann has meant to Mark, except to say she is his second mother. When Mother was in the hospital a month last year, Daddy could not have gotten through those harrowing days of double work and responsibility without his first girl. The baby was only four months old then, but this didn't stump Dorotheann. She actually knew more about his routine, feeding habits, and clothing problems than Daddy. She knew the fellowship of love. She still does.

Sharon, Paul Kent, and Althea enjoy Mark as a playtoy; they love him frequently and drop him as fast as a new interest intrudes itself upon their horizon. Ardyth, whose "nose was cut off" with Mark's advent, tolerates her brother because she can do nothing else. She talks to him in her own three-year-old talk one minute; the next she knocks him down in order to retrieve a ball or confiscate his cracker. But she is learning to enter into fellowship; to learn its privileges and responsibilities.

Family fellowship is a lovely jewel and none but large families possess a fully cut gem. This is largely because the more individuals there are the greater the variety of personalities. It is the living and working and blending together of these personalities which turn out a gem of many facets.

This story runs true in God's family. There are many personalities, but one salvation sufficient for all. There are many brethren, but one Lord "who is rich unto all who call upon him." There are many gifts, but one purpose in their distribution among the saints. The purpose: to glorify God through Christ and win other lost to Him. There is one family fellowship, for the purpose of edifying the saints and giving them a united front to meet the onslaught of evil.

True fellowship is greatly lacking in many congregations of God's people this day. If Mother's eldest sons decided they were too far advanced to fellowship with their baby brother, he'd not only never get to know them, but their lives would be the poorer for not having enjoyed the sweetness of a baby. If everyone under this roof insisted on living only for himself, never "in honour preferring one another" (Rom. 12:10), ever expecting the other fellow to give in to him, there would be serious personality malformations and appalling lack of understanding and peace. This is likewise true in local churches, whether we like to admit it or not.

What about that recently saved person in your church? Have you done anything besides tell him you are glad he's in the church? That is fine, but it is not enough. How about visiting him for an evening in his home? Let him feel that there is some warmth in your expression of welcome. Then how about inviting him (and his family, if he has one) for a supper of beans and weiners? Of course you don't know him very well yet, but there's no better way to learn about a person than when several pairs of feet are under a table.

He isn't in your "set," or "clique," or family? God pity us if we've become so hidebound that we can do nothing but move in the same prescribed circle which has outlined our activities since our entrance in the church. How can we ever expect to develop well-rounded spiritual personalities and have our church grow in spiritual perception or numbers if there are cliques in the local congregation? A honeycomb of cliques is Satan's design to break up true fellowship and divide the church. Not one member of any congregation can be healthy in spirit if his brother in the Lord is spiritually ill. Every member of the body needs the other members if there is to be wholesome development. This calls for fellowship.

Suppose our children decided because Baby Mark does what they don't like by getting into their personal belongings or into their "hair" that he must go? What if they were willing to forfeit fellowship and family unity because they and Mark do not see eye to eye? Sound foolish? It is indeed—foolish and immature. But it happens consistently in God's family within local congregations. Why? For lack of fellowship not only with one another but with the Lord himself in faithful, daily prayer and Bible study.

If Christ were but the Key Figure in all our church and family relationships, there would be sweet and unbroken fellowship. The Apostle Paul thanked God for the fellowship of the Philippian Christians, but it was more than a personal relationship. It was a "fellowship in the gospel" (Phil. 1:5).

What part does fellowship with the saints and fellowship in the Gospel play in your life, fellow Christian?

OUR MODERATOR SPEAKS

By Rev. R. Paul Miller

UNSHAKEN MEN IN A SHAKING WORLD

If ever the storms of unbelief, infidelity, materialism, and the subtle, undermining schemes of Satan were beating upon the house of Christian faith, it is today. Millions are going down before it. Millions are being blinded and misled. Millions are becoming discouraged and are giving up the fight, and drifting along with the glittering world about them. Every previous age reached its highest point of invention and achievement, and in the arts and sciences, and a soft life just before it collapsed. Outward advance was always accompanied by moral decay until sudden destruction overtook them.

The sad fact of history is that the professing church always suffered weakness and spiritual decay along with the world about it. Today is no exception. We are swiftly approaching the climactic end of another age. The same satanic forces are attacking the church and the believer today. While many go down, there are many who will stand gloriously till the clouds break away and the voice of the Lord will call His own out of it all. No matter how the world in its sin and rebellion against God may crumble, there *are* those who are sustained by the mighty power of God who shall not crumble or fall.

Certainly the world and all that is in it is being shaken today. The mighty powers of truth and falsehood, of sin and righteousness, of fact and folly, of the Spirit of Christ and the Spirit of Antichrist, are waging bitter warfare over the souls of men.

The social world is falling apart. With a third of a million homes breaking up each year in America, all the time-honored restraints for the preservation of morality are being cast away. Sensing this disintegration, the youth of our land feel no regard for self-control and are now engaged in the greatest revolt against the world they have been brought into, and are engulfing us in the worst wave of moral degradation and crime in all history.

The educational world is falling apart. With the abandonment of thousands of "little red schoolhouses" where the parents had something to say about what and how their children were taught, and the federalizing of the school system, the Christian teacher has been silenced, and the infidel welcomed. An educator friend of mine told me a short time ago that all of the educational conventions he has attended for 10 years have been a bedlam of confusion. *Without Christ, all* education is deadly to the child.

The banking world is falling apart. A Christian banker told me recently that independent banking for private enterprise would soon be a thing of the past. He said he had just attended a meeting of the Indiana Bankers Association and that they had been addressed by a government official who had told them of the course to be expected ahead. When they adjourned, he said that those bankers went out saying: "Why should we try to carry on from here? What is the use? It is all over."

The political world is falling apart. The titanic forces of communism and Rome, freedom and slavery, religion and atheism are fighting viciously for the mastery in the arena of human events. Wrote Will Durant, the famous philosopher: "We are seeing the decay of the most successful capitalistic society ever known."

The religious world is falling apart. The World Council of Churches, dominated by infidelity, is swiftly seizing control of outward, organized Christendom. It has no saving Gospel, no faith in the Bible as inspired of God, and no answer for a world of lost men. Those who still hold to the true faith, and look for our Lord's return are being shunted aside and disregarded. Like Simeon and Anna, who daily waited in the temple just before our Lord's first coming, looking for Him, so the true saints are today being separated from the world by their very faith in Him. That same faith and occupation with our Lord is also separating them from the apostate world-church.

In the midst of all this crumbling world, there *is* a people who are *not* trembling. A people who are *not* afraid. A people *whose hearts are calm* and *undisturbed.* They are standing every day, *not on a shaking world, but on things that cannot be shaken.*

The believer in Christ is kept by the God who has an unshakable throne. "Thy throne, O God, is for ever and ever" (Ps. 45:6). No throne in this world is secure. Fifty rulers were at the coronation of King George V of England. Within 25 years not one remained. The Czar of Russia and his family were murdered in cold blood. Wilhelm of Germany died in exile. Emmanuel, of Italy, was deposed. The King of Spain fled for his life. Of the 3¾ million square miles of European territory, 3¼ million square miles are under dictators today. But, thank God, *there is one throne from which its Ruler can never be driven.* That is the throne that rules over the Christian, and keeps him against all odds. That is why the Christian is not afraid in a shaking world.

The believer is kept by an unshakable Word. The word of men has never been so impotent and false as today. Treaties among nations, and agreements among men are all but worthless. Woodrow Wilson wrote 14 points of law at Versailles that didn't last six months. Moses wrote 10 points of law at Sinai that have stood for 3,000 years. The difference? Wilson was the voice of man, and Moses recorded the words of God. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away." He that "putteth his trust in the Lord shall be safe." The believer in Christ has put his trust in the unshakable word of Christ, who lives forever to perform His Word.

The believer is part of an unshakable church. In Matthew 16:18 Jesus said, referring to himself: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The powers of hell have risen up against the church of Christ. Emperor Diocletian of Rome, in his hate of Christ, slew Christians at the rate of 6,000 a day. Still the church rolled

(Continued on Page 259)



Alto, Mich.

February 8-20 proved to be a real time of spiritual refreshment and blessing at the Calvary Brethren Church.

Evangelist Bill Smith was God's servant unto us, and our people are still talking of the increased understanding of the Word through Him. Brother Bill preached forceful and simple messages of the grace of God, and God gave the increase of 23 public decisions.

The meetings were well attended by various denominations from our community. Each evening the attendance increased, until the last night climaxed with 157 present. The average attendance for the campaign was 107, for which we praise God.—*Irvin B. Miller, pastor.*

God has just worked during a blessed revival meeting at Alto. An excellent attitude prevailed during the campaign and deep interest in the message made preaching the Word a joy.

In order to take care of the crowds during the meeting it was necessary to bring in extra chairs. These were supplied by a funeral home in the community.

Rev. Irvin Miller, pastor of the church, is loved by the people. It was a pleasure to work with him and to share his love for this field of service.—*Bill Smith, evangelist.*

Wooster, Ohio

Crusade Team 2 (Lynn, Byers, and Martin) ministered at the First Brethren Church, Wooster, Ohio, in a two-week "Crusade for Christ." During that time 12 radio broadcasts, one high-school assembly, and three children's meetings were conducted, in addition to the evening services. We found these brethren willing to work and efficient in their callings. Especially appreciated was their readiness to go calling with the local laymen who gave their afternoons for this ministry.

There were 45 public decisions, with four additional home decisions. Twenty-three were first-time confessions of Christ, the balance being renewals, rededications, and commitments for life service. The average attendance was 171, with 81 being lowest and 303 highest. The total offering was $445.

The Wooster church has a busy schedule. They were hosts to the Grace College Choir Easter Sunday. They will entertain the Northern Ohio conference April 19-21. They will have the ministry of Al Zahlout and family and the Grace Trumpeters in the near future. The congregation is also inviting the National Sunday School Board to meet here for an eastern convention in October. —*Ken Ashman, pastor, First Brethren Church.*

Portis, Kans.

Since the first of the year we have completely redecorated our auditorium. New fiber-glass ceiling, new lights, new pulpit, new rug, a new paint job, and newly refinished floors and pews make the building take on a "new" appearance. Approximately $2,000 for materials and hundreds of dollars of free labor went into the beautifying of our auditorium. We are now working on our basement.

The Lord be praised for His goodness to the work here in Portis.—*R. H. Kettell, pastor, First Brethren Church.*

BRETHREN SUNDAY SCHOOLS

(Continued From Page 255)

school? Why were they absent? Will they make every effort to be present next Sunday? These are all questions to which every Sunday-school scholar holds the answer. It is not sufficient that just the teachers, or the pastors shall do the visitation work. Jesus said, "Go ye," and that means every one of us in every one of our schools. You will have to determine how much visitation it will take to get those absentees to be a part of your school every Sunday, but let each of us, for the sake of a more effective Sunday school, and for our own sakes, determine now that we will VISIT.

In Memoriam

Mrs. John F. Seigner passed away on Feb. 23.—*H. Leslie Moore, pastor.*

SOWING AT BETHANY . . .

(Continued From Page 256)

we don't have room to store any more between Sundays! But we'll solve that problem, and fill up the rest of those chairs one of these days! Wait and see! The way the Lord has been blessing down there, we can't miss!

We really appreciate the way the National BBC showed an interest in our going to Florida, too, and promised to buy us some hymnbooks, a mimeograph machine, and an office typewriter. On the strength of their promise, we got 36 Triumphant Service Songbooks with which to



Young people's fellowship of the Grace Brethren Church, Elkhart, Ind. Rev. Lowell Hoyt is pastor.

begin our services, and they hardly stretch around any more. Then we bought an old used mimeograph, which does good work. And we're looking for a good used office typewriter—my portable is not the best for stencils. A few BBC's have already sent in some offerings for this purpose, but we need lots more to make up the BBC goal of $300 for these projects. How about it, fellows, can we do it? Sure we can, if we *all* work at it!

THE MODERATOR SPEAKS

(Continued From Page 258)

on. Neither the burning-stake, the torture-rack, the Iron Maiden (a torture frame in human form), the decapitating block, nor the dungeon have been able to crush the church. Nations have risen and fallen by the hundred and disappeared, but the church goes marching on. Julian of Rome, dying on a battlefield where he tried to crush the Christian cause, cried, "O, Galilean, Thou hast conquered." *So long as Jesus Christ lives, the church can never die.*

WHAT IS *The Gospel?*



By REV. JOSEPH L. GINGRICH
Sterling, Ohio

In these days of deletion, perversions, and misnomers, one must adhere closely to what the Scriptures say on any given subject as it relates to the Christian and the church. Referring to our subject in the form of a question, here is what the Apostle Paul says in I Corinthians 15:1-4: "Moreover, brethren, I declare unto you the gospel . . . that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures." In case you are further interested as to what the Scriptures did say, please read Romans 5:10 and I Peter 2:21. Yes: this is the glorious Gospel of God, the Gospel of Grace, and the Gospel of Christ.

The first wonder of the Gospel is its source. God is the source of the Gospel (Rom. 1:1). It is the outcome of eternal love and the production of infinite wisdom. For this reason it is the *only original Gospel*. There are no duplicates of it—although there are many imitations and perversions of it. It was not coined in Rome, composed in Berlin, nor conceived in Los Angeles. God is the source of the Gospel.

In the second place, Christ is the subject of the Gospel (Rom. 1:1-3). What weird and ghastly subjects are tagged as gospels nowadays—many without reference to the Lord Jesus Christ—whereas in the Gospel of God's grace there is no one and nothing else but the Lord Jesus Christ and His death for our sins and His resurrection for our justification. *Christ alone* is the subject of God's glad tidings to the world. In this glorious Gospel there is no incense or nonsense. There are no Protestant altars, visions, or tongues; nothing but the death and resurrection of the Son of God, the Saviour of mankind. For salvation, the sinner must have nothing less than this. For sanctification, the saint needs nothing more than this. And for perfection, the man of God desires nothing less than this. This is the Gospel Paul received from heaven and preached and practiced on earth.

Furthermore, redeemed souls are the success of the Gospel! "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The success of a program or plan is determined by its results. Countless thousands have been saved because hundreds were not ashamed of the blessed Gospel—not ashamed to witness by word and life. One reason more sinners aren't saved today is largely because too many Christians do not emulate the noteworthy example of the Apostle Paul. They are ashamed to witness by their everyday lives.

So God gives us the Gospel, and if we believe it, we shall be saved.

Are you resting in the Saviour?
Are you trusting in His blood?
Do you shun all human labor,
As a ground for peace with God?

Is the cross of Christ your glory?
Can you say, "For me He died"?
Is your only song and story,
"Jesus Christ the crucified"?

Saved friend, remember the unbeliever may not read the Gospel bound in leather, but he is studiously reading and quoting the Gospel bound by skin (your skin).



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Dr. Alva J. McClain, President of Grace Theological Seminary, Winona Lake, Ind.

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Brethren Missionary Herald — Winona Lake, Ind.

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

APRIL 23, 1955



GRACE SEMINARY SENIOR CLASS

The Board of Trustees The Faculty The Senior Classes

of

GRACE THEOLOGICAL SEMINARY AND GRACE COLLEGE

Extend This Invitation to Attend

THE COMMENCEMENT EXERCISES

May 15 through 20, 1955 Winona Lake, Indiana

GRACE COLLEGE SENIOR CLASS



EDITORIALS

By Paul R. Bauman, Vice President

Announcement of Scholorships in Groce College

The Board of Trustees and Faculty of Grace Theological Seminary and College are pleased to announce the setting up of three scholarships now available to qualified young people who plan to attend Grace College. Pastors should call the attention of their young people to these scholarships and urge any whom they believe to be qualified to make application immediately. The following paragraphs describe the scholarships as recently announced in the new 1955-1956 school catalog, copies of which are now available upon request.

1. Academic Achievement Scholarship.

This scholarship established by Grace Theological Seminary and Grace College offers attendance at Grace College without payment of tuition for one year. Applicants must possess the highest qualifications as indicated by superior high-school record, genuine Christian character, and clear potentialities of leadership. The student must show that his financial need is such that without this scholarship it might be difficult for him to attend college. Applications should be in the hands of the Registrar, with record of high-school work, recommendations for both character and intellect, and such other information as might be helpful, not later than July 15. If the student maintains the same high standards, this scholarship may be renewed annually through the four years of college.

2. Academic Encouragement Scholarship.

This scholarship established by Grace Theological Seminary and Grace College offers attendance at Grace College without payment of tuition for one year beginning in the year the scholarship is granted. Applicants for this scholarship must possess such qualifications as warrant further encouragement for training and preparation for a life of usefulness in some field of service that is in some sense unusual. The applicant must show by various means that he is earnest, faithful, and possesses high Christian character. He must be a high-school graduate, or demonstrate that he may be treated as such by virtue of circumstances through which he was compelled to go. Applications should be in the hands of the Registrar, with records of high-school work, recommendations for both character and achievement, and such other information as may be helpful in deciding the grant, not later than July 15. If the student maintains the same high standards, this scholarship may be renewed annually through the four years of college.

3. Grace Seminary Alumni Scholarship.

This scholarship, established by the Alumni Association of Grace Theological Seminary, provides $250 per year to be applied toward the tuition of some worthy student. The applicant must present a commendable high-school record, possess genuine Christian character, and clear marks of leadership, and he must show that this grant will meet a financial need. Applications should be in the hands of the Registrar, with high-school records and recommendations for both character and ability, not later than July 15. If the student maintains a worthy record in college, this scholarship may be renewed annually through the four years of college.

High School Senior Day April 29

An interesting and varied program devoted to high-school seniors has been planned at Grace College for April 29. Pastors and sponsors of young people's groups near enough to Winona Lake should by all means plan to bring or send their young people to the Grace College campus for the entire day. The program will begin at 8:30 a. m. with registration of visiting young people. They will then meet a college welcoming committee of students who will make them feel at home and show them the building and campus. The program in the morning will include such interesting features as attendance at a special chapel service featuring much of the school's fine musical talent, a faculty panel forum, lunch at the Eskimo Inn with dormitory students, and inspection of dormitory rooms.

The afternoon will be devoted to a variety program, including a fun period, slides showing life at Grace College and Seminary, and a softball game. The special day will conclude at 5:30 with a special supper for the dormitory students and their guests at one of the faculty homes. Those who can remain for the evening are invited to enjoy a formal concert in the chapel. A group from the Chicago Symphony Orchestra will present the last of the Concert and Artist Series for this year.

Those planning to attend, or sponsors bringing them, should notify the school immediately in order that adequate preparations can be made.

New Dormitory Facilities

Next month, in the Education Number, full announcement and information will be given concerning excellent new dormitory facilities for Grace College students. Accommodations for a greatly increased student body will be available, and the dormitory will be located much closer to the campus. Watch for this important announcement.

Heart-Touching Letters

One of our missionary couples in French Equatorial Africa sent in a gift of $50 to the school, writing as follows: "Having recently heard of a need in regard to the operating expenses of Grace Seminary, we take this opportunity to send a gift for the general fund. We appreciate the work that Grace Seminary is doing, we are continually thankful for the time we spent there, and we pray that the Lord will continue to bless and provide for every need." In almost the same mail another letter from one of our alumni couples in South America arrived, containing a gift of $15. Again and again we have been reminded of the sacrificial spirit of our missionaries through such gifts as these. May more of us profit by their example!

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 17

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

1955 Graduation Services

Grace Theological Seminary and College

THE SEMINARY CLASS SERVICE

SUNDAY, MAY 15, 10:45 A. M.

At the Winona Lake Brethren Church

(Auditorium of Grace Theological Seminary)

Ronald Meznar, Class President, Presiding
Edwin Cashman, Director of Music

Piano Prelude.....Ira David Halvorsen, Jr.
*Processional
*Call to Worship—Doxology
*Invocation.....Nathan Meyer
Hymn—"Crown Him With Many Crowns"—No. 10
Responsive Reading (I Cor. 1:18-31)....Donald Hocking
Instrumental Solo.....Edwin Cashman
Scripture.....William Male
Prayer.....John Smith
Announcements.....Rev. Herman W. Koontz, D.D.
Presentation of Offerings
Quartet.....Dean Fetterhoff, Russell Konves, Allan Tschiegg, Homer Miller
*Hymn—"Jesus! The Very Thought of Thee"—No. 327
The Class Sermon.....H. Crosby Englizian
*Hymn—"Jesus, Before Thy Face We Fall"—No. 308
*Benediction.....Robert Earley
Postlude

*Congregation Standing

THE BACCALAUREATE SERVICE

SUNDAY, MAY 15, 7:30 P. M.

Auditorium of Grace Theological Seminary

Director of Music—Donald Ogden

Prelude.....Miss Dona Beam
Processional (the congregation standing)
Invocation.....Rev. Russell D. Barnard, D.D.
Hymn—"Crown Him With Many Crowns"
Scripture Reading.....Rev. Harold H. Etling
Announcements.....President Alva J. McClain
Trumpet Trio
Hymn—"Grace Greater Than Our Sin"
Prayer.....Rev. Luther L. Grubb, D.D.
College Choir
Baccalaureate Sermon.....Rev. Arthur D. Cashman
(Pastor First Brethren Church, Dallas Center, Iowa)
Hymn—"How Firm a Foundation"
Prayer and Benediction..Rev. Herman W. Koontz, D.D.
Postlude

THE GRADUATION SERVICE

FRIDAY, MAY 20, 7:30 P. M.

Auditorium of Grace Theological Seminary

Director of Music—Donald Ogden

Prelude and Processional.....Miss Dona Beam
Academic Procession (the congregation standing)
Invocation.....Rev. Charles W. Turner
College Choir—"A Mighty Fortress Is Our God"
Arr. by Meuller
Hymn—"Come Thou Almighty King"
Scripture Reading.....Rev. Miles Taber
Brass Quintet—"Jesus Is All the World to Me"
Arr. by Ogden
Annual Seminary Announcements.....Rev. W. A. Ogden, D.D.
(President of the Board)
Hymn—"To God Be the Glory"
Prayer.....Rev. Raymond E. Gingrich, Th.D.
Male Quartet
Graduation Address.....Rev. John F. Walvoord, Th.D.
(President of Dallas Theological Seminary)
Presentation of the Class Gifts.....Ronald M. Meznar, Glen T. Lockwood
Response.....Prof. John C. Whitcomb, Jr., B.D., Th.M.
Recognition of Honors.....Prof. Norman H. Uphouse, Th.B., Th.M., Ed.D.
Presentation of Candidates....Prof. Homer A. Kent, Sr., Th.M., Th.D.
Conferring of Diplomas and Degrees..President Alva J. McClain, Th.M., D.D., LL.D., assisted by Vice President Paul R. Bauman, B. D., D. D., and Assistant Registrar Homer A. Kent, Jr., B.D., Th.M.
Hymn—"O Jesus, I Have Promised"
Prayer and Benediction.....Rev. Clyde K. Landrum
Postlude

DIRECTORY OF THE 1955 SEMINARY GRADUATING CLASS

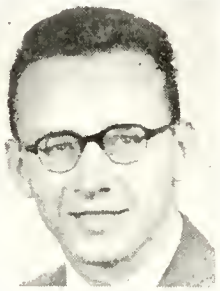
In order that our readers may become better acquainted with the 34 students who will be graduating from the seminary division on May 20, the following directory has been prepared. It does not include the four who expect to receive master's degrees nor the 22 who graduate from the college division, since most of the latter group expect to continue their preparation next year. Churches or individuals desiring to contact any of the seminary graduates may reach them by mail or phone in care of Grace Theological Seminary, Winona Lake, Ind., until May 20, unless otherwise indicated in the items below.

RICHARD W. HORNER—



Member, Wortley Road Baptist Church, London, Ont., Canada. Accepted Christ 1938. Married, one child. Education: Sir Adam Beck Collegiate Institute (Canada); Huntington College; Gordon College, A.B.; Central Baptist Seminary (Canada). Will graduate in May with B.D. degree. Practical work: Youth for Christ; youth work of church. Future plans: To take pastorate and, if possible, take more graduate work.

RAYMOND E. GINGRICH, JR.



Member, Grace Brethren Church, Cuyahoga Falls, Ohio. Accepted Christ 1936. Married. Education: Wheaton College, A.B.; Oxford University; Dallas Theological Seminary. Will graduate in May with B.D. degree. Practical experience: Summer preaching, three years; "Young Life" youth club, three years; gospel teams. Future plans: Premedical course at Western Reserve University, then medical school.

EDWIN EUGENE CASHMAN—



Member, Winona Lake Brethren Church, Winona Lake, Ind. Accepted Christ 1937. Married, one child. Education: Bob Jones University, A.B. Will gradute in May with B.D. degree. Practical experience: Gospel team; community singspiration leader, three years; Sunday-school teacher; trumpet trio tour. Future plans: Assistant pastor: West Tenth Street Brethren Church, Ashland, Ohio.

JOHN H. SMITH—



Member, First Baptist Church, Wabash, Ind. Accepted Christ 1934. Married, two children. Education: University of Illinois; Bob Jones University; William Jewell College, A.B.; Faith Theological Seminary. Will graduate in May with B.D. degree. Practical experience: Four years pastoral experience. Future plans: Continue as pastor of First Baptist Church, Wabash, Ind., and probably work on Th.M. degree.

JACK CHRISTENSEN—



Member, United Baptist Church, Presque Isle, Me. Accepted Christ 1940. Married, one child. Education: Providence Bible Institute, A.B. Will graduate in May with B.D. degree. Practical experience: Rescue mission work; gospel team; worked with others to open a closed church; student pastor. Future plans: Further education for Th.M. degree before going to mission field.

CHARLES T. BUTRIN—



Member, Central Baptist Church, Columbus, Ohio. Accepted Christ 1935. Married, two children. Education: Bible institute; Ohio State University, A.B.; Columbia Bible College, M.A. Will graduate in May with B.D. degree. Practical experience: Pastorate, five years; teaching in Christian college, one year. Future plans: Teach in Christian college or continue in pastorate.

JACK R. BACHER—



Member, Grace Bible Church, Syracuse, Ind. Accepted Christ 1947. Married. Education: Bob Jones University, A.B. Will graduate in May with B.D. degree. Practical experience: Gospel team and personal work. Future plans: Enter army as chaplain.

DONALD G. HOCKING —



Member, First Brethren Church, Long Beach, Calif. Accepted Christ 1938. Married, one child. Education: Bible Institute of Los Angeles; Long Beach City College; Bob Jones University, A.B. Will graduate in May with B.D. degree. Practical work: Gospel teams; Sunday-school teacher; city mission work; songleader, youth director for three summers; student pastor. Future plans: Continue as pastor of Grace Brethren Church, Lansing, Mich., until sent to French Equatorial Africa by the Foreign Missionary Society of the Brethren Church.

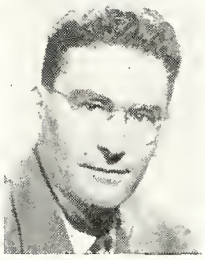
DIRECTORY OF THE 1955 SEMINARY GRADUATING CLASS

HUGH I. COOMBS—



Accepted Christ as a child. Education: Bryan University, B.A. Will graduate in May with Theological Diploma. Practical experience: Daily vacation Bible school worker; Sunday-school teacher; preaching in summers; pianist, Sunnymede Brethren Church, South Bend, Ind., four years. Future plans: Foreign-mission work in Africa as the Lord continues to lead.

GILBERT E. HAWKINS—



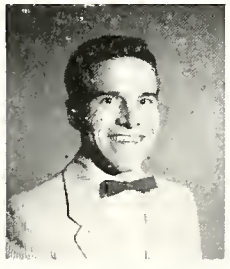
Member, Grace Brethren Church, Portland, Oreg. Accepted Christ 1940. Married, one child. Education: Multnomah School of the Bible; Grace College. Will graduate in May with Theological Diploma. Practical work: Gospel teams; student pastor, Grace Brethren Church, Portland, Oreg., one year; supply pastor, Grace Brethren Church, Beaver City, Nebr., two summers; student pastor, Grace Brethren Church, Berrien Springs, Mich. Future plans: Pastor, Grace Brethren Church, Berrien Springs, Mich.

ALLAN R. TSCHIEGG—



Member, Ebenezer Mennonite Church, Bluffton, Ohio. Accepted Christ 1941. Married, one child. Education: Grace Bible Institute, A.B. Will graduate in May with B.D. degree. Practical experience: Gospel teams; quartet; choir director; radio program production; student pastor. Future plans: Enter pastorate or mission work.

CLYDE J. CAES—



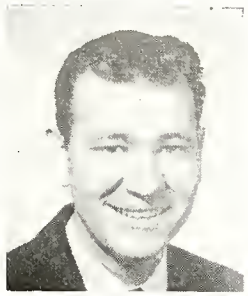
Member, North Riverdale Brethren Church, Dayton, Ohio. Accepted Christ 1951. Education: New York University, Dayton University, Grace College. Will graduate in May with B.D. degree. Practical experience: Gospel team. Future plans: No definite plans yet.

JACK K. PETERS—



Member, Ghent Brethren Church, Roanoke, Va. Accepted Christ 1942. Married, two children. Education: Bob Jones University, A.B. Will graduate in May with B.D. degree. Practical experience: Gospel teams; student pastor, two years. Future plans: Awaiting call to pastorate of a Brethren church.

JOSEPH L. SARGENT—



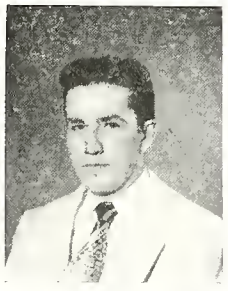
Member, First Brethren Church, Long Beach, Calif. Accepted Christ 1941. Married. Education: Long Beach City College; Bible Institute of Los Angeles; George Pepperdine College; Long Beach State College. Will graduate in May with Th.B. degree. Practical experience: Gospel teams. Future plans: Brethren pastorate, looking forward to foreign-missionary service in South America.

ARCHIE B. KEFFER—



Member, First Brethren Church, Uniontown, Pa. Accepted Christ 1937. Married, four children. Education: Bryan University, A.B. Will graduate in May with B.D. degree. Practical experience: Eight years preaching. Future plans: Awaiting call to pastorate of a Brethren church.

ROBERT C. EARLEY—



Member, First Baptist Church, Warsaw, Ind. Accepted Christ 1947. Married. Education: Providence Bible Institute, A.B. Will graduate in May with B.D. degree. Practical experience: Gospel teams; student pastor for past 10 months. Future plans: Will continue in pastorate or enter chaplaincy.

PAUL F. GOOSSEN—



Member, Meadow Mennonite Church, Colby, Kans. Accepted Christ 1940. Married, one child. Education: Grace Bible Institute, B.A. Will graduate in May with B.D. degree. Practical work: Mission work among Hopi Indians; Sunday-school teacher; child evangelism; gospel teams. Future plans: Pastorate in General Conference of Mennonite Church.

EVA M. GODFREY—



Member, Library Community Mission Church, Library, Pa. Accepted Christ 1938. Education: Purdue University, B.S. Wheaton College, The Biblical Seminary in New York. Will graduate in May with B.D. degree. Practical experience: Daily vacation Bible school worker; Sunday-school teacher; child evangelism; home-mission work in Pennsylvania; gospel teams. Future plans: Application to TEAM, looking forward to mission work in Asia.

DIRECTORY OF THE 1955 SEMINARY GRADUATING CLASS

DONALD A. GIRTON—



Member, Winona Lake Baptist Church, Winona Lake, Ind. Accepted Christ 1947. Married. Education: Ohio State University, B.S. Will graduate in May with B.D. degree. Practical work: Sunday-school teacher; choir; church orchestra; gospel team. Future plans: missionary work in South America.

H. CROSBY ENGLIZIAN—



Member, First Baptist Church, Danville, Pa.. Accepted Christ 1934. Married, one child. Education: Burdett Business College, Gregg Business College, Missionary Training Institute. Will graduate in May with Th. B. degree. Practical experience: Supply pastor; gospel teams. Future plans: Further education.

LEONARD A. UHRICH—



Member, Mentone Baptist Church, Mentone, Ind. Accepted Christ 1947. Married, four children. Education: Bible Institute of Pennsylvania, Grace College. Will graduate in May with Th.B. degree. Practical experience: Director of youth and children's work; student pastor. Future plans: Pastor, Cosperville Baptist Church, Wawaka, Ind.

DEAN FETTERHOFF—



Member, Grace Brethren Church, Flora, Ind. Accepted Christ 1944. Married, one child. Education: Bob Jones University, A.B. Will graduate in May with B.D. degree. Practical experience: Six years evangelistic work. Future plans: Will be associated with the Brethren Evangelistic Crusade.

NATHAN M. MEYER—



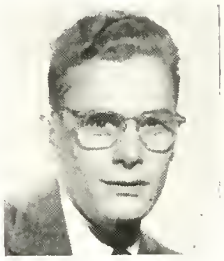
Member, Leesburg Brethren Church, Leesburg, Ind. Accepted Christ 1928. Married, two children. Education: University of Pennsylvania; Pennsylvania State College; Temple University. Will graduate in May with Th.B. degree. Practical experience: Eight years preaching experience; taught in Harrisburg School of the Bible, one year; traveled in Holy Land. Future plans: Continue as pastor of Leesburg Brethren Church; serve as Instructor in Homiletics, Grace Theological Seminary; complete college work.

WILLIAM MALE—



Member, Winona Lake Brethren Church, Winona Lake, Ind. Accepted Christ 1950. Married, one child. Education: Northwestern University; Western Michigan College of Education, A.B. Will graduate in May with B.D. degree. Practical experience: Student pastor, four years. Future plans: Pastor, First Brethren Church, Philadelphia, Pa.

JOEL S. KETTENRING—



Member, Glen Park Baptist Church, Gary, Ind. Accepted Christ 1940. Married, one child. Education: Norwalk Bible Institute; Bryan University, A.B. Will graduate in May with B.D. degree. Practical experience: Gospel teams; Sunday-school teacher; field trip representative for Bryan University; youth and music director. Future plans: Enter pastorate.

RONALD M. MEZNAR—



Member, Bethlehem Baptist Church, Cleveland, Ohio. Accepted Christ 1947. Married, one child. Education: Baptist Bible Institute; Bryan University, A.B.. Will graduate in May with B.D. degree. Practical experience: Sunday-school teacher and superintendent; gospel teams; child evangelism. Future plans: Foreign-mission service.

ERNEST W. LEE—



Member, Brakeman Community Church, Painesville, Ohio. Accepted Christ 1939. Married. Education: Bryan University, A.B. Will graduate in May with B.D. degree. Practical experience: Child evangelism; Sunday-school teacher; gospel team. Future plans: Further education at Grace for Th.M. degree.

IRA DAVID HALVORSEN, JR.



Member, First Baptist Church, Hammond, Ind. Accepted Christ 1928. Married. Education: Morningside College, B.A.; Ohio State University, M.A.; Eastman School of Music, M.M. Will graduate in May with B.D. degree. Practical work: church pianist; choir director; Sunday-school teacher; trumpet trio tour. gospel teams. Future plans: Missionary work in France.

DIRECTORY OF THE 1955 SEMINARY GRADUATING CLASS

RICHARD D. SELLERS—



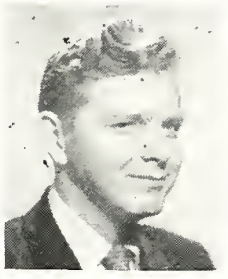
Member, Sidney Brethren Church, Sidney, Ind. Accepted Christ 1934. Married, three children. Education: Manchester College, A.B. Will graduate in May with B.D. degree. Practical experience: Student pastor, two and one-half years. Future plans: Continue as pastor of Millwood Chapel Christian Church.

WAYNE L. PONTIOUS—



Member, First Baptist Church, Warsaw, Ind. Accepted Christ 1937. Education: Bryan University. Will graduate in May with Th.B. degree. Practical experience: Gospel teams; supply pastor. Future plans: Complete college work.

HOMER R. MILLER—



Member, Vicksburg Brethren Church, Hollidaysburg, Pa. Accepted Christ 1944. Married, two children. Education: Grace College. Will graduate in May with Th.B. degree. Practical experience: Sunday-school superintendent; gospel teams; supply pastor. Future plans: Home-mission work if the Lord so leads.

WALLACE GEIGER—



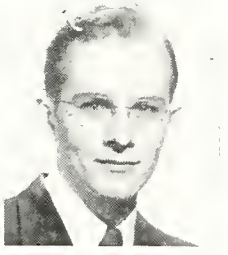
Member, St. John's Mennonite Church, Pandora, Ohio. Accepted Christ 1942. Married, one child. Education: Grace Bible Institute, A.B. Will graduate in May with B.D. degree. Practical experience: Rural Sunday-school work; gospel teams. Future plans: Pastorate or foreign-mission work.

J. RAMSEY MICHAELS—



Member, First Baptist Church, Warsaw, Ind. Accepted Christ 1950. Married. Education: Princeton University, A.B. Will graduate in May with B.D. degree. Practical experience: Camp work; Sunday-school teacher; gospel teams. Future plans: Further education for Th.M. degree.

RUSSELL KONVES—



Member, Grace Brethren Church, Mansfield, Ohio. Accepted Christ 1947. Married, two children. Education: Bryan University. Will graduate in May with Bachelor of Christian Education degree. Practical work: Gospel teams; song-leader; student pastor, one year. Future plans: Awaiting call to pastorate of a Brethren church.

Grace Choir Presents Chapel Concert Before Leaving on Tour

At the regular chapel hour on the morning of March 30, the students of Grace Seminary and College gathered in the chapel to hear the Grace College Choir present their entire program just before beginning their 12-day tour of churches located as far east as Philadelphia and as far south as Winchester, Va. During the chapel program the choir members, represented by Don Rough, presented to their surprised director a beautiful gold watch in token of appreciation for his tireless work in their behalf and in behalf of the school.



Director Ogden receives watch from Don Rough.

As this material goes to press it is too early to give a report of the trip which covered upwards of 2,000 miles. Already, however, letters of appreciation have arrived from pastors of churches they have visited. One pastor writes: "Praise the Lord for Grace Choir! They were here yesterday afternoon, and we had a wonderful service. The choir did a fine job of singing, and you couldn't have a better man directing them than Don Ogden. . . . Our people were thrilled with the concert, and the attitude and behavior of the choir were excellent. Our peopel are "sold" on Grace, and I am sure it did a world of good for our young people. Enclosed you will find a list of our young folk whom I definitely feel will be interested in coming to Grace."



By Norman Rohrer

BOOMERANG ROAD

In the wake of woodcutters and linemen, big rigs bulldozed and graded a road to the rear of the school via the East Wayne School's playground.

The sandy thoroughfare begins at the King's Highway, runs east between the grade school and the former Bauman residence, swings north in time to cut across the west-end of the seminary building, and joins the driveway as it slopes toward Wooster Road.

County road commissioners will tar the boomerang-shaped street as soon as the foundation can be laid, and will maintain the new road permanently.

THE WORLD ON A WALL

A "five-by-three" world map, housed in a narrow wooden frame behind thick glass doors and illuminated by a hidden fluorescent lamp at the bottom, hangs handsome in the main hall.

Built by Middler Max Fluke and paid for and planned by the World Missions Fellowship, the map will contain column pictures of each graduate on foreign missionary fields with a red cord pin pointing his station.

GRACE MOYER, M.D.

At sunrise on the semester's first day of classes, a glistening green Dodge with Pennsylvania plates rolled into the parking lot and out stepped Miss Grace Moyer, M.D. She hurried to the Registrar's office, signed up for 15 hours, and prepared her notebook.

"It must seem strange to you," she replied to the school's newshounds, "that I've come to study the Bible at this time—after finishing school so many years ago. But I've come for just one purpose: to study the Word of God and to continue that study."



Dr. Grace Moyer

In 1923 Dr. Moyer graduated from Gettysburg College and in 1927 from the Woman's Medical College, Philadelphia. After one year of internship, she sailed for India, enlisting her talents for Christ in that needy place. For seven years she doctored in the new republic, then was forced to surrended to illness and return home. For the past five years Dr. Moyer has been engaged in work on the staff of tuberculosis institutions, with schedules providing more regular hours, and work better fitted for her physical strength.

"I've asked for four months leave for Bible study," says the charming lady from Palmerton, Pa., because I felt the urgency of knowing God's Word. I also craved Christian fellowship. On the outside it is not easy to find."

AFTER SCHOOL, SALVATION

Warsaw High School's Bruce Whiteneck peddled interstate bootleg liquor, stole a pickup truck, and was ready to be expelled from school for petty thievery, when his science teacher, Seminary Senior Archie B. Keffer, asked to see him.

"You need Christ," Keffer urged, and before teacher and pupil left the classroom, Whiteneck was on his knees receiving new life in Christ. The transformation stunned the school.

Over in Winona Lake, fellow seminarians rejoiced with Archie, and agreed to pray for a second "toughie" named Lanny Ellis. Next day Archie's beaming face told the story—another of his pupils in Warsaw High responded to the claims of Christ and was converted.

"I don't want to be facetious," Archie related, "but you know how the world looks at this. They think I've got some magic formula to straighten these guys out. Let's pray that they may see that it's *Christ*, and Him alone."

PART-TIME UNDERTAKING

One week after enrolling for seminary classes in January '54, Detroit-born Jack Lowe accepted a folio of advertising brought to his house by Warsaw's "Welcome Wagon." He glanced at one of the ads and went for his coat.

"I'm going to get a job," he told his surprised wife, and sped to the Landis Funeral Service home in Warsaw. Two days later he was shaving dead faces, clothing corpses, and wheeling a hearse in funeral processions.

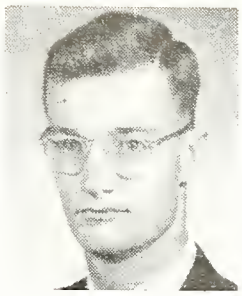
"This work has enriched my understanding of human nature," says Jack. "You learn how to mourn with people who mourn, and how to do your work without losing your composure—excellent training for any minister. Christian funerals are full of hope. What a contrast to the unbelievers' services!"

Dressed in his cool gray hat and coat, Jack is still tending the dead, between child-evangelism classes, and finds it's the best-paying part-time work he's ever had!



Dr. Hoyt

Hoyt and Rea Begin Tour of Bible Lands



Prof. Rea

Boarding a TWA plane at Idlewild Airport in New York City at noon on Tuesday, April 19, Dr. Herman A. Hoyt and Prof. John Rea began a three-months tour of the Near East and Europe. The plane will travel by way of the Azores, Lisbon, Madrid, Algiers, Tunis, and Rome. Their first destination, however, was Cairo, where they expected to arrive at about 2:30 a. m. Thursday, April 21. In Egypt the two seminary men will visit a number of the pyramids and tombs at Sakkara and Gizeh. They will take a night train up the Nile to Thebes, where they plan to spend the following day seeing the tomb of Tutankh-Amon in the Valley of the Dead Kings, and they will visit also the great temples at Luxor and Karnak. If possible, they hope to be able to cross the Suez Canal and take a trip by jeep to Mount Sinai.

On about April 27 they will fly to Beirut, Lebanon. There Professor Rea expects to visit his cousin, who is a son of former President Dodge of the American University of Beirut. In Lebanon Professors Hoyt and Rea will travel by taxi to Sidon and Tyre, and after a few days will go by car over the mountains to Damascus, capital of Syria. They hope to drive northward in Syria to Ras Shamra on the Mediterranean coast, site of the ancient North Canaanite capital city called Ugarit. From there they may go on to Aleppo, second largest city in Syria and the site of an old Hittite city. An interesting 24-hour train trip skirting the Turkish border is planned from Aleppo to Mosul in northern Iraq. From Mosul they will visit Nineveh across the Tigris River and other Assyrian cities. A night train will take them to Baghdad, the growing capital of Iraq. Several days in this area will give them opportunity to see the ruins of Babylon and other Babylonian and Sumerian sites. In all of these modern cities they will make a point of going through the fine museums of antiquities.

About May 12 they plan to return to Damascus, meet a native driver from Jerusalem, and travel by car to Amman, capital of the Hashemite Kingdom of the Jordan. This city is old Rabbot-ammon, where Uriah the Hittite died in battle. Professors Hoyt and Rea will drive through Moab to Dhiban, site of ancient Dibon, where the famous Moabite Stone was found. The American Schools of Oriental Research are excavating at Dhiban again this spring. After a short visit there they will continue on south through Edom to Petra. A night will be spent there within the valley before returning to Amman and then crossing the Jordan River to Jerusalem. Professor Rea is looking forward to seeing Dr. and Mrs. Free, with whom he worked in the excavation of Dothan during the spring of 1953. The Frees are nearing the end of their third season of excavation there. Plenty of time will be taken to visit such places as the region around Jacob's Well, Bethel, Jericho, Bethlehem, and, of course, Jerusalem itself.

About June 6 they plan to cross into Israel, where they are looking forward eagerly to seeing Alvin Showalter, '53, who has been working as a missionary in Israel since his graduation from Grace Seminary. He hopes to be their guide and driver. In the middle of June they will fly to Istanbul, Turkey. From that city a side trip to Smyrna and Ephesus is planned. They will go on to Athens and Corinth, thence to Rome, and up to Zurich, Switzerland. They hope to have time to drive down to Lyons to visit the Fogles and Cones before continuing on to Germany. After landing at Frankfort, Dr. Hoyt intends to visit the village of Schwarzenau, where the Brethren Church was born in 1708.

After touring other cities in Europe they will leave Paris for London. A week or so in England will complete the itinerary. Their return flight is scheduled for July 19, bringing them back to New York on July 20.

Pray for the Lord's blessing and protection upon them as they travel. Such a tour will greatly enrich the ministry of Professors Hoyt and Rea, and its benefits will be reflected in the lives of students for many years to come.

REPORT OF GIFTS TO GRACE SEMINARY

MARCH 31, 1955

Accident, Md.	$4.00	Peru, Ind.	$15.00
Aleppo, Pa.	3.00	Philadelphia, Pa. (1)	88.50
Alexandria, Va.	27.00	Portland, Oreg.	12.00
Alto, Mich.	52.00	Radford, Va.	9.50
Altoona, Pa. (1)	10.00	Rittman, Ohio	44.53
Altoona, Pa. (Grace)	11.00	Roanoke, Va. (Ghent)	247.00
Ashland, Ohio	62.55	Roanoke, Va. (C'brook)	105.50
Beaumont, Calif.	110.50	Roanoke, Va. (W. Hts)	10.00
Berne, Ind.	20.00	Seven Fountains, Va.	11.00
Berrien Springs, Mich.	19.46	Sharpsville, Ind.	39.44
Camden, Ohio	16.45	Sidney, Ind.	346.00
Canton, Ohio	894.37	South Bend, Ind.	20.00
Cheyenne, Wyo.	9.00	South Pasadena, Calif.	47.25
Clay City, Ind.	12.00	Summit Mills, Pa.	37.50
Cleveland, Ohio	13.00	Sunnyside, Wash.	156.50
Covington, Va.	137.65	Taos, N. Mex., Cordillera	3.78
Dallas Center, Iowa	10.00	Temple City, Calif.	25.00
Danville, Ohio	24.00	Tracy, Calif.	50.00
Dayton, Ohio (N.Riv.)	353.00	Troy, Ohio	13.00
Denver, Colo.	16.00	Uniontown, Pa.	95.00
Everett, Pa.	31.00	Waterloo, Iowa	479.25
Fillmore, Calif.	90.00	Waynesboro, Pa.	176.53
Flora, Ind.	95.80	Whittier, Calif. (1)	5.00
Ft. Lauderdale, Fla.	73.00	Winchester, Va.	206.18
Hagerstown, Md.	195.85	Winona Lake, Ind.	862.00
Harrah, Wash.	136.25	Winona Lake, Ind.	
Harrisburg, Pa.	48.35	(maintenance gift)	500.00
Hollidaysburg, Pa.	50.00	Yakima, Wash.	190.31
Inglewood, Calif.	90.62	Yellow Creek, Pa.	27.00
Jenners, Pa.	32.85	Isolated Brethren	8.00
Johnstown, Pa. (1)	158.50	Non-Brethren	56.00
Johnstown, Pa. (Riv.)	110.34		
Kittanning, Pa. (1)	193.55	Total General Fund	7,440.80
Lake Odessa, Mich.	193.00		
Limestone, Tenn.	7.00	*Designated Gifts—*	
Long Beach, Calif. (1)	29.00	Beaumont, Calif.	150.00
Martinsburg, Pa.	105.00	Sunnyside, Wash.	500.00
Middlebranch, Ohio	15.00	Temple City, Calif.	13.50
New Troy, Mich.	28.00	Winona Lake, Ind.	70.02
North English, Iowa	33.00	Non-Brethren	50.00
Osceola, Ind.	20.00		
Paramount, Calif.	13.00	Total Designated Gifts	783.52

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

COVINGTON, OHIO. Ralph Spillers (pictured here), a student in Grace College, was killed Apr. 9 in his private plane which crashed and burned near here on the farm of his brother. The victim was burned be-



yond recognition. He was doing solo flying essential to the obtaining of a pilot's license. His pastor, James Young, of the First Brethren Church, was in charge of the funeral on Apr. 12. He is survived by his wife and two children.

LEON, IOWA. The new pastor of the Leon Brethren Church is Ronald Robinson. His new address is 408 W. 5th St. Please change annual.

ASHLAND, OHIO. Rev. Charles Eagle and family left Apr. 24 for their second term of service as missionaries in Japan. Chaplain Harold Morr is working with the USA in northern Japan. All of these are members of the West Tenth Street Brethren Church, where Miles Taber is pastor.

WINONA LAKE, IND. "The Grace Sounding Board" is the biweekly student news sheet of Grace Seminary and College. This release is sent to all pastors. If you are not receiving it, contact Miss Ava Schnittjer, faculty advisor, or Norman Rohrer, student editor.

UNIONTOWN, PA. Clyde Landrum will conclude his pastorate at the First Brethren Church on May 29, and will move to Winona Lake shortly thereafter.

UNIONTOWN, PA. Rev. Clyde Landrum conducted the funeral services on Mar. 30 for Mrs. Laura Brown, mother of Charles Sumey, missionary in French Equatorial Africa.

WHITTIER, CALIF. The young people of the Community Brethren Church enjoyed their spring vacation on Catalina Island at the home of Mr. and Mrs. Fertig. Ward Miller is pastor.

WINONA LAKE, IND. As "substitutes" for Dr. Paul Bauman, who made a trip to Washington, D. C., Arnold Kriegbaum and Prof. John Rea had charge of the post-Easter service on Apr. 11 at the First Baptist Church of Mishawaka, Ind. Mr. Kriegbaum delivered the message and Prof. Rea showed pictures of the Holy Land.

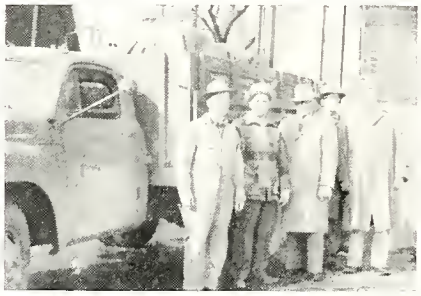
WASHINGTON, D. C. Richard Messner, senior in Grace Seminary, delivered the evening message at the First Brethren Church on Apr. 3. James Dixon is pastor.

WINONA LAKE, IND. Mrs. Rose Foster has returned to the Missionary Residence. She desires to express her thanks for the many cards she received while in the hospital.

NEWS BRIEFS

GLASGOW, SCOTLAND (E P). Billy Graham had spoken to more than 100,000 Scots and witnessed 2,000 professions of faith in Christ at the conclusion of the first two weeks of his "Tell Scotland" campaign.

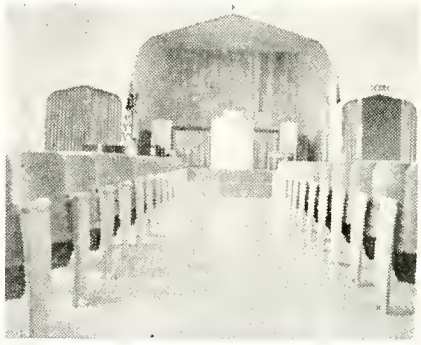
WINONA LAKE, IND. Pictured below are members of the Bethel Brethren Church of Berne, Ind., who assisted in the transfer of Missionary Herald printing equipment from



Ohio to Indiana. Pictured (left to right) are Bert Parr, who furnished the truck; Chalmer Smitley, Bryson Fetters, Ralph Christie, and Ord Gehman, pastor of the Berne church.

TROY, OHIO. Francis Brill, pastor of the Grace Brethren Church, was licensed to the Christian ministry on Feb. 17. He and Gerald Mitchell, pastor of the Grace Baptist Church, exchanged pulpits on the evening of Mar. 27.

NORWALK, CALIF. On Apr. 3 the beautiful new church edifice of the Norwalk Brethren Church was dedicated. The guest speaker was John Aeby, pastor of the Temple City Brethren Church, Temple City, Calif. Under the leadership of Pastor Henry Rempel, the Norwalk church plans to open a Christian day school this fall. Pictured below are views of the church.



Interior of Norwalk Church



Exterior of Norwalk Church

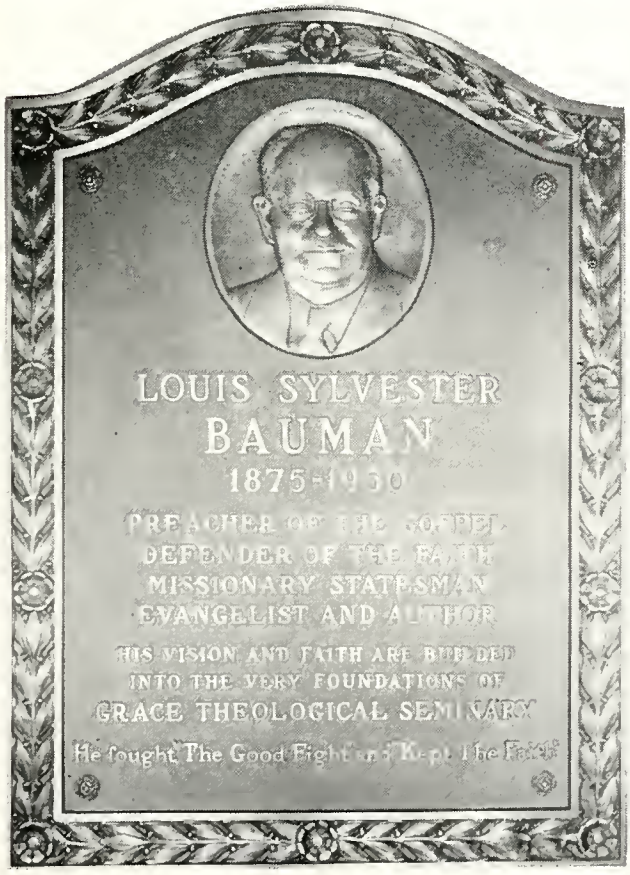
WASHINGTON, D. C. (E/P). Nature once again is being studied in America's ever-continuing search for "secret weapons" which will enable this country to maintain military superiority in a world which desires peace but cannot seem to discover (or accept God's answer) the formula. The Navy has announced it has been conducting special tests in an effort to learn how whales and porpoises manage to swim without making any noise. Experiments reveal that the most sensitive detection equipment cannot pick up their sound. If this secret can be learned, Navy scientists might employ it in designing a noiseless submarine. [Editor: The answer is simple: put life in the submarine like God did in the whale.]



DEDICATION OF L. S. BAUMAN PLAQUE

By Homer A. Kent, Sr.

The major portion of the regular chapel service at Grace Seminary on Wednesday, March 16, was conducted in the school corridor, where the entire student body and faculty gathered to formally dedicate a bronze plaque to the memory of Dr. Louis S. Bauman, one of the school's founders and for several years president of the Board of Trustees.



The above picture shows some of the members of the student body which gathered for the service just outside the chapel and upon the steps leading to the second floor. Standing against the wall from left to right are Dr. Norman H. Uphouse, former secretary of the board and now Professor of Education in Grace College; Dean Herman A. Hoyt; Foye B. Miller, treasurer of the board; Mary Bauman, granddaughter of Dr. L. S. Bauman and sophomore in the college; Mrs. L. S. Bauman; Dr. Paul R. Bauman, vice president and son of Dr. L. S. Bauman; President Alva J. McClain; and Dr. Homer A. Kent, Registrar and chairman of the Administrative Committee.

The program began with the singing of "Faith of Our Fathers," after which appropriate Scripture was read by Dr. Paul Bauman. Dr. McClain gave a brief message and closed the ceremony with a prayer of dedication.

The plaque, commissioned two years ago when the National Fellowship of Brethren Churches voted to establish a 15-year lectureship as a tribute to Dr. Bauman, is secured to the wall where it may be seen by all who enter the building. The Bauman Lectureship began during the annual Grace Bible Conference in January when the first series of lectures was presented by Dr. Charles W. Mayes, Dr. Bauman's successor as pastor of the First Brethren Church of Long Beach, Calif.

Dr. Bauman's long and colorful career was one of the most varied in the history of the Brethren Church. It included pastorates in Philadelphia, Long Beach, and Washington, D. C. His pastorate in Long Beach lasted for 36 years, and resulted in the largest Brethren church

(Continued on Page 276)

NEW PEOPLE

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 35:26-27).



BY NEIL BEERY

Pastor, First Brethren Church
Ankenytown, Ohio

These are words spoken by Ezekiel at the command of God unto the people of Israel in relation to their conversion and restoration. It is of course accepted that Israel, as God's chosen people in the day of law, is quite frequently a type of the church, God's chosen people in the day of grace. Therefore this passage before us bears a fine description of the transformation, both within and without, at the time of salvation.

It is interesting to me that in the verses just preceding our text, the Lord makes it very plain to the people of Israel that He is not doing this for them because they have deserved it. A study of their conduct would reveal that they deserved only severe punishment, even as we did when we were in sin. In like manner God has redeemed us not because we are deserving, and certainly not because we have earned it, but rather giving us freely all things because of the work of Christ on Calvary's cross.

There are many passages in the New Testament which speak of this transformation. The writings of Paul are filled with much of that which has to do with putting away the old and being made new. Paul speaks in Romans 6:6 of our old man being crucified with Christ that the body of sin might be destroyed. We are informed that if we are in Christ, we are a new creation, and old things are passed away, thus making all things new (II Cor. 5:17). Paul instructs the Christians at Ephesus to put off concerning their former manner of living (Eph. 4:22). Finally, Paul reminds the people that they have put off the old man with his deeds (Col. 3:9).

Let us notice now the two verses before us. In so doing I see immediately three things that are new. First of all there is—

A NEW HEART

The heart of flint taken. Man cannot change his heart; rather he must allow God to perform the operation (Ezek. 36:26). Man has tried by social reform and moral programs for many generations to take away his hard heart, but history proves to us that he has failed miserably. When there is still within man that which would drive him to crime, we surely know that man by his power has failed. How wonderful is the beauty of the deft hand of God as by His power He wrenches the flinty heart from the breast of wicked man. God in a split second can do that which man has failed to do with his energy, though he has tried for centuries.

The heart of flesh given. "A new heart also will I give you. . . . I will give you an heart of flesh" (vs. 26). Medical science has now practically perfected a method by which they can go into the chest of a human and take the heart in their hands and by massaging it, bring back the beating which has for a few short seconds stopped. How much greater, yea, even beyond comparison, is the act of God as He not only takes out the old heart but by grace puts in us a new heart. A heart of life eternal—a heart of joy and peace. A heart to make us love Him who first loved us. A heart to make us want to please Him.

A NEW SPIRIT

We know that in order for a person to be all new, he must not only have a new heart but he must have a new spirit. In both of the verses before us there is instruction in relation to the act of God as to the giving of this new spirit.

The description of the spirit. "A new spirit will I put within you" (vs. 26). This spirit, in contrast to the old spirit which was partner to the heart of flint, is to be different and new in every respect. It will be new in desires, new in attitude, and new in action. Whereas the old spirit was lustful, selfish, proud, quick to flush with anger, and at odds with God, this new spirit will be humble, meek, slow to anger, and desirous of pleasing God in all things.

A NEW WALK

This brand-new person has not only a new heart and a new spirit, but he has a new walk. "And cause you to walk in my statutes, and ye shall keep my judgments and do them" (vs. 27). Beloved, when God gives us a new heart and His Spirit, our walk just naturally is completely new. God's Word is full of passages which speak of this new walk. Even though there are times when this walk leads through suffering, it is not a walk of sorrow. Though at times it may be a walk through thorns, there are also the roses. Though there may be testing, there is always triumph. Though there may be the wind-swept sea, there is always the harbor of safety. What kind of a walk is this new walk?

It is a walk of love. We are instructed to walk in love as Christ also has loved us (Eph. 5:2). I would remind you that Christ manifested His love toward us when we were yet unlovely in our sins. He loved us though for many years we spurned His love. Now, according to this verse in Ephesians, we are to have that same kind of love. It is not difficult to love those who are lovely, or those who love us. But it is sometimes very difficult to love those who perhaps do not agree with us in relation to certain matters.

It is a walk of light. We are instructed to walk as children of light (Eph. 5:8). It is a simple matter to pick out of a group of children those who have been taught to mind their manners. So God's children ought to stand out in the world as those who have the light of the knowledge of salvation. The light from the new heart and the new spirit should shine out in the new walk. The promise of cleansing from sin and fellowship with other believers is based on walking in the light as God is in the light (I John 1:7). Our new walk must be a walk of light because if we say we have fellowship with God and our walk is not changed from a walk of darkness to a walk of light, we are liars, and do not the truth (I John 1:6). Even in the ages of eternity to come when we are in heaven, we shall continue to walk in the light of Christ (Rev. 21:23-24). In this new walk, we will keep His statutes for we have the light of God's presence and the knowledge of His will.

EVIDENCES OF THE RESURRECTION

BY ROBERT HOLMES

PASTOR, WEST HOMER BRETHREN CHURCH
HOMERVILLE, OHIO



Christianity has a voice for eternity, as well as for time. It does not leave its followers without hope for the future. The attitude in the past was—and still very prominent today is—to view the resurrection with the eye of suspicion and not to look upon it as a literal event, but to spiritualize the whole teaching on this fundamental doctrine. May we consider the threefold evidence of this great truth.

PAST EVIDENCE

Going back to the Old Testament, we find that the prophets displayed belief in the fact that man should live again. Job 14:14 asked the question, "If a man die, shall he live again?" In Job 19:25-26, he gave evidence to the truth of the resurrection that was yet future, for he said: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh I shall see God." Isaiah also gave evidence to this truth, for he said: "Thy dead men shall live, together with my dead body shall they arise" (Isa. 26: 19). Daniel would add his word of evidence in Daniel 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

For more evidence let us now consider some New Testament evidence. The most explicit teaching is in reply to the Sadducees who denied the resurrection of the body. This teaching and evidence is found in Matthew 22:22-23; Mark 12:18-27; Luke 20:27-40. In brief, Jesus says to His questioners: "Do ye not therefore err, because ye know not the scriptures, neither the power of God. . . . As touching the dead, that they rise . . . he is not the God of the dead, but the God of the living: ye therefore do greatly err" (Mark 12:24-27). May we add that the Sadducees of our day, along with the modernists and many other cults who deny the bodily resurrection of Jesus Christ from the dead, "are in error." God is not the God of the dead, but of the living.

To these who have already given evidence of the resurrection, let us add the testimonies of many others. We find Mary Magdalene, who was first at the empty tomb (Mark 16:9); Simon Peter (Luke 24:34); the two disciples on the road to Emmaus; the apostles in the upper room as Jesus stood in their midst; Paul; and then there were above 500 brethren who beheld the risen Lord. The evidence of heaven also was given by the angel in Matthew 28:5-7. The empty tomb, the graveclothes, the earthquake, the military force, all speak of the evidence of the resurrection. Jesus himself said, "I am the resurrection and the life."

PRESENT EVIDENCE

We who have come into intimate relationship with the risen Lord give evidence to the resurrection each Lord's Day as we assemble together. The true church of Christ today stands as evidence to the truth of this great claim of the resurrection. It would have been killed long ago if it, the church, would not have had the risen Christ as its life and leader.

What kind of evidence are we bearing today? Are we faithful, regular, and consistent with this evidence of the resurrection? The Lord's Day is more than just another day, more than just a time for us to get together, more than a day of fuss and form and ritual. It is a day wherein God would desire His church to proclaim faithfully His Word and to commemorate the risen Lord!

We either defy or verify the evidence of the resurrection in the present by the way we preach, teach, and live. The resurrection of Christ was the cornerstone of Paul's preaching and teaching. This is certainly not true in many churches across our land today. As to living this evidence, we are exhorted again and again to walk in newness of life and have our affections lifted to higher realms than the passing things of this earth. The evidence of the resurrection comforts and stabilizes the Christian. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

FUTURE EVIDENCE

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). He who said, "I am the resurrection and the life," is first to give or experience this evidence. He being the "firstfruit" is the pledge that there is more fruit to follow. Christ today is a specimen of divine humanity at the right hand of God.

Paul declares that nature will show and give evidence in resurrection glory. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8: 21-23). In Romans 8:11 Paul says that the Holy Spirit in believers is the pledge, or evidence, of their resurrection. We are further told in I Corinthians 15:19: "If in this life only we have hope, we are of all men most miserable." In this hope of the resurrection lies a great motive to power and action. For John tells us:

(Continued on Page 276)



FIRST BRETHREN CHURCH AT DAYTON HEARS LAYMEN

By H. L. Edwards, Local President

On February 27, 1955, the laymen had charge of both morning and evening services. We wish to thank our pastor, Brother Steffler, for the confidence that was shown in our organization as he was in Pennsylvania holding revival meetings and left the entire day for us to plan.

The cabinet (elected officers) met several times and prepared an outline for the two meetings. Then it was presented to the men's fellowship for approval or change. We tried to use as many different men as possible in the services. Bro. Paul Griss, assistant secretary of the local group, was the morning speaker. His theme was "A Step Farther Than Responsibility." We had about two hundred at our morning worship service.

At our evening service, Bro. Owen Hacker, national vice president, was the speaker. His theme was "My Personal Lord." The evening service was attended by over one hundred. The chorus of 12 men sang at the evening service.

Bro. Walter Hoyt, national treasurer, presented the laymen's goals and projects at each service and urged that a good "evangelism offering" be given on this day. I am happy to report that $181.49 was given to the Brethren Evangelistic Crusade, and $36.50 to the national laymen's general fund, as well as several dollars to our local organization.

It is my earnest prayer that in 1956 every Brethren church will have a men's organization, and that they might get a vision of the work that can be done with a group of men united in the things of the Lord. May this report stir up more of the men to contact their district representatives and find out more about the laymen's work and push this work on to greater accomplishments in the coming year.

(We are available to meet with any men close to southern Ohio to explain laymen's work and help them get started.)

ATLANTIC DISTRICT LAYMEN MEET IN PHILADELPHIA



Rev. Andrew Telford addressing the Atlantic District laymen's rally in Philadelphia. From left to right at the speaker's table: Floyde Hartman, Washington, D. C., past vice president; James Knepper, York, Pa., past president; Rev. Andrew Telford (speaking), Philadelphia, Pa.; and Kenneth Kohler, newly elected president. (Photo by Allen Zook.)

The men of the Atlantic District gathered in Philadelphia, Pa., on January 29 for their regular get-together. Third Brethren Church was the host for this meeting.

There were 103 men present, representing nine of the churches of the district. This was the largest gathering since the inception of the district meetings and indicates a growth of interest.

Fellowshiping with us were Dr. Paul Bauman, Prof. Jesse Humberd, and Dr. James L. Boyer, of Grace Seminary.

After an enjoyable meal served by the host church, a devotional program followed, with Rev. Andrew Telford, well-known Bible teacher and pastor, bringing a challenging message. An offering of $86.65 was received for the Brethren Evangelistic Crusade.—*Richard D. McCarthy, Cor. Sec.*

IS YOUR REPORT ON LAYMEN'S SUNDAY STILL OUT?

By Earle Cole

Personally check with your financial secretary and make sure that the Evangelism Sunday offering gets to our treasurer.

Treasurer Walter Hoyt reported about a month ago:

"Dear Brother Earle:

"Things still do not look so good, for I have received from January 1 to March 1, 1955, only the following:

Evangelism Project	$186.73
General Fund	15.25
Student Aid	10.75
Brethren Boys Clubs	10.00
Laymen Director's Funds	11.00

"Brother Earle, I do not have enough money in the general fund to pay the bills.

"The laymen here have done real well this year, around $468.59 from my church. We have tried to sell the laymen's program.

"Prayer can change things."

The Homegoing of "Mother" Lichty

By Dr. Alva J. McClain, President
Grace Theological Seminary
Winona Lake, Ind.

I have just now received the news that on March 17 at San Diego, Calif., Mrs. H. M. Lichty, known affectionately to many of us as "Mother" Lichty, was "loosed away upward" to be with her Lord forever.

Mother Lichty was the last living representative of her generation in a group of four families which at the beginning of the present century laid the foundations of the Brethren Church in the Northwest at Sunnyside, Wash. The heads of these four families were H. M. Lichty, S. J. Harrison, Christian Rowland, and my own father, W. S. McClain.

The Lichty family came to Sunnyside in 1898 from Carleton, Nebr.; the Harrisons in 1899 from Waterloo, Iowa; and the McClains in 1900 from Los Angeles, Calif. The Rowland family, although closely associated with the Sunnyside colony from its early beginning, did not move there until 1908. They came from Lanark, Ill.

It would not be wrong to say that all four of these men took their families out of settled and pleasant communities to become pioneers in central Washington, then for the most part a desolate-looking land of sand and sagebrush, for reasons which were primarily and definitely Christian rather than economic. In 1901, as representatives of the small group of Brethren there, they joined with the Baptists, Presbyterians, Christians, Methodists, and Congregationalists in erecting a building which was known as The Federated Church.

This venture was not too successful, and upon the final dissolution of the interdenominational arrangement the building was sold at auction for a bid of $4,825, made by my father, representing the Brethren Church. With additions and improvements, the building is still used as a place of worship by the Brethren, now under the pastorate of Rev. Harold D. Painter. Mother Lichty was a member of the congregation from the time of its organization, over fifty years ago.

My own mother in 1920 was the first of her generation in these four families to be "present with the Lord." My father went in 1925, Christian Rowland in 1935, H. M. Lichty in 1936, and S. J. Harrison in 1938. I do not know the exact dates of the homegoing of Mrs. Rowland and Mrs. Harrison, except that they both outlived their husbands. But Mother Lichty outlived them all, reaching the surprising age of 95.

She lived in her own home at Sunnyside until five years ago, when she went to live with her daughter Ethel in San Diego. Although she never lost her first love for the old church at Sunnyside, the move to southern California brought her happily to the place where her three remaining children lived.

As Ida Cook she had been born in Pennsylvania in September 1860, and moved to Alliance, Ohio, where she met her husband while in college. Following the marriage, they went to Ashland, Ohio, where he taught for a time in Ashland College. Later they moved to Carleton, Nebr., to enter the banking business, and from there to Sunnyside, Wash.

As I write these few lines about this remarkable Christian woman, a great many memories of earlier years become once more vivid in my mind. I remember the cold winter day when my father came to meet my mother and six of us children at the old Mabton railroad station, and then the long and tiresome drive in a lumber wagon seven miles through heavy sand to the Lichty home near Sunnyside. There was no railroad into Sunnyside in those days. And I shall never forget the kindness of Mother Lichty as she welcomed us, and then did so much to raise the morale of my mother, who was pretty much discouraged by that time with the dreary look of the new country.

In the midst of sandstorms, financial reverses, and other circumstances which at times became almost humanly intolerable, Mother Lichty went about her many duties gently, unruffled, and courageously. Being the mother of five children herself—four of them boys—with company almost incessantly in the home (including myself very often), I suppose there must have been times which sorely tried her very soul. But if she ever lost her patience and poise even for a moment, I never witnessed it. She will always be to me the "grand lady."

I saw her last in San Diego two years ago at the home of her daughter, Mrs. Roy Scatchard. Mrs. McClain and I talked with her about the old days at the little town of Sunnyside, and also about the things of the Lord. Then we had prayer together and she kissed us goodbye. She knew, I am quite sure, that this was *au revoir* until that glad day when "there shall be no more death, neither sorrow, nor crying, neither . . . any more pain" (Rev. 21:4).

The finest thing about Mother Lichty, I think, was her unwavering faith in the Lord Jesus Christ as a divine Saviour who died for the sins of His people, and her assurance that this same Jesus is now alive forever in heaven and therefore abundantly able to keep to the very end all those who have come to the Father through Him.

Note: For certain of the above-mentioned dates I am indebted to my old friend, Mr. Roscoe Sheller, who has written a very able and interesting account of the history of the town of Sunnyside. His book, entitled, "Courage and Water," may be secured by writing directly to the author at Sunnyside, Wash.

(Continued From Page 271)

in the nation. Before concluding his work there he laid the foundation for the establishment of the first of three Christian day schools now operated by the church in Long Beach. He was always interested in the field of Christian education, having served for several years as trustee of Ashland College and Seminary before Grace Seminary was established.

Dr. Bauman was one of the charter members of the Foreign Missionary Society of the Brethren Church, serving as its general secretary for many years. He was a director of several other missionary endeavors, including the International Christian Leprosy Mission.

Dr. Bauman was active in the Bible-conference field and appeared on many of the best-known conference programs throughout the country. He was a featured speaker on the annual Winona Lake Bible Conference program. He was also a gifted writer, being the author of several books on prophecy and numerous denominational tracts, pamphlets, and shorter works.

Dr. Bauman was born November 13, 1875, in Floyd County, Iowa, and died November 8, 1950, while serving as pastor in Washington, D. C.

It is difficult to estimate the extent of Dr. Bauman's influence in the establishment of Grace Theological Seminary and in the securing of its support during the early days of its existence. The school will always revere the memory of his name.



Wooster, Ohio

The junior choir of the First Brethren Church, Wooster, Ohio, was presented in a nationwide broadcast of "The Children's Hour," sponsored by Rev. and Mrs. Henry C. Geiger, Chattanooga, Tenn. The recording was made at an evening service, February 25, and released from 110 stations on Sunday, April 4.

The choir also presented a sacred musical service at the church Sunday evening, April 4. In addition to the choral numbers, there were duets, solos, original poems, and instrumental numbers. This program was a part of the expanding musical ministry of the Wooster congregation. These youngsters are encouraged to use their talents for the Lord.

Other musical organizations at the church include the youth choir, the adult choir, two male quartets, a ladies trio, and several instrumental groups. A beginners choir will be organized at the close of school.

The church takes as a command the words of the psalmist: "Make a joyful noise unto the Lord, come before his presence with singing." Every willing musician and singer is used for the glory of the Lord.—*Kenneth Ashman, pastor.*

Ankenytown, Ohio

We have just finished two weeks of special meetings with Bob Holmes, pastor of the West Homer Brethren Church, Homerville, Ohio, as our evangelist. There was a real earnest passion for souls among the people. The brethren here worked and prayed hard and God honored their prayers. There were a number of real victories for the Lord, and many for whom we had been praying attended the meetings and were definitely under conviction. Our evangelist preached powerful messages at each service.—*Neil L. Beery, pastor, First Brethren Church, Ankenytown, Ohio.*

In Memoriam

MISS ESTHER ROW, 58, daughter of Mrs. John T. Row, was suddenly taken from this life with a cerebral hemorrhage on Mar. 10. She was a high-school teacher for 29 years, a highly respected citizen, and a valued member of the First Brethren Church of Dallas Center. Her funeral was one of the largest on record in this area.—*A. D. Cashman, pastor.*

MRS. FANNIE SHANER, 98, the mother of Mrs. A. D. Cashman, passed away at the parsonage of the First Brethren Church of Dallas Center, Iowa, on Apr. 4. Funeral services were conducted in Lanark, Ill.

EVIDENCES OF RESURRECTION

(Continued From Page 273)

"Every man that hath this hope in him purifieth himself, even as he [Christ] is pure." Take away the hope of the resurrection and you leave very little to inspire and challenge men.

Unsaved men and you who deny the truth and evidence of the resurrection will some day give evidence to the resurrection. Paul, in preaching in Acts 17:31, has declared that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead."

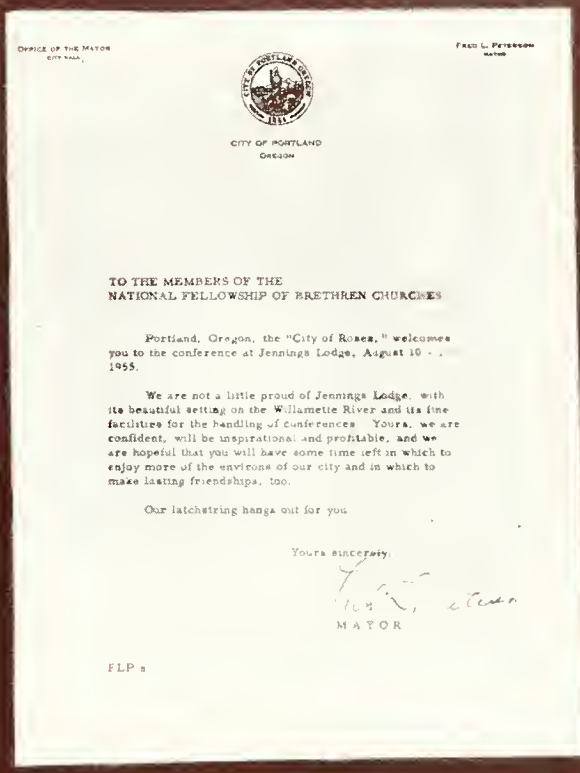
We who have received Christ into our hearts know that we shall rise again. Why? Because we have demonstrated it by ingenious reasonings or by refuting the world-old fallacies of materialism? No! But because we already live again in newness of life, having what the Lord calls eternal life. It is His doing, it is His gift, but it is our possession.



The BRETHREN
MISSIONARY HERALD



Facts



OFFICE OF THE MAYOR
CITY HALL

FRED L. PETERSON
MAYOR

CITY OF PORTLAND
OREGON

TO THE MEMBERS OF THE
NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Portland, Oregon, the "City of Roses," welcomes you to the conference at Jennings Lodge, August 10 - , 1955.

We are not a little proud of Jennings Lodge, with its beautiful setting on the Willamette River and its fine facilities for the handling of conferences. Yours, we are confident, will be inspirational and profitable, and we are hopeful that you will have some time left in which to enjoy more of the environs of our city and in which to make lasting friendships, too.

Our latchstring hangs out for you.

Yours sincerely,

MAYOR

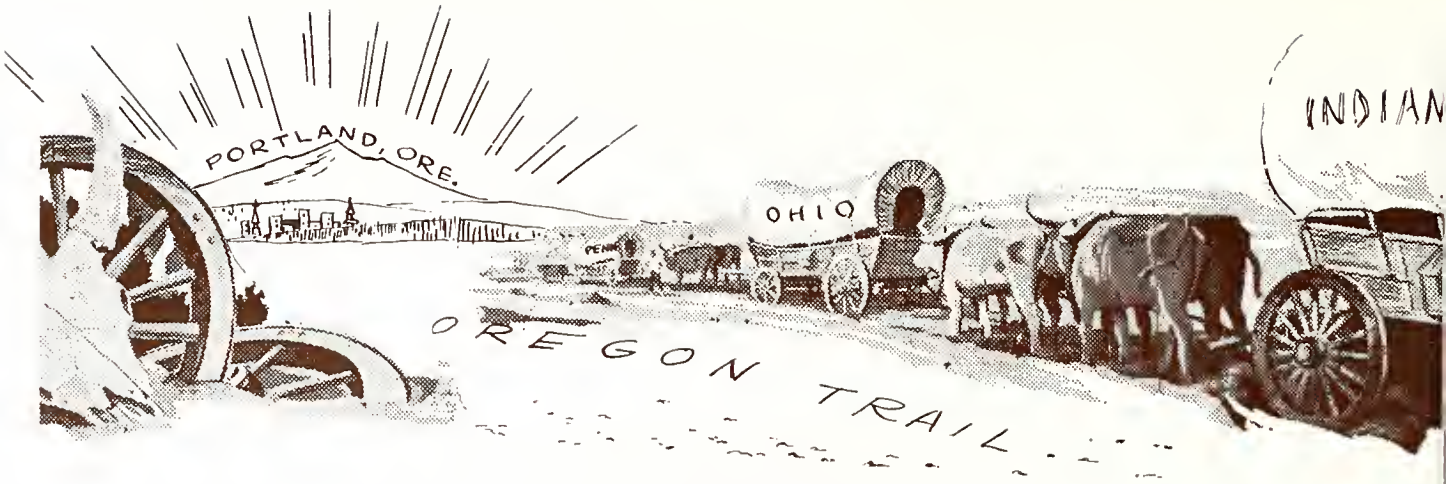
FLP:s

The Northwest Welcomes You!

PORTLAND - AUGUST 10-17

PUBLICATION NUMBER

APRIL 30, 1955



CITY OF PORTLAND
Oregon

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Yours sincerely,

(Signed) FRED L. PETERSON,

MAYOR

FLP:s

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 18

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

THIS IS YOUR INVITATION TO PORTLAND, OREGON

AND TO THE

National Fellowship of Brethren Churches

AUGUST 10-17, 1955



WHY YOU SHOULD COME

By VERNON J. HARRIS

You should come to National Fellowship in Portland, Oreg., August 10-17. It is both a privilege and a responsibility for all Brethren people.

We often wring our hands, chew our nails, and tear our hair over the way some cults and isms grow and spread. However, one look at the way they turn out en masse for their conferences and conventions gives us at least part of the reason why. Each annual conference is important and essential to our growth and function for Christ.

1. There is work to be done for our Lord. Most of the planning for the years ahead is done at this time.

2. We need to be challenged and inspired to carry out these plans. The fine program planned for this year promises to accomplish this.

3. The fellowship is wonderful and leads to unity of spirit throughout the entire brotherhood.

4. This year many will have the opportunity to come to the Pacific Northwest who may never be able to otherwise.

5. Though some will be living nearby in hotels and motels, we will be able to meet together in the various buildings and eat together in the dining hall as one big happy family. We will not have the interference and competition of other groups or conferences.

6. Afternoons will be free for sightseeing trips, etc., in the Portland area.



VISIT BEAUTIFUL MT. RAINIER NATIONAL PARK, WASHINGTON,
ON YOUR WAY TO JENNINGS LODGE, OREGON

Welcome to Sunnyside, Washington

By PASTOR HAROLD PAINTER

The pastor and people of the *First Brethren Church of Sunnyside, Wash.*, join with the other churches of the Northwest District in an invitation to stop and visit with us while in the great Pacific Northwest to attend the National Fellowship at Jennings Lodge.

The Sunnyside church is the oldest Brethren church in the district and was among the first to be established in Sunnyside. It has been the "home" church for many that have become well known for their distinguished service in the Brethren Church and include the McClains (ask one of the old-timers to tell the part Dr. McClain had the time a boy fell through the ceiling of the church one Sunday evening just at the climax of the minister's sermon), the Stovers (Mrs. L. S. Bauman), and others now serving the Lord as missionaries.

The present building was erected in 1901 and was known as the Federated Church, where six denominations worshiped together. In 1910 the building was purchased by W. S. McClain for the Brethren church for the reported sum of $4,825.

Sunnyside is located on Washington State Route 410 in the Yakima Valley, which is known as the "*Fruit Bowl of the Nation.*" Scenic points of interest nearby include the Grand Coulee Dam and the great Columbia Basin with its pioneer developments, "Farm in a Day," etc., the Hanford Project, the U. S. Atomic Energy Reservation (no visitors allowed), *Mount Rainier National Park*, and the mighty Columbia River with her great hydroelectric dams, locks, fish ladders, and bridges. Also nearby is the Yakima Indian Reservation, home of several Indian tribes (no scalping permitted).

The First Brethren Church of Grandview, one of the newest churches of the district, is a branch church of the Sunnyside Brethren and which is located in Grandview, hospitably opens her doors and urges you to make Grandview one of your visiting points. You will find a cordial welcome.

THE NORTHWEST

We of the Northwest do welcome you
To the land of rivers and lakes of blue.
You'll love the scenes you will see each day,
And it's all free; you don't have to pay.

Our conference in Portland will be so grand,
As the Brethren arrive from across this good land.
'Twill be such a gathering you won't want to miss;
Ne'er a conference ground as pleasant as this.

The *Yakima folks* will surely be there,
The vision to catch, and the burden to share;
To see the great work for which we are here,
And pitch in and help, ere He doth appear.

Such spiritual blessings will surely be yours
If you will but come and enter the doors
Of chapel, or hall, or maybe a tent;
'Twill be worth every dollar, right down to the cent.

To miss this great conference you cannot afford,
If you would be challenged in serving the Lord.
So make your plans now, let nothing deter.
You'll be glad that you came, and that is for sure

We'll be seeing you then, out here in the West;
For you and your kin, we are planning the best.
The arrangements are made, the carpet is out,
You'll like it so well, you'll just have to shout!—*H. D.*

By HENRY DALKE

Pastor, Grace Brethren Church
Yakima, Wash.

YAKIMA, WASH. INVITES YOU

From the "Fruit Bowl of the Nation" we welcome you all to National Conference in Portland, Oreg., this summer.

Yakima is a nice city of about 42,000. The pears will be ripe about the time of our conference. Come and get some and see the work here in our city.



—Photo courtesy Northern Pacific Railway.

The mighty Columbia River Gorge, as seen from the Vista House at Crown Point on the world-famous Columbia River Highway near Portland.

"FISHIN" FOR SEATTL



—Photo courtesy Seattle Chamber of Commerce.

"FISHIN" IN HARBOR AT SEATTLE, WASH.

By PASTOR THOMAS E. HAMMERS

SEATTLE—"largest city for its age in the world, America's great northwestern gateway to Alaska and the Orient, shining example of the dynamic vitality of the American way"—invites you to enjoy AMERICA'S COOLEST SUMMER CLIMATE en route to or from the Sixty-sixth Annual Conference of the National Fellowship of Brethren Churches, to be held at Portland, Oreg., August 10 through 17.

Just 200 scenic miles north of Portland and 110 miles south of the Canadian border in the very heart of the "evergreen" Puget Sound area, Seattle was founded only 100 years ago. Today its population tops the half-million mark within the city limits, a 50-percent increase over the population of only 15 years ago, with an additional quarter-million spilling over into the adjoining metropolitan areas.

Seattle stands 19th in size in the nation. It is the 20th city in retail sales and its effective buying income is more than $500 above the per-capita average in the nation. On every hand this tremendous growth is being translated into new homes, new factories, new businesses. Land that was forested just a few years ago now boasts planned communities, numbering hundreds of new dwellings. Home ownership is one of the highest in the nation, with 65 percent of Seattle's population living in their own residences.

Rich in natural beauty and scenery, Seattle is a city of low hills and lovely lakes, affording year-around recreation in beautiful parks, playfields, golf courses, and on extensive bodies of salt and fresh water with their accompanying beaches. It is the small-boating capital of America and the jump-off place for all kinds of fishing and hunting.

To the west is the magnificent Olympic Peninsula with its majestic snowcapped mountains, affording a scenic paradise with areas not yet reached by white men. This is truly America's last frontier.

To the east are the scenic Cascades, dominated by breathtaking Mt. Rainier, towering 14,408 feet above sea level and covered the year around by one of the largest glacial systems in the United States. But a short drive from "sea level to ski level," Seattle is internationally reputed as the sports center of the West Coast.

Seattle is the site of the famed Boeing Airplane Company, employing 37,000 persons; the campus of the University of Washington, with an enrollment in excess of 13,000; the amazing Lake Washington Floating Bridge, largest floating structure in the world.

The dynamic drive toward a population of one million is well under way in Seattle today. It is one of the most challenging mission fields in our nation, with church attendance the lowest in the land.

Here, under the direction of the Brethren Home Missions Council, we have established our "first" Brethren church in this great city. We expect construction of our building to be well under way by the time you visit us. Whether still in the parsonage at 6242 30th Ave. NE., or in the new building, the View Ridge Brethren Church of Seattle, of which Thomas E. Hammers is pastor, urgently invites you to include Seattle on your Northwest trip this summer.

Descriptive literature of the entire area, as well as the State of Washington, often called the most scenic in America, will be mailed free upon request.



(Courtesy Seattle Chamber of Commerce)

MT. RAINIER AND LAKE TIPSOO —MT. RAINIER NATIONAL PARK

ND HARRAH, WASH.

A STATE KNOWN FOR BEAUTY SINCE THE DAYS OF THE STAGECOACH

BY PASTOR DONALD FARNER

WE OF THE Northwest District extend a hearty invitation to brethren to attend the annual conference of the National Fellowship of Brethren Churches. As you already know, the conference will be held in Portland, Oreg. We invite you not only to the conference, but also hope that you will be able to spend some time enjoying some of our beautiful scenery. The Northwest has an abundance of interesting scenery.

If you are a lover of sports and outdoor recreation, you will certainly feel at home. Someone has said that this is the land of great variations. It is certainly true, and we assure you that whatever your *outdoor recreation hobby* may be, you will enjoy it here in the midst of our pleasant surroundings.

The vast shoreline, most of which is public free, offers pleasure for the *swimmer*. The rivers, lakes, and streams extend an invitation to the *fisherman*. From coastline to snow-covered mountains, God's creation attracts the eye of the *traveler*.

While you are in the Northwest, be sure and visit Harrah, Wash. The pastor and people of the Harrah Brethren Church invite you. Harrah is located in the Yakima Valley. Harrah—spell it forward or backward and it sounds the same. This small city is situated in the heart of the Yakima Indian Reservation. It has the population of about 350 people, and serves a community of 1,000.

However, Harrah has not always been Harrah. The first name that was attached to our fair city was "Saluskin," named so in honor of an Indian chief of the Yakima tribe. In 1915 the name was changed to Harrah in honor of the late J. T. Harrah, who owned and operated a large ranch nearby.

You will learn more about the Northwest when you get here; we will be expecting you. You will enjoy the scenery; you will enjoy our choice atmosphere; you will enjoy our friendliness and hospitality. Visit the Northwest in '55.



—Photo courtesy Northern Pacific Railway.

Majestic Mt. Rainier in Rainier National Park, Wash., is reflected in the clear water of Fairy Lake, a short hike from Paradise Inn.



TALLEST OF THE CASCADES OF OREGON IS MT. HOOD, RISING 11,245 FEET

AUGUST 10-17



JENNINGS LODGE

JENNINGS LODGE DINING HALL



YOUR PASTO

It is imperative that every pastor of th National Fellowship of Brethren Chur should desire her pastor to be at confer of the local church.

Has your church considered assisting expenses to Portland? This would be a for every church to do.

STWARD HO!
TO
TLAND WE GO!



CRATER LAKE LODGE, CRATER LAKE NATIONAL PARK



JENNINGS LODGE



NINGS LODGE

CALIFORNIA ZEPHYR IN THE FEATHER RIVER CANYON OF CALIFORNIA

(Photo courtesy Northern Pacific Railway)



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—Photo courtesy Northern Pacific Railway.

PARADISE CREEK AND JOSEPHINE LAKE IN GLACIER NATIONAL PARK

WELCOME TO ALBANY, OREGON

BY PASTOR GLEN WELBORN

Yes; it is true! The Northwest Brethren churches welcome you to the National Fellowship in the Pacific Northwest. The Albany Grace Brethren Church joins in heralding the welcome. We welcome you not only to the Northwest but also to Albany. We would love to have you stop in for a visit!

Albany is called the "hub" of the fertile Willamette Valley. It lies at the crossroads of U. S. Highways 20 and 99E. It is a city of 12,000 population.

Twenty-five miles north of Albany is Oregon's capital city of Salem. Fifty miles further north is Oregon's largest city of Portland. The National Fellowship will be held about 10 miles south of this city.

In promoting this conference in the Northwest, there is something far more important than the *place*. It is *what* goes on there from the spiritual standpoint that shall be most important. This should be more than a vacation. It should be more than a sightseeing trip. It should be more than a renewing of old acquaintances. This should be a time for God's people of the Brethren Church to gather before God in humility. Christ, the Head of the church, must be in control.

We must not be content with just being fundamental. We must be evangelistic. It would be a good thing if we could experience a Holy Spirit revival of love for Christ, His church, and lost souls. Such a revival would halt any subtle drifting into worldliness and careless living. It would produce dedication and sacrifice of time and money for Christ's sake and the Gospel. It would result in the salvation of many more souls. Let's be praying for this lest we drift into coldness and apostasy and perish as a spiritual force in this wicked world. Let's be busy occupying, for the coming of the Lord draweth nigh.

DRIVING TO PORTLAND

BY WM. H. SCHAFFER

Going to Portland, Oreg., for our National Fellowship? Here are a few interesting routes if you have a few extra days for travel. From the East we'll take Winona Lake, Ind., as starting point.

The simplest and most direct route from Winona Lake is U. S. Route 30. This route, if you take Bypass US 30 as you enter Portland, will take you within sight of our Grace Brethren Church in Portland at 23d and Bryant. In Portland take US 99E and 12 miles south you'll find Jennings Lodge, our conference grounds for 1955.

Maybe you would like to try the northernmost route? This will prove a fast route because of lack of trucks and level roads for the most part. Take US 131 or US 27 north to Mackinaw City, cross on the ferry to St. Ignace and pick up US 2. This route will take you into Glacier National Park, within four blocks of our Spokane church (Washington and Montgomery 2300 North), and near Grand Coulee Dam, which is the largest structure yet built by man. From there you can go into the Yakima Valley and visit three of our churches, Yakima (29th and Arlington), Harrah, 12 miles southwest, or Sunnyside, 35 miles southeast. From Yakima take US 97 to reach Sunnyside.

When you come to the Columbia River you have the choice of following the river on the Washington side to Vancouver or taking the ferry at Maryhill and traveling the express highway into Portland on US 30. The latter is the better and more scenic.



—Burlington Route photo.

LOWER FALLS OF YELLOWSTONE NATIONAL PARK

Would you like to visit Yellowstone National Park? Then you can take various routes like US 30 or US 20 into Yellowstone, or US 16 through the Bad Lands and Mt. Rushmore of South Dakota, and then into Yellowstone. From Yellowstone you have your choice of dropping south to US 30 or going north to US 10 through Spokane, Wash. You may continue on US 10 into Seattle and then south on US 99 to Portland.

For the southern Californians, why not try US 395 through Reno to Valley Falls, Oreg., Oregon 31 to US 97 to US 20 to Albany (Grace Brethren Church) and north on US 99E. Return trip could be made on US 99E or US 99W or US 101.

We have traveled most all of these routes. All of them have advantages of their own. You will find that US 2 does not have very many overnight accommodations from Michigan to Washington.

Using any of the routes we have suggested from Winona Lake, you can figure from 2,350 to 2,500 miles to Portland.





MONTANA ROCKIES AS VIEWED FROM VISTA-DOME CAR OF NORTHERN PACIFIC RY.



—Burlington Route photo.

LOWER FALLS OF YELLOWSTONE NATIONAL PARK



CHAPEL, JENNINGS LODGE



TIMBERLINE LODGE—MT. HOOD, OREGON



COLUMBIA RIVER HIGHWAY—OREGON



HARBOR BLVD. AND WILLAMETTE RIVER—PORTLAND, OREGON

Spokane, Wash., Awaits Your Coming

By PASTOR JESSE HALL



Greetings from Spokane! Visiting Brethren, en route to the National Fellowship of Brethren Churches at Portland, will want to take a look at Spokane, the capital of the great Inland Empire, and the area comprising eastern Washington, northern Idaho, and western Montana. This territory is bounded on the west by the Cascades, on the north by the Canadian border, on the east by the Rockies, and the Bitterroot Mountains, and on the south by the Blue Mountains.

Spokane is the commercial center of this region and the key gateway to the national parks of the American and Canadian Rockies and the Cascades whose majesty beggars description. Surfaced highways invite side trips that offer much enjoyment and recreation. No trip through the Inland Empire would be complete without seeing the *Grand Coulee Dam,* the greatest engineering and construction undertaking of all time. The McNary, Chief Joseph, and Hungry Horse Dams also add their share to the Northwest power pool that is so vital to the development of the Inland Empire.

The First Brethren Church of Spokane, located at Washington and Montgomery in the northwest section of the city, with its pastor and people, join with our sister churches of the Northwest in rolling out the carpet and welcoming you all in the lovely name of Jesus. Join with us in prayer that the Lord will enable the Brethren Church to establish many new churches in this rapidly developing section of the United States.

GENERAL INFORMATION

1. LOCATION: The Jennings Lodge Assembly Grounds is owned and operated by the Evangelical United Brethren Church. It is beautifully located on the east bank of the Willamette River, just 10 miles south of Portland's city center on U. S. Highway 99E.

2. LODGING: *On the grounds.* The private rooms and cabins on the grounds have all been taken by reservations. However, there is still an abundance of open dormitory space and tents. The open dorms are buildings which have large rooms with a number of beds in each. These can be used by the single men or women. In these the single bed is $1.25 and the double bed $1.50 per day, bedding included.

The 16-x-16 tent on a raised platform is $15 per week and will care for a family of six. Without the platform the same-sized tent is $10 per week. The 12-x-14 tent for two people is $6 per week. These tents have electric lights, beds, and bedding. Those bringing camp stoves may cook on them.

(NOTE ON BEDDING: You will save money on the above prices if you can bring your own bedding or sleeping bags, and the management will be happy if you can. This also applies to board members staying at Camp Menucha the week before.)

Lodging off the grounds: Those unable to find what they need or want on the grounds can find very good accommodations nearby. One fine 80-room hotel (three miles away) has given us the following special daily rates: Single rooms, $1.50; double-bed rooms, $2.50; twin-bed rooms, $3; single-bed rooms with bath, $3 and $4; double-bed rooms with bath, $5 to $7. (Cots are available for children.)

Thirty motels are from one to five miles away, with 5 to 20 units in each. Half or more of them have cooking facilities. Cabins with two double-bed rooms and cooking facilities run from $20 to $65 per week, with $30 to $40 being the average. Two couples can use many of them. Other sizes are priced proportionately.

3. MEALS: The Jennings Lodge Assembly Grounds operates a very good dining hall which is capable of feeding 500 people per hour. The prices there will be: Breakfast, 65c (or cafeteria); lunch, 80c; dinner, $1.

4. TRAILERS: There are some fine trailer parks nearby, with complete facilities. Trailers can be parked on the grounds, but there are no facilities for their use. However, they can be parked alongside a friend's cabin for electricity and water.

5. RESERVATIONS: For further information on lodging or for registrations, just write to Jennings Lodge Assembly Grounds, 18113 SE. Morse St., Portland 22, Oreg. No fee is required for preregistration (as yet anyhow). Reservations must be made to save the rooms at the West Lynn Hotel. They also can be made if desired to assure you the kind of motel you want nearest the grounds.

(Consult the February 5 issue of the Herald for additional information.)

CALLING ALL GIRLS





SMM OF THE NORTHWEST DISTRICT INVITES YOU

SMM

We're skimping and saving; we're planning and praying;
We're anxiously counting the hours.
Expecting to meet all you Sisterhood girls
In Portland, the city of flowers.

So hunt up your bonnet and perk up your bows;
Pack up your suitcase; get set on your toes.
Soon school will be over and you know the rest.
Bring Mom, Dad, and Brother and travel Northwest.

M. L. H.

P. S.—We'll be seeing you in August.

AN INVITATION TO ALL

Women Manifesting Christ

ACROSS OUR NATION

Have you ever been to the National Fellowship of Brethren Churches? Have you ever left your daily responsibilities to go to a National Women's Missionary Council Conference? Going needing strengthening in your faith—leaving with renewed strength and courage in Christ. Going needing instruction in God's precious Word—leaving instructed and blessed by the ministry of the Word by some of God's choicest saints. Going needing an understanding of the urgent necessity for building more Brethren churches across our great land—leaving with a pressing desire to give and to pray such churches into being. Going needing a new and broader vision of the tremendous need for the Gospel beyond our own borders—leaving seeing as Christ sees, loving as Christ loves, and the whole world having become your burden for intercession and sacrifice. Going in need—leaving seeing the needs of others. Returning home with a new determination that your life shall be daily used to the glory of your Lord.

If you have, then you know what a blessed privilege it is to draw apart from the duties of home or job to the inspiration of a week with God's Word and God's people. If you have not, then there yet awaits you just such a mountaintop experience as you look forward to the Women's Missionary Council Conference at Portland, Oreg., this summer. Isaiah the prophet has given the invitation in this manner: "And many people shall GO and say, COME YE, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Isa. 2:3).

Truly our WMC sessions this year shall be another mountaintop experience with our Lord and with our sisters in Christ. Every day will be a peak of blessing from the Lord. Every hour with the WMC ladies of other districts will encourage your labors in your own council through the following year. Every message will be a challenge to help you determine your own place of service for the Master as you manifest Christ at home. This is but a faint picture of what the WMC conference will mean to you spiritually. Your personal attendance alone can prove to you what a blessing and inspiration it will be in your own life.

We ladies of the Northwest District Women's Missionary Council wish to extend our invitation to you in the words of Moses, when he said: "We are journeying unto the place . . . come thou with us, and we will do thee good(Num. 10:29). This will be a new experience for many of us here in the Northwest who have never been able to attend a national conference. We are looking forward with great anticipation to the joy of learning to know our WMC sisters from across the nation. Be sure you will receive a warm northwestern welcome.

MRS. THOMAS HAMMERS,
Northwest District WMC President.



Left to right—Mrs. Frank Stockstill, financial secretary-treasurer, Yakima, Wash.; Mrs. Harold Painter, vice president, Sunnyside, Wash.; Mrs. Thomas Hammers, president, Seattle, Wash.; Mrs. Jesse Hall, prayer chairman, Spokane, Wash.; Mrs. Ernest Morrell, assistant secretary, Harrah, Wash.; Mrs. Will Stover, secretary, Sunnyside, Wash.

Third National Sunday School Convention

AUGUST 9 - 10

AT

JENNINGS LODGE

FEATURING SUNDAY-SCHOOL WORKSHOPS

NATIONAL SUNDAY SCHOOL BOARD

OF THE

NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

HAROLD ETLING, DIRECTOR



BETHANY CAMP

Portland, Oreg.—Aug. 10-17

Winona Lake, Ind.—Aug. 22-29

DON'T MISS IT!

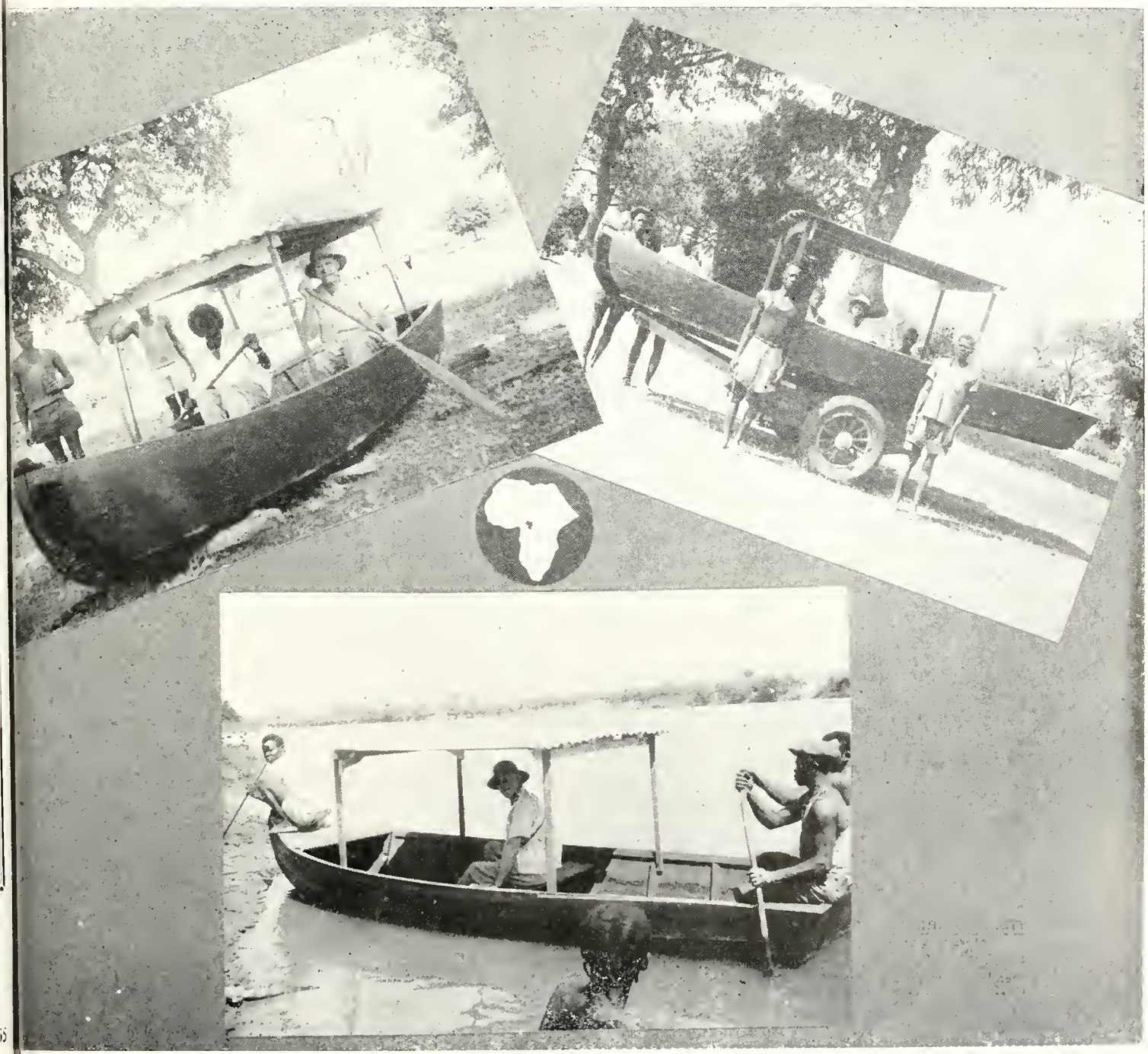
PREREGISTER BY JULY 1 BY SENDING $2.00 TO BRETHREN YOUTH COUNCIL, BOX 617, WINONA LAKE, IND.

SPECIFY WHICH CAMP YOU PLAN TO ATTEND

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

MAY 7, 1955



For Your Information---

Prayer Booklets—

The new foreign-mission Prayer Booklets have been mailed to all pastors in accordance with the orders submitted to us. We are happy to present this booklet with the prayer that it will be a constant companion to every person interested in Brethren foreign missions. The booklet is of a size that will fit into any average-sized Bible, and what better place of residence could any prayer booklet have? We have quite an ample reserve and will, therefore, be glad to send additional copies free to anyone writing for them.

Missionary Newsletters—

For several years now we have encouraged our missionaries to write newsletters once every three or four months which we will mimeograph and mail from our foreign-mission office. Most of the missionaries are taking advantage of this correspondence privilege. The mailing list has been supplied by each missionary and, in addition, we have frequently made the offer in the pages of the Herald to send these missionary newsletters to anyone requesting them. Recently we have decided to put *every Brethren pastor* on the mailing list for every one of the missionary newsletters which come to us. Now again we offer to send them to anyone else desiring to receive the letters from one or from all who write. If you wish to receive these letters, please write to our Brethren Foreign Mission Office, Box 588, Winona Lake, Ind.

How may these letters be used? Many of our pastors read the entire letter, or selected portions, at the midweek prayer service or in the Sunday worship services. Others read such to the Sunday school or other interested organizations. Usually the information in the newsletters has not been given through the pages of the Herald and, therefore, it is a new source of missionary information and inspiration. The missionary mailing lists submitted by the missionaries include hundreds of names completely outside the mailing list of the Brethren Missionary Herald.

Offering Reports—

At this writing we have just fragmentary reports of foreign-mission offerings. We are encouraged, but we are not venturing any estimates. Rather, we are urging prayer that in the last days of this foreign-mission offering period sufficient funds may be presented to the Lord in order that our work in all fields will not be hindered.

Offerings to count as a part of the so-called Easter Offering for foreign missions should be in our office by the end of June, thus giving time for the offerings received during the month of May to be totaled and forwarded to our office. Offering report blanks and full instructions have been sent either to the pastor or to the contact person in each of the churches.

As quickly as possible following the close of the offering period and the receipt of the offerings in our office we will publish the totals, by churches. The complete annual report, however, will not come until the close of the calendar year. Offerings received by our office will be considered a part of the annual offering to foreign missions and membership in our Society is determined on the basis of the total gifts during the calendar year.

Two Types of Society Membership—

For many years there have been two types of membership in The Foreign Missionary Society of the Brethren Church—active annual membership and life membership. *Annual membership* is on the basis of gifts totaling at least $5 given by one person during a calendar year. Thus, those who are annual members during 1955 are the individuals who gave at least $5 during the calendar year of 1954. *Life membership* is on the basis of gifts of $100 or more given to our foreign missionary work by one person during any one calendar year. *Voting membership* in the Society is the privilege of members of Brethren churches who have made gifts to our Society entitling them to annual membership or life membership.

Missionary Rallies—

The missionary rallies will continue through the month of May, having begun in February and continued steadily throughout the four months of our special foreign-mission emphasis. We want to thank the missionaries who have given so unstintingly of their time, and who have, in most cases, been away from their families for this entire period. We want to thank the pastors and churches for their gracious cooperation in these rallies in all 11 districts. Comment has been so universally favorable that it is planned to continue with such rallies in future years. Probably much the same season will be offered to the churches again next year and plans will be announced in the near future.

Missionary Availability—

Insofar as possible, our foreign missionaries who are on furlough will be available to our churches throughout the entire year at the invitation of pastors, churches, or districts. We are always glad to know of your desires in relation to missionary speakers and will do our best to supply them as they are available in the different sections of the country. You may contact either the missionary or our Brethren Foreign Mission Office, Box 588, Winona Lake, Ind.

RUSSELL D. BARNARD,
Editor, Foreign Mission Number.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 19

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

PRESENTING OUR NEW STAFF MEMBER



Clyde K. Landrum

We are happy to announce the appointment of Rev. Clyde K. Landrum to the office staff of The Foreign Missionary Society of the Brethren Church. He will serve as an assistant to the General Secretary, sharing in matters of promotion, publicity, administration, and so forth.

Following graduation from high school, Brother Landrum spent two years at the Bible Institute of Los Angeles. He later graduated from the Morehead State Teachers College at Morehead, Ky. After some years spent in teaching school, he enrolled in Grace Theological Seminary, from which he graduated in 1948 with the honor of cum laude. He served as the organizing pastor of the Leesburg Brethren Church, Leesburg, Ind., and for the last six years has been the pastor of the First Brethren Church of Uniontown, Pa.

In experience, as well as training, Brother Landrum is well fitted for his new responsibilities. He was a schoolteacher for nine years; during the latter of those years he served as principal of a large consolidated grade school. For several years he was associated with the Prudential Life Insurance Company, organizing for them the territory in the Winchester, Ky., area. He was then transferred to Louisville, Ky., where he served as the agency assistant manager for the entire State of Kentucky. During part of the war years he was employed in the shipyards at Stockton, Calif., in promotional activity.

In Christian activity, in addition to the years in the pastorate at Uniontown, he has served as the secretary-treasurer of the East District Mission Board. At present he is the secretary of our National Fellowship of Brethren Churches, a member of the Board on Ministerial Relief, chairman of the Board of Evangelism, a member of the Board of Trustees of Grace Theological Seminary, and president of the Seminary Alumni Association.

Brother and Sister Landrum and their two sons, Philip and Jerry, will move to Winona Lake about June 1, and Brother Landrum will assume his new responsibilities at that time.—*Russell D. Barnard.*

CONFIDENCE

First: God brought me here; it is His will I am in this strait place; in that will I rest.

Next: He will keep me here in His love, and give me grace in this trial to behave as His child.

Then: He will make the trial a blessing, teaching me the lessons He intends me to learn, and working in me the grace He means to bestow.

Last: In His good time He can bring me out again—how and when, He knows.

Thus I am here—
(1) *By God's appointment.*
(2) *In His keeping.*
(3) *Under His training.*
(4) *For His time.*

And He bids: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

—*Andrew Murray.*

A GOOD MISSIONARY

Andrew Fuller (1754-1815), speaking of the qualities of a good missionary, says: "No man is fit to be sent, in my judgment, either as a principal or an assistant, who does not possess a peculiar desire after the work; such a desire as would render him unhappy in any other employment. I do not mean to plead for enthusiastic impressions; yet an impression there must be, and an abiding one, too, that all the fatigues, disappointments, non-success, and discouragements of such an undertaking shall not be able to efface. When God has had an extraordinary work to perform, it has been His practice to raise up suitable instruments, and to impress their minds with suitable views and desires. The wall of Jerusalem needed rebuilding, and God put it into the heart of Nehemiah to go and build it. It was this particular desire which God put into his heart which enabled him to encounter difficulties and surmount obstructions at which 99 men out of 100 would have fainted."—*Congo Mission News.*

"Prove all things by the Word of God—all ministers, all teachings, all preaching, all doctrines, all sermons, all writings, all opinions, all practices—prove all by the Word of God. Measure all by the measure of the Bible. Weigh all by the balance of the Bible. Test all in the crucible of the Bible. That which can abide the fire of the Bible, receive, hold, believe and obey. That which cannot abide the fire of the Bible, reject, refuse, repudiate, and cast away."—*Bishop Ryle.*

Who walks with God must take His way,
Across far distances and gray,
To goals that others do not see,
Where others do not care to be.

—*Selected.*

Down the River With the Gospel

By Robert S. Williams, Batangafo, Africa

Doubtless many people think we have interesting and exciting experiences every day or so here in Africa with lions and leopards and buffalo and snakes. Of course that is not the case. Many people have spent years in Africa without even a glimpse of these exciting animals, or anything else extremely exciting. Actually, life in Africa is just like life anywhere else; it is boring, humdrum, interesting, or exciting, not so much in accordance with what happens as in one's attitude toward what happens.



Robert S. Williams

Not too long ago we took a little trip and our experiences were a little different this time because it was a trip by canoe down the river. The River Ouham (pronounced "wam") flows near our station. And there are a number of villages along its course, some quite large, which can only be reached by canoe or bush trail. Some of these villages have never been visited by a missionary. In fact, the natives tell me that there are still some villages that have never been visited by a white man.

The "Crew"

We started from the mission station that morning a gay company, with my stuff piled on the station push-cart. When my "gondoliers" met us at the river, they just took one look at my equipment and said, "Go get another canoe." The African is polite like that. He wouldn't say, "Mister, why did you bring all this junk?" He just says, "Get another canoe." The second canoe arrived in short order, and in a few minutes we were floating down the river in our little dugout canoes.

There were six of us in the company at first. The one canoe was manned by Joseph and Jonas, with Alphonse, the boy, holding down the middle of the canoe. Of course, we connect the name "Jonas" with a person who had some marine experience, but in this case Joseph proved quite capable too. Daniel, an old hand at the job and also a pillar in the church, was chief "gondolier" in the other canoe, with Jeremie, a lad of perhaps 12 years, paddling valiantly at the bow, and Bounjou (that's me) seated triumphantly, like a king on his throne, in the center of the canoe. But Bounjou, as is so often the case, was not too happy in his high and exalted position. His throne, as thrones sometimes are, was very unstable and he soon transferred, voluntarily, to a more lowly position. (I'll be willing to await the Kingdom Age to try out a throne.) A little later, Jean, a boy of some 14 years, joined us. (I might say, as an aside, that we don't encourage the use of the name "Bounjou." It is a corruption of the French *bonjour* and, to the native, means "white man." But it prevails pretty generally when we aren't supposed to be listening.)

The "Sights and Sounds"

I was all eyes and ears for interesting sights and sounds as we moved on down the river. Some kind of a fish hawk was sitting in a tree waiting his chances to dive on an unwary fish. I took a shot and somehow I bagged him. He was a pretty thing—black with a white head. Then there was some kind of a big gawky bird sauntering across a sand bar. He reminded me of an old man in a gray Prince Albert coat strolling pensively along with his hands behind him. The boys urged me to shoot and I did; unfortunately, I hit the old fellow.

Later on the boys called my attention to what they thought was a crocodile lying on the point of a sand bar. But as we moved closer and closer and he didn't move, I concluded it couldn't be a "croc"—it must be just a bundle of grass washed up on the sand. But just as my "gondoliers" were beginning to agree with me, the bundle of grass got up and waddled off into the water. He was enormous. After that we saw a lot of "crocs"—big, little, and middle-sized. One little fellow fooled us all. His father, mother, and all his brothers slipped into the water. But he stayed on. I even took a couple of cracks at him with my "22." Finally, when we all agreed that it was just a stick of driftwood, he got up, looked at us, and grinned, and slipped lazily into the water.

Another natural phase which interested me greatly and gave rise to some philosophical ramblings was the bright green of woods which rose up along the water's edge, but which hardly hid the broad parched expanse which stretched away into the background. My first thought was of the First Psalm. "And he shall be like a tree planted by the river of waters . . . his leaf also shall not whither" But a closer observation revealed that these trees did not symbolize the psalm. This is not the stream of waters, or "canal" as the Hebrew has it, for irrigation. These trees, in spite of their show of life and vitality, are actually dying. The river is washing the soil away from their roots. There they were—clutching, grasping at the bank with crooked, gnarled fingers.

COVER PICTURE

Our cover this month pictures the new boat which Brother Robert Williams has recently completed—that is, it is now ready for the motor which will be shipped to Africa just as soon as possible. Brother Williams himself was the designer and carpenter, since most of the Africans in his area had never seen a boat like this one.

The Batangafo station, where Brother and Sister Williams are located, is situated very near the Ouham River. The article on this page (which was written before the boat was completed) will give you an understanding of the great need for such a boat.

Christened "l' Evangile" (The Gospel), this little vessel measures 16 feet 4 inches by 5 feet over all. In the center, a section two meters long (78 inches) is roofed with aluminum. In fact, most of the boat could have been roofed with 12-foot strips, but the boatmen must have elbow room for poling the boat.

Some of their brothers had already lost in the struggle and caved off to their death in the river. That which had been their life had brought only death. Here and there across the savanna a less grasping brother had braved the hardships, drought, and fire, and stood out a tower of strength on the landscape. But these along the water's edge were all little, crooked, mean, and grasping. They are like the people whose only thought and purpose is to drink their fill of the good things of this life. And eventually that which is their life washes the foundation from beneath them and sucks them down to their death.

One day, as we were drifting along, Jean lost his pole. When he jumped to grab it, he threw us all off balance and almost upset the boat. In the scramble my rifle slipped overboard and sank beneath the waves. Did my heart sink with it? It would be hard to get permission to bring another one into the country even if I could find the "wherewith" to buy it. The water was 10 to 12 feet deep. Mostly the water is only a few feet deep, and in some places we had to portage over the sand. But we found a nice deep place for our accident. It would be like that! Fortunately we were near the shore. We tied up and the boys began diving, and I was talking to the Lord about it: "Lord, I surely would like to have that gun back. But if You really don't want me to have it, then make me submissive to Your will." About the fifth or sixth time down, Joseph came up with my gun in his hand. I didn't forget to say, "Thank you, Lord." The boys were happy, too. The gun means meat for them—at least sometimes—and they are always meat hungry.

There are lots of other things we could tell you about—sleeping on a sandbar out in the river at night; hearing the guttural grunt of the crocodile, the laughlike snort of the hippo, the weird cry of the hyena, and, on one ocasion, the roar of lions. Much more could be said concerning the natural phenomena, but I must mention the most important thing, the people.

The People

The people of Africa—these people here along the river—how needy they are! There are 8,000 or more people scattered for over a hundred miles down the river, with just two or three native workers to bring them the Gospel of life in Christ Jesus. The Devil has plenty of teachers at work. At the time of my trip two rival cults were hard at work among the people mustering converts. Every night, from opposite sides of the village, they vied with each other to see which could beat their drums the loudest and longest, and who could emit the wildest screams. Finally, completely overcome with fatigue, they would creep away and throw themselves on their grass mats to sleep it off. By about noon the next day they would be again in circulation, striding arrogantly up and down the village, their bodies decorated with the finery associated with their cult. These young men will be hard to reach, but some can be reached. And some can be reached before they fall under that influence. The needful thing is to get the Gospel to them.

I have made it my goal now to spend at least two or three weeks each dry season in this region. But what is two or three weeks among 8,000 people in some 25 villages scattered over a 100-mile stretch?

The Challenge

I made one little side trip to visit one of my workers. En route we passed four other villages. It was just an overnight trip and it was utterly impossible to stop over in these villages. The next morning we returned by another route. I learned later that three of the four chiefs that we had passed up had gotten together and were waiting my return to task me to send workers to their villages. Another young chief followed me back to the post to ask for a worker. He himself has made a profession of Christ, but now there is no one to teach him and his people. At another time three of four chiefs came to our native leader at Batangafo and asked the church to send workers to them. The trouble is, no one wants to go. There is no one to say, "Here am I, Lord, send me." They are all too occupied with the easy comfortable life and remunerative work here at the post. Perhaps they



Trying out the new boat, "l' Evangile."

are like some of the Brethren back home—they are waiting for some glorious vision, some bright and shining light, some miraculous call. Pray much that the Lord will send forth laborers into His harvest from among the African Christians.

I don't mean to indicate that all of these people are just waiting with open arms to receive Christ. There is plenty of opposition. These very chiefs who are pleading for workers may change and give the worker a hard time when he does come. They may think there will be some magic advantage to their village just to have a man of God among them. But now the way is open. And since we know the Word is powerful to save, we know that where it is preached, souls will be saved.

Do pray for us, that we may have strength, wisdom, energy, zeal, power, courage, and fellow workers, both black and white, for the great work which He has committed unto us until He comes.

GOD USES US

Ryland's reputed remark to William Carey: "Young man, sit down, sit down. You're an enthusiast. When God pleases to convert the heathen, He'll do it without consulting you or me!" is still repeated in different ways. Surely the whole Bible with its inspiring record of the call of prophets and apostles goes to prove that it is His will that men and women should be His fellow workers in the fulfillment of His everlasting purpose. We have modern evidences of His continuing call and evidences also of the response, "Here am I, send me."—*Congo Mission News.*



To the African Bush!

By Mrs. William Samarin, Bellevue, Africa

Pack your cot and mosquito net and take another trip with us. We are going to leave the comparative cool and comfort of the mission station to hold a three-day Bible conference in the bush country of Africa. As we travel down the dusty dry-season roads, we search the landscape for beauty or even just something green to rest our eyes. But on all sides we see nothing but sun-scorched dryness. The villages we pass are parched-looking and the little native children look almost white in their layers of dust. Yet there is a joy and eagerness in our hearts that even the heat cannot spoil, for we are going out to visit and aid a group of Christians whom we can rarely see more than once a year.

Let us stop for lunch at one of our chapels where the Christian worker has planted a mango tree for shade. We will open a can of tuna, and we have boiled eggs and plenty of African homemade bread and cookies. There are three demijohns of boiled water, so drink your fill.

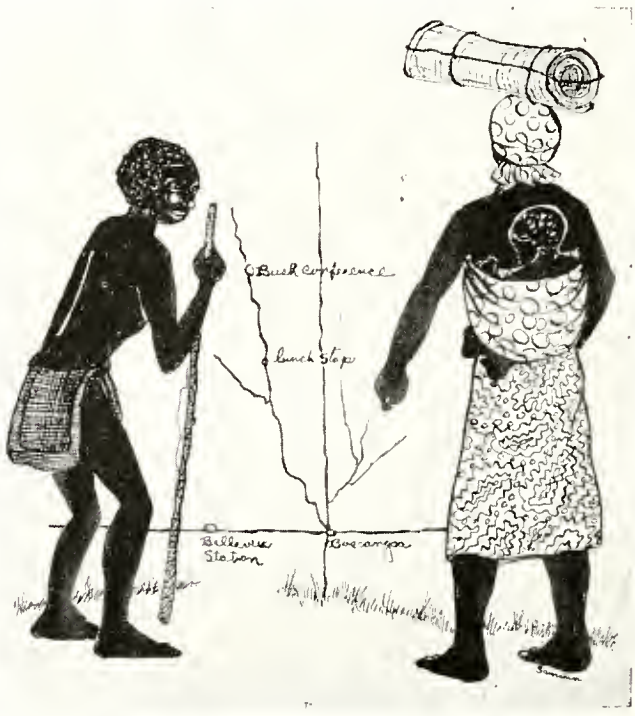
We must be nearing the conference village, for we see groups of natives carrying their rolled mats on their heads. They are Christians on their way to conference. They wave to us happily although they have many hot miles yet to walk. Finally, up ahead, we see a large village. The church is easy to find, for already there is a crowd of people waiting for us. We stop in front of the government rest house and soon the house is surrounded by a happy crowd. They are delighted, for this time we've brought our two little girls. A few of these people say they have never seen a white woman and a lot of them have never seen white children. They ask if the children are girls or boys and they notice with surprise that the children wear shoes. Even when Bill goes down to the church to greet friends and I begin setting up cots and nets, some people stay to watch the children. The first thing the girls do is to dig into the suitcase for their dolls. Someone catches sight of the dolls and claps his hand over his mouth with glee. "Look at their hair," someone shouts.

The Christian folks have dampened and swept the clay floor of the rest house before we arrived. So I set up housekeeping with one eye on the girls and one eye on my work. When the work is done, we see that long shadows have fallen across the veranda and it's time to think of supper. Three rocks are placed in the back yard. Over these rocks we set a gasoline can lid. Under the lid we light our wood fire. On this stove we prepare our evening meal. Bill comes back for supper to report that all is ready to begin conference tomorrow in the coolness of the early morning. We have an audience while we eat, but there is no need to be self-conscious. They are watching our two-year-old eat with a spoon.

With supper over, we push our chairs to the edge of the veranda to catch the first night breezes. Around us is a hazy darkness—the moonlight mingling with the smoke of the village. I find myself listening to a sound more beautiful to my ears than any sound on earth. At some 30 or 40 fires are gathered groups of Christians, each group singing the gospel hymns of their choice. Out across the African night goes the sound of 800 voices in a jumble of hymn-singing; yet it is nonetheless God's miracle in black Africa. We catch such phrases as "happiness is, real happiness is," or "Jesus died for every man." These songs, though sometimes off-key, must be joyful sounds to God's ears, for 15 or 20 years ago the air of this village had been filled with nothing save the tapping beat of drums.

Let's step off the veranda and walk among the groups gathered around their campfires. Be careful where you step, for the small children are already asleep on their mats. See the old, old lady with the large discs in both sides of her nose. She nods sleepily too, for she has walked far today on her thin old legs. She heard the Gospel late in life, but not too late. Beside her sits a pretty young mother with a fat baby asleep on her lap. Through the smoke a hand is stretched for you to shake. As you return the greeting, you see it is a leper's hand—a leper who now has hope, both for his body and his soul. The young man who stands to greet us is a Christian worker. In a few weeks he will come to our station for some Bible training. He leads a group of 25 Christians.

Back in the rest house we sit and talk. We talk of the foreign-mission offering and we wonder if the goal will



Christians on their way to conference.

be met. We wish—oh, how we wish—that each person in our denomination were here to see this group of 800 people that we as missionaries have time to visit but once a year. Then they would understand why each station pleads for new missionaries to help with the work. We need more help to care for the old woman, the young mother, that leper, and every other "new-born babe" that God has given us. We need help to reach the pagans who sit within their huts muttering against this invasion of Christians into their village.

But now it's time for bed. Our bodies need to be rested and strong tomorrow, for we have but three days to give these people and we must give them our best. This foreign-mission season is your time to give—they deserve your best!

L. E. Maxwell, in the Prairie Overcomer, says: "Christian pulse is not to rise and fall with the morning paper. Let men question Christianity as they will. Let the externals of the Christian church rise and fall, wax and wane, ebb and flow. Let men and reason rave. Come wars and rumors of wars. Come A-bombs and H-bombs. In spite of all, 'Thou remainest.' No change Jehovah knows. It is not for us to be unsettled by conditions in this present evil world. Our cause rests with Him."

WHO ARE EXCUSED FROM GIVING TO MISSIONS?

. . . Those . . .

WHO believe that the world is not lost and does not need a Saviour, who believe that Jesus Christ made a mistake when He said: "Go ye into all the world and preach the gospel to every creature."

WHO believe that the Gospel is not the power of God, and cannot save the heathen.

WHO wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

WHO believe that it is "every man for himself" in this world, and who with Cain ask, "Am I my brother's keeper?"

WHO believe they are not accountable to God for the money entrusted to them.

WHO are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."—*Selected.*

To acknowledge God in everything is the most important thing. It is one of Satan's deceptions to get workers tired out in what is called work of the Lord, while they do not live in continual contact with the Holy Spirit by means of prayer.—*Exchange.*

Foreign Missionary Directory

AFRICA

Balzer, Mr. and Mrs. Albert, B. P. 240, Bangui, French Equatorial Africa
Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Bickel, Miss Florence, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Byron, Miss Grace, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Cripe, Miss Mary, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Garber, Rev. and Mrs. Martin M., Mission a Bekoro, Paoua via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Geske, Miss Edith, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Habegger, Miss Mary Ann, Mission a Bekoro, Paoua via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Hill, Rev. and Mrs. Robert W., Bossembele via Bangui, Oubangui-Chari, French Equatorial Africa.
Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.
Jones, Miss Gail, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Kennedy, Rev. and Mrs. Lester W., M'Baiki via Bangui, Oubangui-Chari, French Equatorial Africa.
Kennedy, Mrs. Minnie, Mission a Bekoro, Paoua via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Mason, Dr. and Mrs. Harold A., Mission a Yaloke, Bossembele via Bangui, Oubangui-Chari, French Equatorial Africa.
Miller, Rev. and Mrs. Donald F., Mission a Nzoro, Bocaranga via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Myers, Miss Estella, Mission a Nzoro, Bocaranga via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Samarin, Rev. and Mrs. William, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Schwartz, Miss Clara, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Snyder, Rev. and Mrs. Roy B., Bouca via Bangui, Oubangui-Chari, French Equatorial Africa.
Snyder, Miss Ruth, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Sumey, Rev. and Mrs. Charles R., Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Taber, Rev. and Mrs. Charles R., Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Taber, Dr. and Mrs. Floyd W., Mission a Yaloke, Bossembele via Bangui, Oubangui-Chari, French Equatorial Africa.
Thurston, Miss Marian, Mission a Bekoro, Paoua via Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Williams, Rev. and Mrs. Robert, Batangafo via Bangui, Oubangui-Chari, French Equatorial Africa.

ARGENTINA

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Bishop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Dowdy, Rev. and Mrs. J. Paul, Jorge Ross 631, La Carlota, F.C.N.G. B.M., Prov. Cordoba, Argentina, S. A.
Hoyt, Rev. and Mrs. Solon W., Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, S. A.
Maconaghy, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.
Rottler, Rev. and Mrs. Carson E., Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
Schrock, Rev. and Mrs. Lynn, Rivadavia 433, Rio Cuarto, F.C.N.G. B.M., Prov. Cordoba, Argentina, S. A.

BRAZIL

Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil.
Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil.
Zielasko, Rev. and Mrs. John W., Caixa Postal 861, Belem, Para, Brazil.

FRANCE

Cochran, Miss Rosella, 32 Chemin de Vassieux, Caluire et Cuire, Rhone, France.
Cone, Rev. and Mrs. George E., Jr., 112 Avenue Berthelot, Lyon, France.
Fogle, Rev. and Mrs. P. Fredrick, 86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

HAWAII

Tresise, Rev. and Mrs. Foster R., 2377 E. Manoa Rd., Honolulu, T. H.

MEXICO

Edmiston, Rev. and Mrs. Sibley M., 219 N. Meadow, Laredo, Tex., U. S. A.
Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U. S. A.
Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U. S. A.
Robinson, Miss Dorothy, 439 Sunset Lane, San Ysidro, Calif., U. S. A.

MISSIONARIES ON FURLOUGH

Churchill, Rev. and Mrs. Jack B., 5516 Oliva Ave., Lakewood 11, Calif.
Dunning, Rev. and Mrs. Harold L., P. O. Box 588, Winona Lake, Ind.
Foster, Mrs. Rose, P. O. Box 588, Winona Lake, Ind.
Kent, Miss Ruth, c/o Mrs. Loman Doty, Wakarusa, Ind.
Kliever, Rev. and Mrs. J. P., c/o J. F. Kliever, 233½ Italia St., Covina, Calif.
Marshall, Rev. and Mrs. James B., c/o Merritt Moore, New Vienna, Ohio.
Mishler, Miss Marie, 52 Carlton Dr., Akron, Ohio.
Munn, Miss Marybeth, Leland, Wash.
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.
Sheldon, Rev. and Mrs. C. B., 1865 St. Louis Ave., Long Beach, Calif.
Sickel, Mrs. Loree, 6070 Lewis Ave., Long Beach 5, Calif.
Tyson, Miss Elizabeth, R. R. 1, Hatfield, Pa.

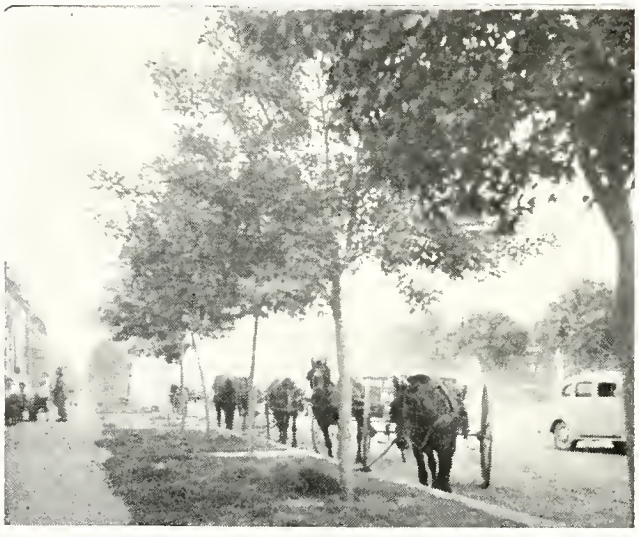
ARGENTINA

LAND OF PLENTY AND LAND OF NEED

About 5,000 miles to the southeast of us, under the Southern Cross, is this land of plenty—the fertile land of Argentina. It is largely an agricultural land, with ranches of from 1,000 to 10,000 acres each. As one looks out across the countryside in about any section of Argentina, one sees the fields of grain and often the one field extends as far as the eye can see. Alternately there are the pasture lands, always covered by red and black dots. Coming nearer to them, one is aware that they are red or black cattle. The larger cities, of course, have many industries. There are new buildings everywhere, especially in the cities, housing modern factories and plants.

Argentina is a great melting pot for the peoples of the earth. It really seems that there are so few native Argentines—that is, people who were actually born there and whose families have lived there for generations. Most of the people, or their parents, came from Germany, France, Spain, England, Portugal, Switzerland, Sweden, Italy, many countries of the Orient, and, of course, many from the United States of America. All of these seem to have been built very effectually into the one people, the Argentines.

Buenos Aires is the largest and the capital city. About one-fourth of the 18,000,000 people of Argentina live in the greater Buenos Aires area. It is a modern city with beautiful wide streets, tall buildings, spacious parks, efficient subways, modern trains, and ample bus and street-car service. About one-fourth of our missionary personnel now live and serve in this great center where one-fourth of the Argentine people live. Opportunities for the presentation of the Gospel seem to be unlimited in this area and in most of the other larger cities. I think it is not an exaggeration to say that we would be able to place a number of missionaries equal to our entire missionary personnel in all fields in this one Buenos Aires area and still not completely meet the need for evangelical preaching and teaching. There are, of course, many other large cities—a dozen or more that exceed the 100,000 mark in population. Although there is some evangelical witness probably in each of these cities, the field is far from being fully occupied.



A typical street scene in one of the smaller cities.

The older and larger area of our field in Argentina is located some 300 to 400 miles to the west and north of Buenos Aires, in the large interior province of Cordoba. Our center of activity there for many years has been in the rapidly growing city of Rio Cuarto. It is now a city of about 75,000 people. Each year our missionaries upon our authorization are visiting in the surrounding provinces and in the larger cities, investigating and evaluating these areas. We are trusting that as a result of some of these visits the Lord will open the way and supply the workers so that we may enter new areas with our Brethren evangelical testimony.



A modern hotel in Rio Cuarto.

Of our six Brethren mission fields, Argentina is the oldest. Our first missionaries there, Dr. and Mrs. C. F. Yoder and Miss Bertha May Bell, sailed from the United States August 2, 1909. Ten years later, or on November 15, 1919, Dr. and Mrs. Clarence L. Sickel arrived in Argentina. After some years of faithful service Dr. Sickel was chosen as superintendent of our work in Argentina in 1934. Dr. Sickel continued in active missionary service until his promotion to his heavenly home on December 11, 1951. Our missionary personnel has increased in Argentina until now there are 18 North Americans serving among the 18,000,000 people in Argentina. One has rather uniquely said, "A missionary per million." However, in saying this we must recognize the many other evangelizing agencies serving in Argentina. With all of those, however, and with our own, although Argentina is a land of plenty, it is still a land of need so far as evangelization is concerned.

Argentina has through the years been a very difficult

mission field, chiefly because of the opposition and antagonism of a priesthood, and because of the fear and distrust inspired in the minds and hearts of the common people by these religious leaders. We pray that the privilege which we have had of preaching the Gospel in that land may continue.

Through the years there have been those faithful souls who are willing actually and literally to "forsake all" for Jesus Christ and to become a part of that group of evangelical believers often persecuted and distrusted. Of these dear ones God has raised up a very substantial and growing Argentine National Brethren Church. There are now some 25 congregations in our fellowship in that land and more are being added annually. The churches are now quite well organized and just recently have taken steps for government recognition. These will soon be entirely self-supporting, self-governing, and self-propagating Brethren churches. An advising and directing council or committee called the National Brethren Council, composed largely of Argentine believers with missionaries as members of the committee, has very largely to do with the direction of the work in Argentina. Most of the Argentine believers who are members of this committee are successful businessmen in whose leadership we can have great assurance. There is a continual need for missionaries in Argentina, especially if we should be enabled to establish more testimonies in the Buenos Aires area and in other large centers of population. We will probably never be able to send sufficient missionaries to do the job and, therefore, our greatest challenge at the present time is to find, call out, and train national Argentine believers for leadership.

(Editor's Note—This is the third in a series of historical sketches on each of our six mission fields. We have not listed in this sketch of Argentina the missionaries who are now serving in that field; these, together with their addresses, are listed in the Foreign Missionary directory in this issue of the Herald.)

AN AFRICAN'S THOUGHTS ON GOD'S WORD

(Malachi 4:1-3)

By William J. Samarin, Bellevue, Africa

The African understands the fourth chapter of Malachi very well during the dry season of the year. The rains are finished for a number of months. The crops have been harvested and the gardens are dry and forsaken. Around the villages and for miles and miles throughout the uninhabited "bush" the tall grass is brittle-dry, ready to be burned.

First, around the villages the grass is burned to protect the houses, and then in the garden to hunt what little animals can be found there. Finally away out in the bush, where live the lions, buffalo, and all types of antelope, the grass is burned and burned until nothing is left but ashes and the trunks of the hardy trees.

The African thinks about all this when he listens to the words of Malachi describing the coming of the Lord. When the Lord comes, it will be like the heat of a terribly hot oven. It will burn up the arrogant and the evildoers as if they were stubble. So thorough will be the burning that neither root nor branch will be left. This day of judgment is terrible to the African because he can still hear the roaring of the fire and the crackling of the grass being consumed by fire as it rushes over miles of ground. He can see the flames reaching up 15 or 20 feet into the air and every living creature, small and large, in the path of the burning monster fleeing in panic.

The Day of the Lord is going to be like that. Only it will be worse. For the judgment of the Lord will be so thorough that it will leave not a root, not a branch, as it were, of the evil ones. Terrifying as they are, the grass fires are not so complete in their destruction. It is mainly the grass that is consumed to ash. Some types of grass, that with thick, canelike stalks, lose only the leaves. And the trees, although the leaves are burned and the trunks and branches are set on fire, are not all destroyed. There is always a remnant—either the roots or the branches or both—which will take to life again after the first rain. But the judgment of the Lord will be thorough, leaving neither root nor branch.

Those who are still under the judgment can only quake with fear upon hearing this description of the final day of judgment, the like of which they have not hitherto heard. But the Christian is reassured in the knowledge that he has been delivered from death and judgment and made a child of life. Moreover, all the injustices he suffers because he is a child of God will some day be righted, for the unrighteous, consumed by the fire, will be like ashes under the feet of the righteous. These ashes remind the African of what once was a thick, impenetrable barrier—grass and trees and vines, all making walking in the bush impossible. But a few minutes after the fire has done its work, he can walk over the land, once more its master.



"Dry and forsaken."

If the unrighteous person is depicted by the dry grass and stubble which is so easily consumed by the fire, then the righteous person is depicted by the tree which grows by the streams. Its leaves do not wither (Ps. 1:3). The dry seasons do not affect these trees, though they may be next to the mighty Ouham River or some little stream or even a spring. In these there is verdure the year 'round, so the fire which comes after devouring the dry grass finds nothing to burn, and dies out.

The African can think about these things and understand. He who is without the life of Christ fears, but he who has the life of Christ because he is a part of the Vine can be glad.

The BRETHREN MISSIONARY HERALD

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Editor and Bus. Mgr...Arnold R. Kriegbaum
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Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

GARWIN, IOWA. R. Paul Miller, Jr., has resigned as pastor of the Carlton Brethren Church, effective May 29. He has accepted the call to become pastor of the First Brethren Church of Uniontown, Pa. He will assume his new duties about June 1.

COVINGTON, OHIO. Rev. James O. Young, of the First Brethren Church, presented the Gospel to more than 300 young people in the Covington High School on April 7.

PORTIS, KANS. The conference of the Midwest District of Brethren Churches will be held July 12-14 in the First Brethren Church. Raymond Kettell will be host pastor.

STOYSTOWN, PA. An application for a charter has been filed by the Reading Brethren Church to become incorporated under the nonprofit corporation law. John J. Burns is pastor.

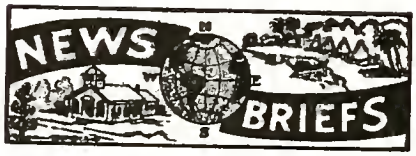
SPECIAL. Easter attendance records were broken this year in many of our Brethren Churches. Five-year-old Community Brethren, of Whittier, Calif., Ward Miller, pastor, had 748 present in the morning service. Aleppo, Pa., Fred W. Walter, pastor, had 169 present for all services (previous record was 138); Rittman, Ohio, Charles Ashman, Jr., pastor, had 277 in Sunday school (previous was 260), morning worship service 200 (previous 185). Akron, Ohio, M. Leon Myers, pastor, attendance in all services, 1,126; Fort Lauderdale, Fla., Ralph Colburn, pastor, had 151 at all services. Cuyahoga Falls, Ohio, Richard Burch, pastor, set a new record of 112 at the morning worship service. Denver, Colo., Thomas Inman, pastor, had an attendance of 270. They tied with Cheyenne, Wyo., Russell Williams, pastor, for the banner in the Sunday school contest for March, and shared the banner with them last month. Harrisburg, Pa., Conard Sandy, pastor, have an enrollment of 174 in Sunday school and April 17 had an attendance of 173. Clayton, Ohio, set a new record of 183 in Sunday school and 207 in church. Clair Brickel is pastor.

LAKE ODESSA, MICH. Robert Griffith announced his resignation as pastor of the Grace Brethren Church April 3.

ALTOONA, PA. J. Ward Tressler, pastor of Grace Brethren Church, was heard over radio station WRTA at 7:45 each Friday morning during April.

ALLENTOWN, PA. John Neely, pastor of the First Brethren Church, conducted the funeral services of Mrs. Lizzie Kamoie, mother of Mrs. Floyd Taber, missionary to French Equatorial Africa, April 20. Mrs. Kamoie was making her home with relatives in New York when she went to be with the Lord.

MEYERSDALE, PA. At the last quarterly business meeting the congregation of the Meyersdale Brethren Church extended a call to James Hoffmeyer, Jr., to become assistant pastor to Rev. H. Leslie Moore.



BIRTHS. Several prospective members of the Brethren Church were recently reported. Carol Beth joined the W. Russell Ogden family at the parsonage in South Bend, Ind., Mar. 22; Paula Ann arrived at the missionary home of the Donald Bishops in Rio Cuarto, Argentina, April 15; Rebecca Ann came to the Homer Kent, Jr., home at Winona Lake, Ind., to assist in the teaching profession, April 15; a new musician, Diane Ruth, to the Donald Ogden home in Winona Lake, April 16; and a son to the Lester Kennedy missionary home in M'Baiki, French Equatorial Africa, April 18. The latter's name had not been received at the time of printing.

LEAMERSVILLE, PA. Robert Crees has resigned as pastor of the Leamersville Brethren Church, effective Sept. 1, and has accepted the call of the Third Brethren Church of Philadelphia, Pa.

WASHINGTON, D. C. Enrollment in the nation's private, parochial, and Christian day schools is increasing twice as rapidly as in the public schools, the U. S. Census Bureau reports here. Since 1948, the first year for which data is available, the number of public-school pupils has increased by 4,800,000, or 20 percent, whereas the number of private- and parochial-school pupils has grown by 1,200,000, or more than 40 percent.

WASHINGTON, D. C. William Smith, Brethren evangelist, announces his engagement to Miss Phyllis Schumacher, daughter of Mr. and Mrs. Herman Schumacher, of Osceola, Ind. Miss Schumacher is presently teaching in the Whittier, Calif., Christian day school. Plans for the wedding are being made for the latter part of August.

WINONA LAKE, IND. The Evangelical Theological Society and the American Scientific Affiliation will meet jointly at Grace Seminary June 21-24. Speakers will include Dr. Lawrence Kulp, of New York, who will speak on ancient dating by means of Carbon-fourteen process, and Dr. James Buswell, speaking on the implications of scientific discovery for the doctrine of Biblical inerrancy.

RINER, VA. A new Sunday-school attendance record was set by the Grace Brethren Church on Apr. 17 when 102 were present. Joe Larue is Sunday-school superintendent and Thomas Craghead is pastor.

CHANGE OF ADDRESS. The new address of Ralph Burns is 2934 Maple Ave., Altoona, Pa. The telephone is Altoona 27642. Please change Annual.

CHICO, CALIF. A new Orga-sonic organ was donated to the Grace Brethren Church. Phillip J. Simmons is pastor.

SEATTLE, WASH. Apr. 1 prowlers broke into the home of Thomas Hammers, pastor of the View Ridge Brethren Church. Articles stolen included a camera, pocket watch and wrist watch.

MARTINSBURG, PA. The largest communion service in the history of the First Brethren Church was conducted on Apr. 17.

WINONA LAKE, IND. It is nearly too late to expect "speedy" service on your Sunday-school orders. Secretaries should check to see if orders for next quarter's material have been sent to the Missionary Herald.

FAMILY LIFE IN BRAZIL



BY EDWARD MILLER
Missionary in Brazil

One of the most important influences in molding Christian character is the home. No one will deny the fact that the church and the school go hand in hand with the home in helping to develop this character, but basically God ordained that this Christian training should begin at home in the family life.

In the Old Testament we find that Hannah, a devout and righteous woman, dedicated her son Samuel to the Lord's service. And we read that "the child Samuel grew, and was in favour both with the Lord, and also with men." Then later on, after Samuel had become a prophet, we read that "all Israel . . . knew that Samuel was established to be a prophet of the Lord." No doubt much of the early training that Samuel received at home accounted for his great life of service to the Lord.

Then again in the New Testament we find that Timothy as a child was brought up in a knowledge of the Scriptures. Much of his early training was received not only from his mother but his grandmother as well. Here again we see this early training bearing fruit in later years as Timothy became a young pastor under the guidance of the Apostle Paul.

Time and time again we find this same truth brought out. Many great men of God throughout the years testify that their early training at home had a great deal to do with molding their lives for God. Here in Brazil we find that this principle works in reverse. Much of the low moral standards and lack of Christian character can be traced to the home life—a life which is *not* founded on God's Word.

Family life here in Brazil is much like that in the States, only we find that in many instances the family seems to be very closely knit together. The father seems to hold much the same position as the patriarch in the Old Testament. The children all seem to respect his views, even though they may be grown children with families of their own. Many times married children will live with their parents to help in the family store or farm.

Catholicism being the predominant religion, there are many religious holidays, at which times there are very many worldly *festas* or parties. The Brazilian likes to display the outward forms of his religion in various ways. Perhaps the most familiar is the sign of the cross. This is worn by men and women alike. Almost every home, no matter how humble a dwelling it may be, has a cross hanging above the door or on the walls inside. Many patron saints, as well as other religious pictures, hang on the walls with a little light burning underneath or sometimes a candle at night.

The women have much to do with the early life of the children in the home. It is the mother who sees to it that the children are ready to take their first communion in the Catholic church. However, when it comes to real Christian training in the home life of these children, there is very little, if any. Most of the families are large, and many times the children run at large in the neighborhood during the day. Because of the extreme poverty on the part of many of these families, younger children are frequently given away to friends or relatives who can afford to raise them and give them the necessities of life. These children generally stay with these families for the rest of their lives.

Because of this lack of Christian training in the home, many of the children that we come in contact with today are eager to hear the story of the Gospel that we have for them. Most of the children tell us that they have to "ask permission" first if they can come to our services or become Christians. Since there is such a definite lack of Christian training in the lives of these children, we feel that the church has a real opportunity to reach many of them. Because of this we have started our first Christian day school here in Macapa along with our Sunday school and church.

Not only are these children lacking in Christian principles, but illiteracy among them is also great. It has been estimated that there are still 50 percent of the people that can't read or write. We have Christian teachers in our school that open the day with prayer and have regular Bible studies during the week. As a result of the high Christian standard that we are setting in our school we have many children from homes that are not believers. One might find this confusing in a land where Catholicism is so dominant, but we find that on the whole the people are ready to see their children get a good education, and they know that in our school this is possible.

As a result of this training that they receive through the week we find that many of the children become interested in Sunday school, and it isn't very long before they have their parents interested as well. Of course our main objective in starting this Christian day school is to provide an adequate training for the children of our believers. In this way we can supplement the training that they receive at home. Many older missionary societies working here in Brazil have found that from these schools come the future pastors and leaders in the church.

What we are trying to do here in Brazil is reach the greatest number of people with the Gospel in the shortest time possible. Certainly this is what the Lord had in mind when He told His disciples to "go into all the world and make disciples of all nations."

MOTHERS AND MISSIONARIES



BY SOLON HOYT

MISSIONARY IN ARGENTINA

A HEART-TO-HEART TALK WITH MOTHERS

After months and perhaps years of fond expectation, the dearest and sweetest baby in the world is in your arms. Although the days and nights may grow long in your tender and faithful care of this divine entrustment, you willingly spend your last ounce of energy, for this precious little one has become entwined about your heart. Just a smile from this helpless one seems to repay all your tireless efforts.

But, dear mother, isn't it also true that scarcely before you realized it you were dreaming—yes, your mind had spanned the years and you saw your daughter sitting at a piano bringing forth enchanting music with a master's touch, or happily married and comfortably located in her home with the grandchildren at your knee; or perhaps you saw a son who had attained a place of prominence because of carefully guided study.

But was there no vision of that dear one separated from you by thousands of miles, living in humble circumstances, daily sowing the gospel seed in the hearts and minds of those who have never heard, but for whom Christ died also? Or did the slightest thought of separation, or danger, or privation strike fear to your heart, causing you to respond, "Lord, let it never be that!"?

Dear one, the highest honor and the greatest blessings which could ever come to you and your son or daughter is that God should call that one to be a missionary of the cross; the greatest tragedy and resultant remorse if your influence should cause that blessed child to refuse God's call. "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35). The simplest application of this text to your case is that the greatest joy and honor shall come to your life, as well as to the child's, if he is unreservedly given back to God.

Hannah of old learned this lesson. How her heartstrings must have strained as the day drew nigh for taking him to the temple, as she prepared his last meal at home, planted the last kiss upon his tender cheek, and as she turned from him, having clung to that last glimpse. Yes; all that is true, but the Scripture tells us that God gave her three sons and daughters as a reward for having yielded Samuel to Him. God will be a debtor to no one. If we fully submit ourselves and all we have to Him, the blessings which we shall receive in return will literally amaze us, but self would rob us of these blessings.

Mother, do not forget the words of Christ, "Whosoever will save his life shall lose it." If you would direct your dear one in such a way as to save him for your own satisfaction and pleasure, be assured that your fond expectations shall vanish as a mirage in the desert. There are a thousand and one ways by which your dreams may be reversed—lingering illness, deformity, accident, death, war; yes, and even rebellion against God on the part of that dear one. The reversal of these blessings sought by coveting that dear one for self is not always so evident but is nonetheless true.

Dear Christian mother, doubtless you have felt so helpless many times when confronted with the thought of reaching the lost for Christ. Your days are so filled with the wiping away of tears, the mending and cooking—not to say anything of the multitude of miscellaneous things about the home. No; you cannot go to the heathen lands nor perhaps do too much outside of your own neighborhood, but there is something very effective which you can do right from your own little base of operations. It is something more than just refraining yourself from usurping the child for your own motherly gratification; it is to positively yield the child to the work of the Lord, if it be His will to call that way. And having yielded, to do all within your power to teach that child the Scriptures and to instill within him the greatest of all passions—the passion to win souls. The relation of mothers and missionaries is so very vital—much depends upon you as to whether or not your children will be missionaries for the Lord.

MOTHER

BY FOSTER TRESISE
MISSIONARY IN HAWAII

Her children arise up, and call her blessed (Prov. 31:28).

We do well, not only at this season but every day of our life, to honor Mother. Perhaps, apart from God and His Son Jesus Christ, Mother is the greatest name on the lips of mortal man. I believe Thackeray has well voiced it when he said: "Mother is the name for God in the lips and hearts of children." And Dr. C. H. Benson says: "In the child's earliest hours, Mother is all of heaven and earth to him. Mother's arms are his heaven; her eyes, the stars; and her care and provision, the Providence on which he relies with fullness of faith." And as years progress, do we not well to look upon Mother with homage, respect, and love, and do her honor—she who gave us of herself?

Oh, Mother, when I think of thee,
'Tis but a step to Calvary;
Thy gentle hand upon my brow
Is leading me to Jesus now.

What a privilege it is to be the divinely ordained channel through whom God has chosen to carry on the propagation of the human race. In the beginning God created Adam and Eve, and God blessed them, and said unto them, "Be fruitful, and multiply. And Eve . . . conceived, and bare Cain, and said, I have gotten a man from the Lord" (Gen. 4:1).

This privilege was so cherished in those early days, I suppose, that every Hebrew maiden looked forward to the time she would have the joy of bearing children of her own. We know from the Scripture record how Hannah, because of barrenness, suffered rebuke, scorn, and ridicule at the hands of her sisters in the flesh. And we know, as well, the passions of her heart and the movement of her soul because of her affliction, God thus revealing the normal desires of every young maiden's heart. Is this not a part of that which is revealed when Mary, the channel God chose to bring to pass the incarnation of our blessed Lord, said, upon the salutation of Elisabeth: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour"?

This privilege extends not only to the bearing of life, but to the building of a life as well. For successful motherhood is not to mold plastic clay only, but to rear eternal tabernacles for the Son of God to inhabit. Dr. Benson says: "During the most impressionable years of life, the mother is the child's constant companion and almost his only teacher." Therefore, it is in the home, and particularly from Mother, that we get our first and most enduring ideas of God. Is it any wonder adult converts repeatedly testify to a godly mother's contribution in the salvation of their souls?

Thus, normally and naturally, mothers should be aware of their great responsibility. We speak much of the atom and hydrogen today as units of power, but to bring into this world a soul, and then to shape that life with eternity's end in view, is a power that far exceeds the former, and of greater value. Motherhood is the most potent force in the world, and the world of tomorrow is being shaped by the motherhood of today. One has said: "The tomorrows of life will owe more to the mothers of today than to any other force or institution." God, therefore, has placed a heavy responsibility upon motherhood.

Another has said that "when you see a great man, you can usually look over his shoulder and see a great woman—his mother." Still another remarks that most "great men are just the lengthened shadows of great mothers." Now this is but the testimony of innumerable passages of Scripture. We see it exemplified time after time in the Old Testament, only just to mention Sarah and Jochebed and Hannah along with the mothers of David, Gideon, Samson, and others. But in the New Testament, as always, we see it so crystalline clear. The Apostle Paul, in writing to Timothy, says: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5). Notice the succession. The unfeigned faith was passed from mother to daughter, then to grandson, and Timothy was but the lengthened shadow of his heritage before him.

Thus it always is. The Apostle John expresses it in these words: "We speak that we do know, and testify that we have seen" (John 3:11); while the Apostle Paul says: "For I have received of the Lord that which also I delivered unto you" (I Cor. 11:23). They knew, and realized, that that which was being transmitted to others was that which they really were at heart, and not what they merely hoped to be or were trying to attain unto. Oh, we would that mothers, and all men everywhere, would realize this, and take appropriate steps constructively. Following a revival meeting, the minister asked a young man what it was that caused him to come forward and accept Christ. "It was not your preaching, sir, but my mother's practicing that made me want to be a Christian."

And, Mother beloved, when we dedicate ourselves, with our children, wholly unto the Lord, there is great reward. Faithful Hannah found her great reward in Samuel's great career. Moses on the mount was the "wages" of the poor Hebrew mother who cradled him in her basket of bulrushes. St. Augustine's mighty service for the Gospel was the best reward that God could give Monica, and Washington was God's splendid recompense to Washington's mother. When young Matthew Simpson broke the news to his widowed mother that he felt called to preach, she exclaimed with tears of joy: "Oh, my son, I have prayed for this hour ever since you were born. At that time I dedicated you to the ministry."

How our hearts are warmed as we cherish memories of yesteryear. The day was spent, the chores of the home were finished, so Mother gathered her children preparatory to sending them off to slumberland. The Word of God and a Bible-hero storybook was our delight, as we anxiously gave attention to the faithful reading. I little realized that that which was our delight then was destined of God to become the warp and woof of our character in later life. It must have been, as she ministered, she prayed: "Lord, make it real to their hearts and lives; grant they might set their affections on things above." And God heard.

Any honors given or successes enjoyed on the part of any, is only and always because of mother. When Garfield was inaugurated, he refused to accept congratulations and handclasps from anybody until he had publicly kissed his mother and remarked, "I owe it all to you, Mother."

This reward, the reward of wholly dedicated motherhood, we are sure, has been experienced by many, and will be experienced by others.

PROBLEMS OF AN ARGENTINE MOTHER

BY MRS. RICARDO WAGNER
HUINCA RENANCO, ARGENTINA



Mothers in Argentina, like mothers in all the nations of the world, face many problems in the rearing of their families. Some of these problems are universal, while others result from conditions and customs existing in this country. We will try to consider a few which differ somewhat from those with which mothers in the United States have to deal.

One problem which many mothers in this land have to face is poverty. There are many more poor people here than in the States, and more in some sections than in others. Reactions to this condition vary widely, depending on the individual, but for simplicity we can divide mothers of poor families into two classes. There are those who abandon themselves to their lot in life without any ambition to do anything to change it. The fact that their families, often more than ten in number, have to live in one or two small rooms does not harass them (and there's always room for one more), nor do they ever seem to be hurried and fretful about getting their work done on time. Such a passive attitude toward life may reduce considerably the problem of poverty from the mother's standpoint, but it does not tend to contribute a stable element to society in general or to our mission work in particular.

There are, however, poor mothers who are continually struggling to improve their living conditions and who are really concerned about the physical comfort and the development of their children. For these there are many daily problems and plenty of hard work. The Christian mothers in this class often find it difficult to keep their families in clothing sufficiently presentable to be able to attend services, and yet many of them are surprisingly faithful.

Mothers on every level of the social scale confront a major problem when their chlidren become of school age. This is a problem which has many angles and degrees of seriousness as it involves the school system itself, the supervisors, the teacher and her capability, temperament, and moral standard; the child and his physical and mental ability, temperament, and early discipline; plus the cooperation of the home and its reactions to routine and special situations.

Probably one of the first questions that comes to the mind of a mother in the U. S. when considering sending her child to school is, "What shall he wear?" The Argentine mother adds, ". . . under his white uniform?" The white uniforms undoubtedly solve more problems than they create. It is true that one has to either buy or make them expressly for school and that they complicate the weekly laundry problem tremendously, but they are a wonderful protection for other clothing. Since schoolrooms in this country are not usually heated, children must go warmly dressed, and it is obviously more advantageous to put the less washable woolens under a uniform and thus protect them from the inevitable soil of playground and schoolroom, including those horrid and ever-present inkspots!

Uniforms also go a long way in putting children from both poor and rich homes on an equal basis. The child who is obliged to wear rags and tatters under his uniform to school is not so conspicuously different from the one who wears expensive clothing. So in this way the uniform reduces to a minimum a problem which would otherwise remain unsolved for a multitude of mothers.

The physical well-being of the child is considered the mother's responsibility rather than the school's. Very little attention is paid to such things as correct posture, difficulties resulting from poor eyesight, etc. If a child comes to school, he is allowed to stay even though he may be ill, so there are frequent epidemics of children's diseases. In recent years some steps have been taken to prevent serious epidemics. Most schools require children to be vaccinated for smallpox, and if cases of diphtheria or typhoid break out in a locality, the parents are advised to have their children immunized.

The school system in Argentina doesn't allow for any studying to be done at school. Children go to school (half a day) to recite their lessons, do exercises, and receive instructions from their teachers, but the actual studying must be done at home. This is where Mother becomes candidate for a schoolteaching position without salary because even the best pupils need vigilance, encouragement, and some help during their study hours if they are to do satisfactory work. It is easy to understand how complicated things become in cases where the child is retarded, lazy, or rebellious; the teacher is incapable, impatient, and/or overly exacting; or the mother is illiterate or too busy to help her child.

In conclusion, we wish to at least mention a youth problem which ought to concern Christian mothers more. The social setup of the country is such that it is very difficult for young folks to participate in sports, develop musical talent, or even satisfy (where congregations are very small) the craving for companionship without compromising their Christian standards. Also, there is only a very limited amount of Christian literature in Spanish which appeals to the young reader. Many mothers, with sorrowing hearts, see their young folks being slowly lured into worldly entertainments and friendships, not realizing that they might do something to prevent it. Their limited resources and accommodations do not inspire them to make the home a center of youth activity. Could these mothers be taught to at least cooperate with the church in its effort to provide the activity and fellowship which these young folks need? Pray with us for the answer.

Mother's Prayers Avail

BY M. L. MYERS

Pastor, First Brethren Church, Akron, Ohio

Many mothers have persevered in prayer only to meet the sad experience of unanswered prayer. Many have had their faith well nigh eclipsed. Some have grown weary and given up, and have felt it must not be God's will to save their boy or girl. But the true story I relate should lend encouragement to all who are passing through similar experiences.

About five months ago I was happy to have a mother of late years come forward to renew her solemn vows to the Lord. With her she brought a younger daughter, who likewise renewed her pledge. At the same meeting the young daughter's fiance, a fine upright man in his early twenties, accepted Christ. Together, these three began a prayer campaign to win the other members of the family.

For several months nothing spectacular happened. And then, four weeks ago, the Lord began to bare His arm. A younger son, the son's wife, and a 13-year-old granddaughter came forward and were gloriously saved. Two weeks later, three more granddaughters came in tears to make their peace with God. The household had launched out on a campaign of earnest, fervent praying to win the others not yet saved. They reaped rich rewards at the throne of grace.

The following week God was pleased to save three more from the same family. The elder lady's oldest son, the son's wife, and his little girl came in great sincerity to open their hearts to Jesus.

Total the score: TEN precious souls from the same family in just a few months! Do mothers' prayers avail? The Infallible Word of God answers an emphatic yes, and the above true story verifies the Word. Mothers' continue patiently at the throne of grace. Your God is bound to answer. Remember, He is the God of the impossible!



Back row: Junior and Ethel Palton, Carl and Esther Webb and baby. Second: Ann Barbuzza, Mrs. Maude Barbuzza (mother), Willard Conley, Sandra Page. Third: Rebecca and Virginia Page, Carl Webb, Jr., Frances Webb. Front: Frances Webb.

MOTHERS, TURN TO CHRIST

BY EVANGELIST BILL SMITH

We honor the dignity and sanctity of the American woman. Whether women realize it or not, they owe everything to Jesus Christ. Only in Christianity have women been lifted to a true equality with man. In many parts of the world women are still considered almost as beasts of burden. It was Christ who valued womanhood.

Recall woman's position in the ancient pagan world. They were offered as booby prizes for athletic contests in Greece. Women's tombs were even marked with a muzzle, to show that wives should not speak; with a pair of reins, to show that they should be led or driven by their husbands. A whip might have been added to those tombstone markings, for frequently the wife was hardly more than a slave. In Rome a husband could discard his wife at will; legally he held the power of life and death over her.

Into this reign of unspeakable misery, indescribable lust, came Christ, and through Him motherhood was elevated to its heights. He might have entered the world as one of His prophets had left it—on a chariot of fire. He might have descended, as He later ascended, by a spectacular miracle of divine power. Instead, He, the mighty God, was born of the Virgin Mary. What an honor to motherhood!

The Bible is full of stories of women of God who have contributed to making this world a better place in which to live and ultimately to advance the kingdom of God. A royal list of women is emblazed in Holy Scripture: Ruth, Deborah, Mary, Martha, Mary Magdalene, Lydia, Dorcas, Phebe, Priscilla, Lois, and Eunice. There are scores of others that we could mention who have been followers of God.

If we had more Christian mothers we would have less delinquency, less immorality, less ungodliness, and fewer broken homes. Every mother owes it to her children to accept Christ as her personal Saviour, that she might be the influence for good in the lives of those whom Christ has graciously given to her. The influence of a mother in her home upon the lives of her children cannot be measured.

One of the most difficult jobs in the world is to bring up a family in the nurture and admonition of the Lord during these terrible days in which we live. With the magazines filled with their filthy literature, with immoral conditions in high schools across the nation, and with a thousand temptations that the last generation never knew, it is only by the grace of God these days that a child grows up in the fear of God. Mothers must spend much time on their knees in prayer.

Too many women have too much leisure time for their own good. They have time for criticism, gossip, fault-finding, and complaining. Then there are other women who have too little time for the real things of life. They are too busy flitting about doing this and that. They have great activity and great doing, but they lack time to cultivate their souls so that in turn they may cultivate their children.

Mothers, have you done your best to lead your sons and daughters to know Jesus Christ?



FOREIGN MISSIONS—

1. Pray for the restoration to strength for Mrs. Rose Foster, Miss Elizabeth Tyson, and a number of others who have had health problems in recent weeks and months.

2. Pray for the many missionaries who are preparing for furlough —the Marshalls expecting to leave Argentina in May; Miss Kent, Miss Mishler, and the Dunnings to leave Africa in June; and the Fogles to leave France in July.

3. Pray for the completion of the portable tabernacle in France, and that during the summer months it may be very effectively used for evangelization in the Lyon area.

4. Pray for the Bible institutes which we sponsor or with which we are cooperating. Pray especially for a moving in the hearts of the young people in the various fields to cause them to take this training.

5. Pray for our Christian day schools in Brazil and in Africa, and those under consideration in some of our other fields.

6. Pray for the early completion and the effective use of a large printing of first-, second-, and third-grade books now being prepared for our work in Africa.

7. Pray for wisdom in the choosing of specialized equipment for the printing and production of gospel literature in our various fields.

8. Pray for Brethren Miller and Zielasko as they return from the great Youth for Christ Congress in Sao Paulo, Brazil, and begin to apply the many valuable lessons learned.

9. Pray for our foreign-mission staff as with the coming of Rev. Clyde K. Landrum we undertake greater things for Christ in foreign missions.

HOME MISSIONS—

1. Praise the Lord for the growing Sunday school at Denver, and pray for the immediate need of born-again consecrated teachers.

2. Pray for the vacation Bible school and Bible camp plans at Clayhole, Ky., and also for transportation which is so important in this mission point.

3. Pray for the James Knepper family as they join the Brethren Construction family. Pray for an early completion of the Goshen, Ind., church, that a number of other new churches may be started yet this year.

4. Pray for wisdom in selecting contractors for churches in Seattle, Johnstown, and Fort Lauderdale, where plans have been completed, but the Brethren Construction Company cannot possibly build because of a full program.

5. Pray for the selection of a proper church location in Davenport, Iowa.

6. Pray for the financial need of each church where assistance has been cut, due to the drop in last year's home-mission offering, and pray for at least $22,000 additional to come in throughout the year in order to end the year without a deficit.

GRACE SEMINARY—

1. Praise God for His provision from month to month, and pray for the finances through the summer.

2. Pray that the graduation exercises may be a blessing and testimony to all who attend.

3. Pray that the Lord may lead each senior in his future ministry.

4. Pray that many Brethren high-school seniors may be led to Grace College.

5. Pray for wisdom and guidance in the planning of a program of expansion.

6. Pray for Dr. Hoyt and Prof. Rea as they spend the summer in the Holy Land.

EVANGELISTIC CRUSADE—

1. Praise the Lord for a new Crusade worker, Mr. Truymond Haddix.

2. Praise the Lord for good meetings with many decisions in recent months.

3. Pray for meetings in Osceola, Ind., and Lansing, Mich.

4. Pray for funds to care for Crusade needs.

WMC—

(Supplied by the Iowa District.)

1. Pray that more WMC councils may be started in our foreign fields, and that these women may get a new vision of service.

2. Pray a special blessing upon the two missionaries which WMC is supporting this year, Mrs. Kennedy and Miss Myers.

3. Remember to pray that our special offering this quarter will go over the top (for a missionary residence in Brazil).

SMM—

1. Pray that the girls may be led into a deeper spiritual life through the study of Colossians.

2. Pray for the national officers and those who are planning the program for next year.

BYF—

1. Pray for the vacation Bible school programs in every church, that they may be effective in training our young people and in winning souls.

2. Pray for the plans being made for summer camp work in each district and for the national work as well.

3. Pray that our teen-agers may develop leadership and initiative in the Lord's work.

MISSIONARY HERALD—

1. Pray for the material being produced on the new offset press, that the Lord will use this as a means of spreading His message.

2. Pray for the architect as the plans are drawn for the new Herald Building, that the work might be completed rapidly.

3. Pray that the proper source might be contacted for a loan with which to construct this new denominational office building.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

MAY 14, 1955

1



Inspiration of the Bible - Salvation by Grace

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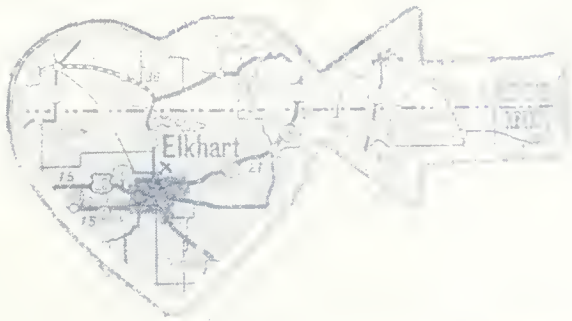
Fundamental Missionary

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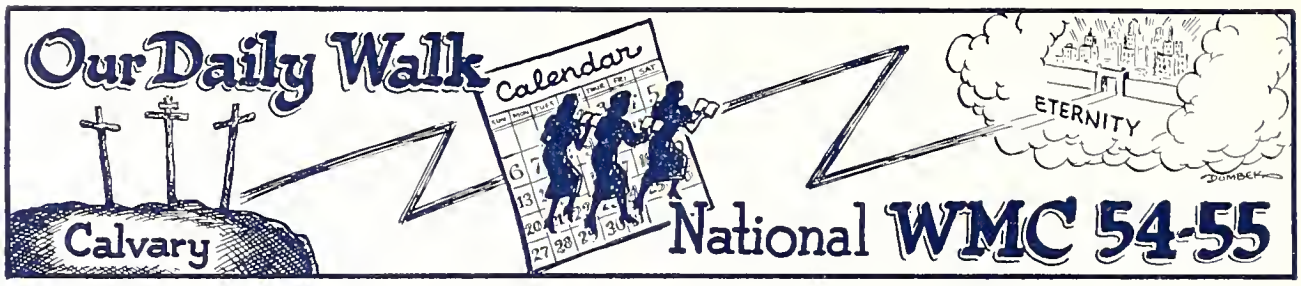
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5





DAILY LIVING FOR THE LORD

By MRS. LOREE SICKEL

There is no doubt that if every Christian were to live each day as to the Lord, there would be little need for preaching and evangelizing, for the beauty of Christ in their lives would be sufficient to attract souls to Him. How sad it is that there is so much Christian profession that is little more than pretense; so many living for self; so many just hanging on. They bear His name but do not manifest His holy character in their daily living. They "seek their own, not the things of Jesus Christ."

A missionary received this testimony from the people among whom he labored: "There's a sense of God where you are." That was because he sought daily to live for the Lord, avoiding what Christ would not be and seeking always to be what He would be.

"For me 'twas not the truth you taught,
To you so clear, to me so dim:
But when you came to me you brought
A sense of Him.
And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you and see
The Christ instead."

—*Evangelical Christian.*

Do those among whom we live and work have a sense of Him? They should. It is the acid test of whether or not we are living daily for Christ.

How difficult it is to realize that in the daily round and drudgery of life we can live for the Lord as truly as the one who occupies a place of prominence in His vineyard. God has a special ministry for each one of us, and we shall find in our daily lot— in the pots and pans, in the quarrels of the children, in the contacts with our neighbors—the opportunity for fulfillment. Perhaps we are sighing for a place of larger service. We should profit by the experience of the landowner who sold his property in order to go in search of diamonds. His life was spent in vain. But the man who purchased his property found it full of diamonds. Right where we are in the daily round of life, we will find our opportunity for living for Him. One who has exerted a greater influence for Christ over our Argentine young people than any other single person is a mother of seven children who for a long period of time was an invalid. Of her, one of our young people could say: "Her home has been a haven for all of us, the young people of the churches, and her life a testimony that has drawn us closer to Christ." She has found a fruitful field of service in the midst of home duties.

The secret of such a life centers wholly in the Lord himself. Christ is in the Christian not only as the source of life but as the resource for living that life daily. Christ gave us the illustration of this wonderful truth—the vine and the branches. In speaking of himself as "the true vine" and the disciples as the "branches" He signifies that there is a very vital union between himself and them. Moreover He is the one who is the essence of their spiritual life and fruitfulness, for it is only through Him that these can be possessed and produced. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). Just as the life and goodness of the vine flows naturally into the branch which abides in it, so the divine life of love, grace, and strength, which are in Christ, become the possessions of those who dwell in Him.

To live in such a close, intimate union with Christ is not easy. Sometimes we realize in a very vivid manner the presence of Christ within, and we enjoy sweet fellowship and victory throughout the entire day, but perhaps most of us will have to confess that such seasons are all too rare. We begin the day with prayer, determined not to take our eyes from Him for a moment, but with the pressure of duties—sometimes very trying ones—interruptions, difficult problems, we forget Him. Then it is easy to yield to the temptations to irritability, hard thoughts, and sometimes unkind words.

Every Christian, whether layman or minister, housewife or missionary, has need of drawing daily and hourly upon Christ, of living in utter dependence upon Him. Many folks seem to think that when a man or woman leaves the shores of this land to give themselves to missionary work that every problem is solved, the way made absolutely smooth, and all temptations removed. But one does not become a saint by crossing the ocean or a missionary by leaving home. And the attacks of the enemy of our souls are very real out there where he has held undisputed sway for so long. The missionary must frequently face disappointments, misunderstandings, difficult days when it seems impossible to go through with the daily routine. There are other times when he has labored faithfully and can see no fruits. The Christian he was sure had come into a vital experience with Christ slips back into sin. Perhaps he is placed with several other missionaries who are very human, even as he. There may be clashes of opinion or of personality and the natural tendency to see the mote in the other's eye. We have the will to do, but how is the question.

We realize that in Christ there is all that we need. But in spite of that confidence in our hearts we fail to lay hold upon it. We fail to "abide." In words of the Apostle Paul in Galatians 2:20 we find four essentials for daily

living for Him that makes such a life both practical and workable.

1. Reckon yourself dead. "I have been crucified with Christ." He took our flesh and blood that he might nail it to the cross; it is just as though we ourselves had hung there. What kind of a death was this? Again the apostle gives us the explanation. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "Likewise reckon ye also yourselves to be DEAD indeed unto sin, but ALIVE unto God through Jesus Christ our Lord" (Rom. 6:11). We are not to strive to make it so, but reckon it is so.

2. Know of a certainty that Christ lives in you. "Nevertheless I live; yet not I, but Christ liveth in me." What an amazing thing! The One who created all things lives in me! And He lives there today and every day. There cannot be defeat, or failure, lack of joy or peace or love, if ye know His presence as a daily practical fact. We should cultivate the consciousness of His presence. We should invite Him to take over, adjusting our way of living to His presence. One of the most subtle temptations that comes to Christian worker and layman alike is the criticism of fellow workers or believers. The Spirit of Jesus Christ indwelling us is the Spirit of love and the resource for getting along with others, especially with those nearest to us, for loving the unlovely, for giving others the benefit of a doubt, for not listening to or retailing the faults and failures of others, for withholding criticism. Let us invite Him to take over.

3. Yield to His control. "Yet not I." "Yield yourselves unto God as those who are alive from the dead."

4. Lean upon His faithfulness. "Christ liveth in me." "For it is God which worketh in you both to will and to do his good pleasure." Not by striving but by resting on the faithful One. Not I, with my failures, but Christ with His limitless resources. He is all I lack and all that I need. His faithfulness in me. What a resource! There is not a part of my life, not a failing, nor a tendency, nor anything unbecoming to a Christian but what Christ's faithfulness corrects and covers it all. Any failure in our daily living is simply the failure to let Him live out His faithfulness in us.

The great need today is for men to know God, whom to know aright is life eternal. May those whose lives we touch see and know Christ in our daily lives.



AFRICA——

Rev. Robert W. Hill.....July 4
Bossembele via Bangui, French Equatorial Africa.

Rev. Lester W. Kennedy.....July 4
M'Baiki via Bangui, French Equatorial Africa.

Mrs. Floyd W. Taber.....July 8
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Miss Florence Bickel.....July 10
Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Dr. Orville D. Jobson.....July 11
B. P. 240, Bangui, French Equatorial Africa.

Rev. Robert S. Williams.....July 15
Batangafo via Bangui, French Equatorial Africa.

Mrs. Orville D. Jobson.....July 21
B. P. 240, Bangui, French Equatorial Africa.

Miss Marian Thurston.....July 24
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

ARGENTINA—

Gail Bishop.....July 22, 1952
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, S. A.

Rosalie Rottler.....July 24, 1954
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Argentina, S. A.

Mrs. Solon W. Hoyt.....July 29
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, S. A.

BRAZIL—

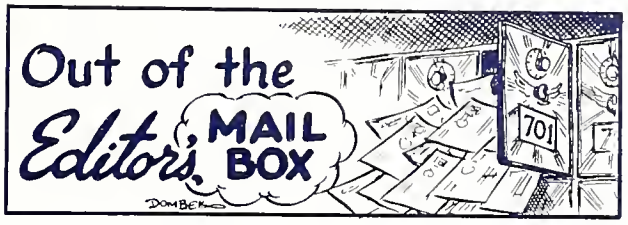
Carol Ann Miller.....July 31, 1947
Macapa, Terr. Federal do Amapa, Brazil.

MEXICO———

Douglas Haag.....July 9, 1949
439 Sunset Lane, San Ysidro, Calif. U. S. A.

IN THE UNITED STATES—

Michael Marshall.....July 12, 1951
c/o Merritt Marshall, New Vienna, Ohio.



A letter from Mrs. Leila Polman, California District WMC president, gives us this very interesting news: "A new WMC has been organized at *Phoenix, Ariz.* Mrs. Edna McKillen (pastor's wife) is president. They will complete their organization at their first meeting soon. It was our privilege to speak to their women Sunday afternoon and present the projects, objectives, etc., of WMC. Also, after the morning service the new church bulletin board that was provided by funds from the California District WMC was dedicated. It is our regular procedure that when each new mission church is accepted into the district, it receives a gift of $100 from the district WMC." We welcome this new council into our fellowship and look for good reports to come to us from this first Arizona council.

Mrs. Polman also reports that June 2 at California District Conference will be WMC Day. They are making a special drive for attendance at National Conference. California District has a special honor roll of those that read the Bible through in one year.

The secretary from *Clayton, Ohio,* writes: "We are enjoying God's richest spiritual blessings. Our council is growing and our attendance is good. One of the main highlights of the last several months was at the January meeting when our prayer chairman called for testimonies of "What the WMC Means to Me." It thrilled my soul to hear the fine testimonies and how the women are growing in grace."

The WMC at *Beaver City, Nebr.,* reports that they have had great blessing from fellowship with the Sisterhood girls by having "mystery daughters."

(Continued on Page 318)

"The Following Were Elected . . ."

By Mrs. Kenneth Ashman, National President

One of the most important functions in the WMC is the election of officers. When the minutes come to the statement, "The following were elected," may it be true that we have chosen those on the local, district, and national level who "walk worthy of the vocation wherewith ye are called." It would be well for each one to take her Bible and read Ephesians 4.

The purpose of each officer is one of service—service which we are to perform with humility, with patience, and with love. We are to work together, not as individuals, but as one body, pleasing unto the Lord. What would it be like if our fingers worked independently of each other, or of the hand, or of the arm? ALL would be in quite a state of confusion. But our body does not work that way—there is coordination, the whole body working together as one big unit.

We Christians have one faith, one Saviour, one God and Father—we are one in Him and our goal should be one. We must all work together toward that goal, forgetting self, but using our God-given talents in the most fruitful way possible for the good of all. Some are called to serve in high places, some in more humble places. Should we feel abased, let us remember how the Lord Jesus Christ humbled himself for us. Whatever our calling, be it big or small, let us serve with gladness and willingness, remembering all is for His glory.

All members of the WMC, and especially those whom we elect to be officers, should be born-again believers. They should be well acquainted with the organization and have a passion and zeal for WMC work. They should be constantly studying the Word and "growing in grace." They should be faithful in prayer, in attendance at the services of the local church. They should be missionary in spirit and action. They should assume their duties with wholehearted enthusiasm and desire. All the WMC officers should be members of the Brethren Church.

Being an officer in the WMC is an important calling. Jesus said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." In a special way, the Lord calls the officers to make their talents usable in His service. Officers should be elected upon the basis of spirituality, upon the basis of devotion to duties, upon a past record of work completed, upon evidence of knowledge of the organization and the goals, and upon a willingness to care for the duties prescribed. In Romans 12:11 we are told to be "not slothful" in the Lord's work.

The *president* should be a born-again woman, one well acquainted with WMC, one who is a good executive, one who will serve for the glory of the Lord, and one who will take her duties very seriously, completing each detail throughout the year, being zealous about the work of WMC.

The *vice president* should be capable of stepping into the position of the president when need be. She should be a willing substitute, one who will work in harmony with her superior officer. She must often do the less glamorous work of the council and do it cheerfully.

The *secretary* should be a woman who has time for detail work, the keeping of accurate minutes, and the organization of supplies and information. She should be one who is interested in reporting district and national movements. She must be consecrated, accepting her work as a serious part of the Lord's business, as well as prompt in caring for her duties.

The *treasurer* has a very important work to perform. She should be accurate in her records, careful in her handling of the money, and diligent in the expenditure thereof. There are several funds usually kept in WMC work. Therefore, she must be very conscientious in every detail of her work. She should be a systematic person, banking the funds promptly, expending the funds by check, and keeping receipts of money expended.

The *prayer chairman* has a vital part in the planning of the local program. She should get all materials promptly, distribute the same to all members, and encourage personal and public devotional living and prayer.

In truth, all the officers are highly called. There should be the ability and desire to get along well with each other. Loving cooperation should mark each procedure. Prayerful preparation will be needed on the part of each one to assure a successful council. Thoroughness, carefulness, and diligence should be characteristics sought in our officers. Cheerfulness is a great help. The complainer, murmurer, and faultfinder should never be called into a position of leadership. Surely, a new, inexperienced member should not be called into an official capacity until well grounded.

When elections have been completed and new officers have been installed, the retiring officers should turn over all materials, books, and instructions to their successors at once. The installation service should always be a high point spiritually, with a great deal of emphasis being placed upon the full consecration of both the officers and the members.

Prayerfully, carefully, and sincerely study your WMC group and allow the Holy Spirit to direct you in your choices at this next election. You'll be satisfied that you have chosen the best, the Lord will be pleased that the faithful ones have been honored, and your WMC will prove to be a thriving organization of fruitfulness and blessing to all.

MAJOR OFFERING

March, April, May—Foreign Missions

Our goal is $2,500 toward the Burk residence in Brazil. This offering should be sent to Mrs. Chester McCall before June 10. Note her change of address in the WMC officiary.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 20

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

Who's Who for May

MRS. HAROLD DUNNING



Marguerite Edna Gribble Dunning was born October 29, 1915, in Chicago, Ill., the only child of James S. and Dr. Florence Gribble, pioneer Brethren missionaries in French Equatorial Africa. Marguerite, with her parents, Miss Estella Myers, and Miss Mae Snyder, was a member of that original Brethren party which sailed from New Orleans on January 7, 1918, and went through many of those experiences so vividly described in Dr. Gribble's books, "Undaunted Hope" and "Stranger Than Fiction."

In 1921 Marguerite came back to this country with her mother. When Dr. Gribble returned to Africa the next year, Marguerite remained with Mr. and Mrs. John Weed in Sunnyside, Wash., where she made her home for a number of years. In 1923 Marguerite's father went on to his heavenly home, and her mother continued her labors in the field of Africa until her death in 1942.

In 1927-28 Marguerite spent a year in France with her mother, studying in French schools while there. She had felt the call to the mission field from early childhood, and after her graduation from high school in Sunnyside, she went to Moody Bible Institute, where she took a three-year course. It was at Moody that she met Harold Dunning, of Hawthorne, N. J., who became her husband on June 30, 1937. They spent the next three years studying at Grace Theological Seminary.

The Dunnings had set their eyes toward Africa, but encountered many difficulties because World War II was then in progress. They finally sailed from Port Tampa, Fla., on December 27, 1940, arriving at Matadi, Belgian Congo, some weeks later. It was Dr. Gribble's "crowning joy" when her own daughter and her husband arrived to take up their missionary duties in the field of Africa.

Marguerite and Harold have three daughters—Marguerite Ruth, whose arrival on November 1, 1941, brought great joy to her Grandmother Gribble; Verna Marie, born March 10, 1945; and Alberta Mae, born May 11, 1949. The Dunning family, having completed a third term on the mission field, is due to arrive on furlough in this country in July.—*Marcia Lowe.*

REV. LESTER W. KENNEDY



Lester Washington Kennedy, the elder son of Rev. and Mrs. Lester W. Kennedy, early Brethren missionaries to French Equatorial Africa, was born in that mission field, at Bassai Station, on July 4, 1923. The parents returned to the field following their first furlough, leaving three-year-old Lester and his brother, Paul, to make their home with Mrs. Kennedy's sister, Miss Louise Schwab, in Pennsylvania. It was during that second term in Africa that Lester's father, yet a young missionary, departed to be with the Lord in November 1931. His mother has continued to serve the Lord in Africa.

When Lester was about six years old he accepted Christ as his Saviour at a revival service, and a few years later publicly made known his desire to serve the Lord as a missionary. His years of education were planned with this purpose in mind. After high-school graduation he took his college work at Juniata College, Bob Jones College, and then Taylor University, where he graduated with an A. B. degree in 1948. Following this he entered Grace Theological Seminary.

Lester's marriage to Miss Lois Hall of Boones Mill, Va., took place on June 16, 1950. They spent the summer of 1951 studying at the Wycliffe School of Linguistics at Norman, Okla. During his last year in seminary, Lester also acted as director of physical education for the school. He graduated with a B. D. degree.

In August of 1952, just a few short months after their graduation from seminary, Lester and Lois sailed for France, where they spent some time in language study at Paris. In the summer of 1953 they arrived at the destination which had been their goal for so long a time—French Equatorial Africa—where they are now serving as missionaries. Their first child, a daughter, Judith Lynn, joined their family in Paris, France, on March 16, 1953, and a little son, Lester Washington III, just arrived in Africa on April 18, 1955.—*Marcia Lowe.*

A WORD FROM MRS. FOSTER

Dear members of our WMC and other sisters in the Lord who have so faithfully remembered me in prayer and with cards and gifts.

Will you please accept this "Thank you" as a reply? It is impossible for me to reply in writing. But I do want each one of you to know how very much you have done for me in remembering me in the way you have.

Thank you again one and all. May the Lord's richest blessings rest upon you all.

Rose A. Foster.

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
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Assistant Secretary—Mrs. Adam Rager, 21715 S Norwalk Blvd., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipi Dr., Los Angeles Calif.
Literature Secretary—Mrs. Jesse Deloe, Box 251, Winona Lake, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Miss Mary Emmert, Dallas Center, Iowa.
Patroness of SMM—Mrs. Arnold Kriegbaum, Box 14, Winona Lake, Ind.

NOTICE TO ALL DISTRICT PRESIDENTS

Packets containing statistical blanks, credentials, district report blanks, and samples of the new handbook and visitors' cards, have been mailed to all district presidents. If any district president does not receive such a packet before May 20, she is asked to contact the national secretary, Mrs. Lester Pifer, Winona Lake, Ind.

TOWARD MORE EFFECTIVE HELP TO THE NAVAHO SCHOOL

Few projects in the history of WMC have met with as wholehearted, enthusiastic response as the mission school among the Navahos. Our women have taken those little neglected Navaho tots into their hearts and supplied everything from the fine schoolbuilding itself to food and clothing for the children. This interest is commendable and deeply appreciated by the mission staff. At Christmas season almost every council felt the urge to include the Navahos in their distribution of Christmas cheer. The result was such an overwhelming avalanche of Christmas boxes that the missionaries were fairly worn out unpacking them.

This fact came to the attention of the national WMC officers and we wondered if some plan could not be presented to our WMC members whereby this "Christmas cheer" could be spread out over the entire year. There is a saturation point in a small school such as ours beyond which toys and candy lose their appeal even for tots like the Navahos who have had so little. We rather imagine that the little girls' dolls take quite a "beating" in that primitive land and that any of the children would prefer one new doll or toy automobile every three or four months than to receive three or four at Christmastime.

Consequently, your national board would like to suggest that the district project chairmen work with the national project chairman in formulating a plan whereby the councils of each district would be responsible for sending their gifts in a different month of the year. Each district chairman could then decide with her local councils what part each council should have in the gift of the district. One or two councils could supply toys and games, others dried fruit, others vitamins, others toilet articles, etc. These different categories could rotate from year to year within the district to add variety to the local council packing. It is rather a pity to have too many toys when their little bodies are crying out for the foods and medicines that would prepare them for the struggle against the ravages of disease.

Before presenting this matter to the WMC, our national project chairman wrote to the missionaries to get their reaction to the idea. Mrs. Adams' letter, in part, follows:

"Dear Mrs. Taber,

"Your letter arrived three days ago. I must be sure this gets into the mail today. We all have been discussing the ideas for the Christmas gifts, and have decided your suggestion that the different districts respond to different project such as vitamin, fruit, candy, and toys, is the best idea. Indeed, it is really a huge task when it all arrives at Christmastime or as it did this year, after Christmas. Perhaps you know best as to which district should do the most or what. The California District is large, so could handle more. The district we are in has few churches, and the response is thus smaller. The need for fruit and vitamins is *very important*. It takes a long period of time to build these children up. They also love fruit, dates, nuts of any kind. Nuts are put on their plates and into cakes and cookies, so they all enjoy them for a long time. Candy they all enjoy, but their teeth are poor, so nuts, raisins, dates are really appreciated. But, of course, some candy is appreciated at Christmas. The older girls like socks, panties, simple blouses and skirts that can be made cheaply. Socks, handkerchiefs (red and blue), are liked by boys, group games and individual games are nice. And, of course, dolls are always welcome. Toothpaste, combs, shoestrings are always needed (toothpaste especially).

"Your idea to have the different districts send the gifts all during the year is a fine idea, Mrs. Taber. Could you go ahead on this and announce it, so the WMC women will be sure *not* to miss it?

"Love in Him,

"Mrs. Joan Adams."

Since a plan such as this is the express wish of the missionaries and will result in a wiser use of the Lord's money by providing the articles really needed in the school, we suggest that all district chairmen contact Mrs. Taber immediately to work out further details to pass on to the local councils.

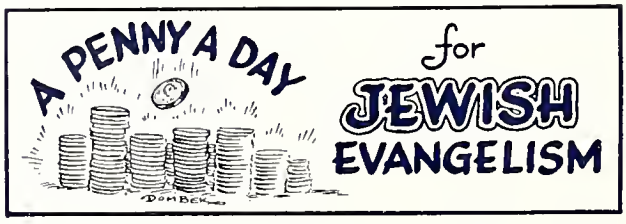
OUR NATIONAL PRESIDENT HONORED

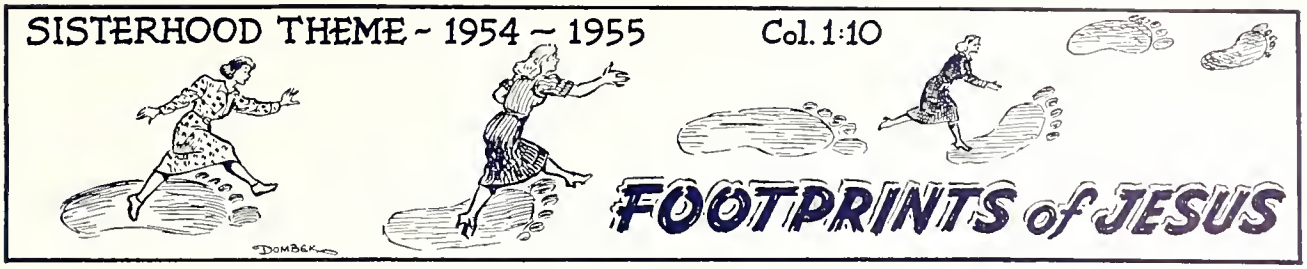


Mrs. Kenneth Ashman (left) and Mrs. C. W. Sprowls

The ladies of the Northern Ohio District took advantage of the recent district conference to honor our national president at the conference at Wooster, Ohio.

A lovely tea and a shower of beautiful gifts testified to the great love the women of her own district have for our president and expressed their sincere appreciation for her deep consecration and untiring service.





BOULEVARD STOP

(COLOSSIANS 3:9)

By AVA SCHNITTJER

MARY: I wonder why people do lie. Actually it seems rather foolish when you think about it.

LOUISE: Christ said, "I am the truth." So a lie must be something against the Lord, as well as against one another.

ELLEN: I think truth is the foundation for everything. It's like a solid rock, which is stable and dependable. You can stand on it, knowing it won't slip out from under you or let you down.

ALICE: A lie makes me feel miserable. I told sort of a lie—well, it was just a little one—to my piano teacher about why I didn't have my lesson; it didn't seem very important, but afterwards I felt—soiled; I didn't want to look straight at her, and I didn't feel much like staying and visiting with her.

ELLEN: She probably knew you told a lie just by the way you acted.

MARY: It must be true that the things you think about show on your face. I found something in a book that seemed to fit our lesson so well that I brought it to read: "Truth beautifies the wearer. It sits like a royal diadem upon the head of all who possess it. Nothing so beautifies the face as a noble heart and a clear conscience. One whose motives are all pure, and who has spoken the truth can look the world in the face without flinching. The light of honor and sincerity give to the homeliest face a beauty that is becoming."

LOUISE: First lesson in "How To Be Beautiful": Always tell the truth! Seriously, though, there is no true beauty that doesn't include beauty of character.

ALICE: Since this is true, I wonder why people do lie.

ELLEN: Sometimes I think cowardice causes people to lie. A girl may make a mistake or a blunder, and then she is afraid to face the consequences, so she tells a lie to cover up the deed.

JANE: Even so, it's better to tell the truth even if you get punished.

ALICE: There is another kind of lie that is worse than the cowardly one.

JANE: What is that?

ALICE: A girl at school deliberately told a lie about another girl to hurt her because she was jealous of her. My mother said that kind of lie is about the same as murder.

ELLEN: Oh, not murder!

ALICE: Yes; because there's the same evil motive in the heart.

ELLEN: That is a terrible kind of lie.

MARY: I know another kind of lie that looks terribly silly.

LOUISE: I didn't realize there were so many kinds of lies. One shows cowardice, another murderous intent, and now, one is silly. Explain it.

MARY: I mean the one where a girl pretends to be richer, or finer, or to be something that she isn't. One girl I know is always trying to be with someone who is rich, and she just can't speak or be friendly with someone common.

LOUISE: We agree that that looks silly.

JANE: Some lies indicate thoughtlessness. Have you ever had someone tell you she'd meet you at a certain time and she didn't show up? And you found out later that something else came up that she wanted to do more, so she just did it without letting you know.

ELLEN: I think a promise is a promise no matter whom you make it to, and you should keep it. Not to keep such a promise is stealing as well as lying—you're stealing another person's time.

LOUISE: There's one more I'd like to mention. It bothers me to hear someone tell untruths to little children in order to frighten them into being good.

MARY: I'm sure that must hurt the child.

ALICE: We've said lies were cowardly, murderous, silly, thoughtless, and—shall we say—warping. In John 8:44 we read: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." And in the next verse: "And because I tell you the truth, ye believe me not."

ELLEN: There is Satan, the liar, and there is Christ, the Truth. Our verse says: "Lie not one to another, seeing ye have put off the old man with his deeds."

LOUISE: Of course. If you say you are a Christian and you lie, you are saying you belong to Christ and acting as if you are Satan's child.

JANE: And when you come to that broad way that leads to destruction, Christian, please notice the sign: BOULEVARD STOP.

MARY: If the Spirit of Christ dwells in us, and we are really yielded to Him, He won't let us lie. The best advice for any girl is always to speak the truth from the heart. If we know in our heart we have been true, haven't been false witnesses, nor spoken deceitfully, we can face the whole world courageously.

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Assistant Patroness—Mrs. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

HISTORY OF THE BRETHREN CHURCH—X

By REV. GERALD POLMAN

In the "Handbook of Missionary Facts," which has been published by the Foreign Missionary Society of the Brethren Church, we find many interesting events recorded. I would suggest that anyone interested in the work of our Foreign Missionary Society from its beginning until 1942 get the handbook and read it completely. Here are a few items of interest which followed the organization of the Foreign Missionary Society (1900) and the opening of the first works in foreign lands (Persia and Canada by 1907).

The fields of Persia and Canada were later closed, but the third field—Argentina, South America—is a thriving field today. In 1909 Dr. and Mrs. C. F. Yoder went to Rio Cuarto, Argentina. At present we have 18 missionaries to Argentina. In 1952 our missionaries began working in the third largest city in the Western Hemisphere—Buenos Aires, Argentina.

It wasn't until 10 years later that the mission field of Africa was approved. The missionaries who left in January 1918 for French Equatorial Africa were Mr. and Mrs. James S. Gribble, Miss Estella Myers, and Miss Mae Snyder. For a complete record of the thrilling story of the events which led to the founding of our African work read the book "Undaunted Hope," by Dr. Florence Gribble, wife of the pioneer missionary. The first years were marked by a period of long waiting and the death of several of the missionaries. James S. Gribble was only permitted a little over two years of work in our new mission field of French Equatorial Africa before his untimely death, but a strong work was established. It has been strengthened through the years until at the present time there are 49 missionaries, doctors and nurses. A strong African church has been established with a number of native pastors and evangelists.

Over 20 years passed before the Brethren sent Rev. and Mrs. J. Keith Altig to Brazil in 1949 to begin a missionary work at the mouth of the Amazon River. At present, the Altigs are not serving as missionaries to Brazil, but there are three other missionary couples located in two different cities. These cities are across the Amazon from each other, but remember that the river is 200 miles wide at this point.

Two missionary families, the Walter Haags and the Roy Howards, began the Brethren missionary work in Mexico in the spring of 1951. A total of seven missionaries are working in Mexico now. Because of government financial requirements, all of these missionaries live in the United States in the border towns at the present time. Only Mexican-born citizens may pastor churches in Mexico, so our missionaries are concentrating on training the natives in schools to reach their own people.

In the fall of 1951 the Brethren Foreign Missionary Society opened still another field. Rev. and Mrs. Fred Fogle went to France. It is necessary for all of our African missionaries to take training in France, and so even as they learn the French language they can assist in our French mission which has been established in Lyon, France.

The newest foreign-mission work in Hawaii has an interesting beginning in that it was started by a serviceman, T/Sgt. and Mrs. Edwin J. Jones, who gathered a group together for Bible study. When it was necessary for the Jones family to leave Hawaii, Rev. and Mrs. Foster Tresise went to take over on a self-supporting basis in May of 1953. The work is still carried on by the Tresises, who earn their own support and pastor the church.

Let us each one be faithful in praying for these fields that the Lord has given to the Brethren Church.



1. *IMPORTANT DEADLINE*—Yes; the deadline for reporting the memorization of Colossians to the national general secretary is June 10. Remember that the entire book must be said at one time to both the pastor and the patroness. There's still time left, so keep working.

2. *JULY 15*—Hope you haven't forgotten this big date. The free-will offering for the general fund, and all of the offerings for the national project should be sent in to the national treasurer by this date. Also, all bandages should be sent to the DISTRICT bandage secretary by this time. One more thing—statistical blanks are to be sent to the DISTRICT secretary and the NATIONAL president by July 15.

3. *EVERY DISTRICT AN HONOR DISTRICT*—Yes; that's our goal this year. Not only would it thrill our hearts, but even more so, the heart of our Lord Jesus if this were accomplished. Don't forget that you should have a district project, and also a unique display to be presented at National Conference.

4. *PORTLAND, HERE WE COME!* What about your district president—is she going? One of your goals is to help her come to the early board meetings, and we need her desperately. The minimum amount is $10, but if you live in the East, it's a long, long way to Portland, Oreg. See if you can double this amount for your president.

PROGRAM GUIDE FOR JUNE

THEME SONG—Sing "Footprints of Jesus," followed by an opening prayer.

THE CHRISTIAN'S ROADMAP—Read Philippians 3: 8-21. Comments on this portion by the patroness or a strong Christian may prove helpful to all.

HEAVENLY SUNSHINE—Sing choruses and favorite hymns.

PRAYER CIRCLE—"The Sisterhood that prays together stays together."

SPIRITUAL FOOD—Seniors, "Boulevard Stop." Middlers, "Love as He Loves."

SPECIAL MUSIC—Don't forget about the goal, to take part in at least one meeting!

LEARNING THE PAST—Keep your group up to date on the History of the Brethren Church. We urge you to review each time, for this study will doubtless prove helpful in the future.

SMM BENEDICTION.

BUSINESS MEETING.

LOVE AS HE LOVED

By MRS. JAMES DIXON

Our Sisterhood theme for this year is found in Colossians 1:10: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

This verse is a portion of Paul's prayer for the Colossian church. The rest of the epistle is devoted to showing these Christians how they might walk worthy of the Lord and how to please Him in everything.

We must put all sin out of our lives. We must put on the Lord Jesus Christ if we are to walk worthy of the Lord.

Our verse for study this month is Colossians 3:14.

Our context, Colossians 3:12-14, tells us to put on a heart of compassion, kindness, humbleness, meekness, longsuffering; we are to put up with one another and forgive all who wrong us. We must forgive as completely as the Lord has forgiven us. Now we come to the crowning virtue—love (love is the literal meaning of charity in verse 14).

Love is an attribute of God himself—"God is love." To be able to truly love we must first of all partake of God's love through Jesus Christ (John 3:16).

Do you know how much God loves you? He was willing to give His only Son to save you. He was willing for Him to be made sin for us, that we might be made the righteousness of God in Him.

Oh, if we could comprehend the breadth, and length, and depth, and height, if we could know the love of Christ which passeth knowledge; then we would be filled with the fullness of God. We could love as He loved.

There is nothing that better characterizes a Christian than love. I John 4:7-11: "Beloved, let us love another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

I John 4:19-21: "We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

Love is not a lot of sentimentality. It is an earnest concern for the welfare of another. To love means you must be willing to sacrifice and put yourself out for another.

(Continued on Page 318)

HURRY, HURRY! TIME'S A-WASTIN'

It won't be long until June 10 is here and gone, and before it does, we'd like to see more of you girls memorize the Book of Colossians. You may be saying to yourself that it is too hard to memorize a whole book that long and say it all at once. But you don't know how easy it really is until you sit down and concentrate on it. So far only one girl has memorized it. Certainly some more of you will, won't you? Remember, the Lord will reward you abundantly in spiritual blessings!

Here's the form we'd like you to fill out completely and mail to the general secretary no later than June 10:

I have memorized the Book of Colossians and would like to have the following award: ☐ SMM Sweater*; ☐ $7.50 in Christian supplies from the Brethren Missionary Herald Co.; ☐ $7.50 toward Camp Bethany; ☐ SMM Key Necklace.

Signed

Address

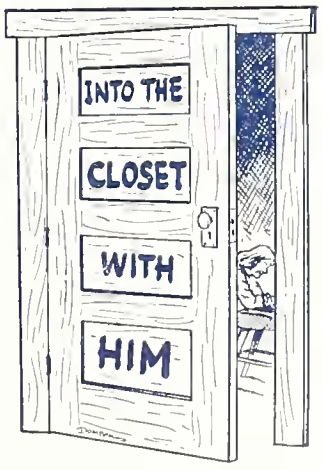
I have heard repeat the Book of Colossians and she knows it well enough to say it at one time. (Not learned verse by verse, or chapter by chapter, but the entire book learned.)

Signed (pastor).

Signed (patroness).

Note: If you have chosen the sweater, give the following measurements so we can get your sweater to you on time: Bust _____; length of arm from shoulder to first joint of first finger _____; height _____.

PRAYER REQUESTS FOR JUNE



Pray for the national officers of SMM, for summer work will soon be facing them. Pray that Myra Joy Conner will have guidance from the Lord for her many duties.

Pray for the writers of next year's topics, that the God will use them in guiding all Sisterhood girls.

Pray that the Lord will lead in the SMM sessions of conference, for we will again be electing officers, and we need help from the Lord as to who He wants for each office.

Pray, not only in Sisterhood, but also in your daily devotions, for our missionaries.

Pray for the district officers, that they will also have guidance for the next year's program.

Pray for all the local Sisterhoods, that the girls in the Brethren Church will show a greater interest in this work, realizing that our aim is to *Do God's Will.*

OUT OF THE EDITOR'S MAILBOX

(Continued From Page 311)

The *Hollins, Va.*, council made a recent local project the purchasing of tablecloths for the church.

The Junior WMC at *Peru, Ind.*, helped their church this past year by paying the insurance premium when it came due. One of their interesting social affairs was a "favorite dish" dinner for their families. They also had a shower of baby clothes to be sent to the seminary to be given to wives of needy students.

Alexandria, Va., reports interesting monthly meetings. One of their projects is the sending of extra Sunday-school papers to Hawaii.

In an interesting report of varied activities and projects from *Clayton, Ohio*, we found this interesting and novel idea. The child evangelism committee handed out children's tracts with the Halloween "trick or treat."

The talents of the *Limestone, Tenn.*, WMC members were used to good advantage during the six months when the church was without a pastor, and the local membership was responsible for the Sunday services.

The WMC at *Listie, Pa.*, had charge of an evening church service with the district president, Mrs. Anthony, as guest speaker. They climaxed the service with a candlelight consecration.

Because the *Findlay, Ohio*, church has completed a new building, the local WMC saw many needs. They undertook the furnishing of a beautiful nursery, of which they are justly proud. They report many other projects, as well as challenging meetings and devotional programs.

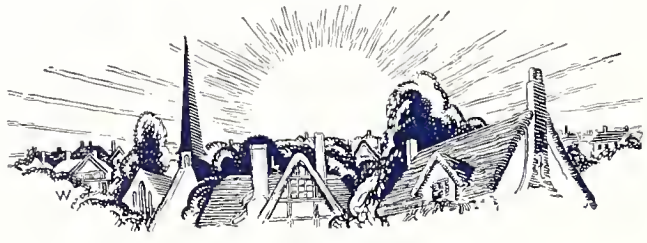
The Junior WMC at *Listie, Pa.*, has been busy. In addition to joining the senior council in projects and services, they have purchased trays for the new church at *Reading, Pa.*

The *Mansfield, Ohio*, senior council reports many blessings from the WMC lesson studies. They have sent love gifts to a number of our missionaries.

One of our newer councils, *Elkhart, Ind.*, reports that they have been busy for the Lord. They have a regular monthly visitation program when they give out the Word in the homes of the community.

The *North Long Beach, Calif.*, WMC followed the usual plan of distributing gaily wrapped boxes of home-made cookies and personal items to the old people in two rest homes. This year they took the junior-high Sisterhood girls with them to bring additional cheer to lonely hearts by singing Christmas carols.

Perhaps some of you have not seen your report in the Herald or haven't recognized it as yours. Lack of space has required making many reports brief. Even so, your editor still has quite a stack of letters on file. We appreciate your news reports. KEEP THEM COMING!



MOTHER

What a friend we have in Mother,
Dearest friend we have on earth;
Always working, striving for us.
Who can tell a mother's worth?

How like God she understands us
When we wander far from home,
And, like Him, will ne'er forsake us;
Always she will welcome home.

Oh, how much we owe to Mother,
For her toil down through the years.
And the sleepless nights we've caused her;
For the needless pain and tears.

Let us show our love for Mother
While she's with us here below.
Tell her that you love her dearly
And on her your gifts bestow.

Do not wait till death has claimed her,
Then sing praises of her worth.
Give them while she can enjoy them;
Fill her heart with songs of mirth.

Always treasure your dear mother,
Hold her high above them all;
She's a gem that's oh, so priceless,
Rarest, purest gem of all.

When her hair has turned to silver,
And her frame is bent with care,
You'll recall the love you've shown her,
Did your best while she was here.

Then when Mother's work is ended
And she nears that golden shore,
You'll rejoice in heart in knowing
She'll be waiting at the door.

—*Violet M. Tate, in The Convert.*

LOVE AS HE LOVED

(Continued From Page 317)

There can be no happiness without love. We must love, as God did, even our enemies. "While we were yet sinners, Christ died for us."

"Now abideth faith, hope, charity [love] these three; but the greatest of these is [love]."

Question for the Leader to Think Through

1. Why is love called the "bond of perfectness"?
2. Explain the love of God.
3. How was God's love demonstrated most perfectly?
4. Calvary was the crowning evidence of God's love. What other evidences of God's love are there in the world today.
5. How can we learn to love?
6. How do we demonstrate our love for others?
7. Can you be a Christian and hate anybody? Why?

NEWS BRIEFS—Items of Interest From Our Brethren Churches

Elkhart, Ind.

(See Cover.)

On April 3, ground was broken for the new Grace Brethren Church, located at Mishawaka Road and Clayton Street. The service was originally scheduled for March 27, but any who might remember that date would agree that it was good to postpone the service lest it turn out to be a "cold" service. (A blizzard hit Indiana on Saturday.)

The Lord was gracious, and one week later He sent a beautiful spring day. The cover pictures were taken at this service and show (1) Pastor Lowell Hoyt standing by the pump that will supply water for construction of the building. The purpose of



Dr. Paul Bauman delivers invocation at Elkhart groundbreaking.

the building is a means of giving forth the Water of Life. (2) Mark Malles, pastor of the First Brethren Church, Fort Wayne, Ind., who delivered the message for the groundbreaking. (3) The finance and building committee of the Elkhart church (l. to r.) Wesley Miller, Robert Schumacher, Willard Secaur, Edward Kluth, Paul Kurtz, John Sternberg, and Pastor Lowell Hoyt. (4) Ministers present for this special service, many of whom had part in the service: Arnold R. Kriegbaum, Lowell Hoyt, Arthur Collins, Herman Hein, Mark Malles, Dr. James Boyer, Ralph Gilbert, Douglas Starks, pastor of the Twin Branch Bible Church, Mishawaka, Ind., and Dr. Paul Bauman. (5) Special music was furnished by Eldon Hoyt and James Mayer, accompanied by Mrs. Lowell Hoyt.

Grafton, W. Va.

Our spring evangelistic service closed on Sunday, April 3. The evangelist was Bro. K. E. Richardson, a servant of the Lord well known and loved among our people as well as by those outside the church.

The Lord blessed us in these services with good attendance. A number never missed a night, thus showing their interest in the good messages which were being given.

The last Sunday evening we baptized five as a result of the meetings. Others will be baptized and received into the church at a later date.

We wish to praise the Lord for the good meetings at which time we were blessed in seeing God work in our midst.—*Lee Crist, pastor.*

It was a real blessing and privilege to be with Rev. Lee Crist and his fine people again this year for a two-weeks revival which began March 20. They had been holding cottage prayer meetings for some weeks before I arrived. Brother Crist has a little prayer band that meets each Saturday night and most of these were in the prayer room every night, which reminds us of the importance of prayer, as our Lord blessed with many decisions.

Brother Crist is not very well; yet he is always ready to call upon and help his people. We should all pray that his health will be better soon.

We enjoyed having Rev. Emory Shana, a young fellow of 90, with us the first week. His ability to quote from memory the Scripture lesson each evening was a great inspiration and help.—*K. E. Richardson, evangelist.*

Norwalk, Calif.

The Norwalk Brethren Church was dedicated April 3, 1955, to the glory and service of the triune God, Father, Son, and Holy Spirit. The members of the church looked forward to this day with great anticipation as they had stepped out on faith to build the church and God has honored this faith by giving them the means and ability to construct the building as owner-builder. Many hours of loving labor have been given in its construction and many problems were settled through prayer.

On December 6, 1953, the congregation held its last public meeting in the old church, and the groundbreaking for the new was held the same date. Church services were then held in a schoolbuilding from this date until October 3, 1954, when the people stepped out on faith and began to worship in a small chapel on their own grounds. Since that day the Lord has blessed in more ways than can be enumerated here.

The building unit covers 7,300 square feet and was erected at a cost of $37,000. Over 1,600 hours of donated labor went into the construc-



Norwalk Brethren Church

tion of the edifice. The chapel seats 250 and there are two large rooms for Bible and Christian day schools. Four new rooms are planned and construction will soon be under way.

April 4-10 Dr. Duff-Forbes, president of the Jewish Evangelical Witness, was Bible-conference speaker, assisted by Vere Raley, baritone.

Under the guidance of the Holy Spirit and the leadership of Henry Rempel, our pastor, we are expecting a steady growth of the testimony in this fast-growing community.—*Mrs. Ray Runyan.*

Crusade Team One

The first meeting in California this season was at Fillmore. This is one of the older churches of the district, and it has had some severe blows. Satan has surely done his best to wreck it. However, since Max and Elaine Brenneman have gone there, the situation has changed wonderfully. The Sunday school was down to about 35 in attendance when they arrived on the field. A Sunday recently they had 101. The people have a new spirit of progress, and they are working otward the goal of once

more being the real Bible-teaching center of the city. At the rate they are now advancing, that day will not be far off. The meeting we held there helped along some in the victory.

From Fillmore we went to San Diego. This is another church that has received several hard blows. But the members that are left have gotten a vision of rising out of their difficulties and starting a new work on the north edge of town. They are now in the process of selling their present property and buying a new piece of ground—five acres in a new section where they will have limitless possibilities. The present pastor, Archer Baum, and his wife are doing a fine work of unifying the folks and leading them into the new venture. San Diego now has 430,000 inhabitants, and forecasts are that there will be 1,000,000 there by 1964. What greater opportunity could any congregation want than to be caught in such a stream of expansion? In the new location a congregation of several hundred could undoubtedly be built within that time, besides a couple of new Sunday schools in other sections. This is a great field, and during the meetings we tried hard to crystallize the entire program.

The next campaign was held in Chico, Calif., where Brother and Sister Phillip J. Simmons hold forth. This is a fine new work in a very promising field. Many fine Christians of high type are already in the church. Most of them have come to the Brethren Church because of our stand on the great truths of the Scriptures. Growth has been steady since the beginning and the Lord added more during the meetings. The testimonies of converts during the closing service were worth traveling a long way to hear.

Certainly no pastor in our brotherhood could have a finer place in the hearts of the people of the community than the place Brother Simmons holds because of the very fine work he has done with the boys. Over and over again, in home after home, the words of praise and appreciation came spontaneously. That means a lot for the future.

Vernon Harris, pastor at Portland, Oreg., was the very efficient songleader and children's worker in this campaign. I hope that I am permitted to have him with me again in other meetings.

After Chico, we went directly to Ramona, Calif., where Bro. Grant MacDonald is pastor of a very fine congregation. Grant came here from Glendale, where his health failed him. In Ramona, his health has steadily improved, and today he is robust (really robust) again! His church is growing and stands high in the community for the teaching of the Word. The churches of the city met with Brother MacDonald's people for Passion Week services. We had a fine time there. It was my privilege to stay with the MacDonalds and enjoy their novel and beautiful home. Ringed with beautiful mountains, Ramona is truly a

Dayton, Ohio

The history of the First Brethren Church is long and interesting. It was in Dayton that the progressive branch of the Brethren Church was born. The "First Church" has long been a landmark on the west side of Dayton, but physical conditions have made it necessary to relocate the church in this city.

On Resurrection Day a sunrise service and the morning worship service, at which 450 were present, was conducted at the Cornell Heights School, located just two blocks from the location where the new church will be built. Construction is scheduled to be started this summer. A fully organized Sunday school has been held in the Cornell Heights school since last September. William Steffler is pastor.



Jack Moore leads congregation in song service. Pastor William Steffler is seated to his left.



Sign on the new location of Dayton First Brethren Church.



Gene Weimer at console.



Youth for Christ Choir which sang at special services of the First Brethren Church of Dayton, Ohio. Gene Weimer is seated at the organ.

thrilling beauty spot in America. It is a great place to go to gain health.

Following the meeting in Ramona I took a train for Los Angeles and got there in time to start a meeting Easter Sunday night at Whittier Community Brethren Church. There were 748 in attendance at the Sunday-morning service. Not bad for a five-year-old church, do you think? I covet for every church in our brotherhood a group of devoted laymen such as grace this congregation. —*R. Paul Miller, evangelist.*

Whittier, Calif.

Four hundred twenty-three in Sunday school yesterday. The need —100 more folding chairs. Eleven classes meeting in the sunshine around the buildings.

Easter Sunday morning featured a combined Sunday-school program and morning church service—time, 9:30 until 11:30; no dismissal until 11:30. The departments were brought in one at a time or, in one case, one grade at a time, performed for parents, and returned to their classroom. The parents had completely filled the auditorium by 9:45. The count—taken about 10 o'clock, although all were present before 9:45, when the program started—was 748. One hundred of them were standing or looking through the windows. We rented 100 chairs that day and all were full. Many who came at 11 for church saw the crowd and never stopped. It took a state highway patrolman to get the cars on the boulevard at the close of the service. The thrill was that all who were present were either regulars or parents, because no one else knew of our service starting at 9:30 except those who were notified by letter of the program. Praise God! — *Glenn Miller, Community Brethren Church.*

Modesto, Calif.

We praise the Lord for an all-time-high attendance of 147 for Sunday school and 158 for morning worship service on Easter Sunday. We were especially gratified in that the increased number was composed of the residents of our immediate community, many of whom have never made a profession of faith in Christ as personal Saviour. Most of the visitors came as a direct result of a personal call in the home by a Sunday-school teacher or member of the congregation. The previous record was 112.—*Raymond W. Thompson, pastor, McHenry Avenue Grace Brethren Church.*

Everett, Pa.

On March 27 the Everett Grace Brethren Church witnessed the burning of the church mortgage by the board of trustees. The speaker for the occasion was Rev. Henry Culp, from Altoona, Pa. Homer Lingenfelter is pastor.



Everett Grace Brethren Church



Board of trustees burning mortgage of Everett Grace Brethren Church. Homer Lingenfelter, pastor, is second from right.



Rev. Henry Culp, Altoona, Pa.



Congregation present at mortgage-burning ceremony, Everett, Pa.

Crusade Team Two

This article of news includes four meetings: Roanoke, Va., Robert Miller, pastor, two weeks; North Buffalo, Pa., Donald Rossman, pastor, one week; Wooster, Ohio, Kenneth Ashman, pastor, two weeks; Ashland, Ohio, Miles Taber, pastor, two weeks.

It was a real pleasure to work with these capable and devoted pastors and their churches in a soul-winning and revivalistic effort. Many dedicated laymen rejoiced our heart by their zeal for the Lord. Hundreds of visits were made by the team in cooperation with the pastors, and God richly honored the personal contacts. Many decisions were made in hospitals, jails, homes, and in the meetings at church.

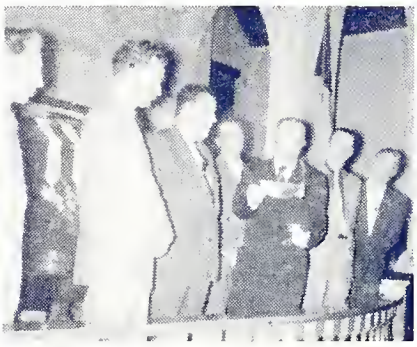
The team has been well received in all the churches. The spirit of cooperation has been wonderful. Hospitality in many homes was graciously manifested, and we sincerely thank the pastors and people for all the kindness shown to us. The Lord has been faithful. We praise Him and give Him thanks for every blessing.

Team Two is happy to be working under the direction of the Brethren Evangelistic Crusade. We praise the Lord for the vision and love of the laymen who are sponsoring the Cru-

sade. We covet the prayers and financial support of all the Brethren in this labor of love.—*Team Two (Bill Byers, Jim Martin, Rev. Archie L. Lynn).*

Philadelphia, Pa.

On February 20, the mortgage on the parsonage of the Third Brethren Church was burned, just about four years after it was purchased. Pictured below are the trustees of the



Board of Trustees with Rev. Cessna (third from left) burning mortgage.

church "officially" burning the mortgage.

On Saturday, April 16 the congregation presented a farewell gift to the Rev. and Mrs. Robert Cessna family (pictured below) in view of



Pastor and Mrs. Robert Cessna and daughters, Susan and Beth.

their leaving this congregation to take up the work of the Cleveland, Ohio, church.

Robert Crees, pastor of the Leamersville, Pa., church, has accepted the call to become pastor of the Third Brethren Church.—*Mrs. Helen Gault, secretary.*

Rittman, Ohio

After coming through an undefeated season of 11 wins and no losses, the Rittman Brethren basketball team came from behind to win the championship of the annual Northern Ohio Brethren Church Basketball Tournament. Starting the tournament with two successive wins over Akron "Ellet" and Canton Brethren, Rittman lost to the Ashland team, sparked by All-Ohio Dick Messner, 67 to 60. This was on Friday, April 1. On Saturday, April 2, in this double-elimination tournament, the Rittman team won successive victories over Canton (67 to 54), Wooster (61 to 40), and in the double-header final, over Ashland (61 to 48 and 49 to 48).

The final game, the second of the day for Ashland (West 10th St.) and the fourth of the day for Rittman, was won in a three-minute overtime by one point. Ashland had the grand opportunity to tie or win the game as Dick Leaf fouled out at the buzzer. But the Ashland player failed to make either foul shot and the score stood at 49 to 48. Hence, Rittman became the 1955 champions and Ashland (without the services of Dick Messner in the final game) the runner-up. The Ashland Brethren reserve team took the reserve championship without question by soundly trouncing a scrub team from Rittman.

Other churches in the tournament were Wooster, Sterling, Canton, Ankenytown, and Akron. Beautiful trophies were presented to the champions, runner-ups, and reserve champions.

Individual medals will be presented to the winners by the pastor, and a dinner is being planned in their honor.



Rittman (champions)—(L. to r.) Top row: Gene Moine, Bill Collier, Harry Johnson, Robert Wallace. Bottom row—Dick Leaf, Herb Houts, Charles Ashman (pastor-coach). Garry Longworth not in picture.



Ashland (W. 10th St.), Ohio runner-ups—(L. to r.) Lonnie Eagle, Gene Rever, Jim Shull, Kenneth Drushel, Howard Honaker, and Glenn Messner.



Ashland (W. 10th St.) reserve champions of Northern Ohio Brethren Basketball Tournament.

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Evangelist*
Covington, Va. ..	May 1-15.....	Paul Mohler.....	Robert Miller.
South Bend, Ind..	May 1-15.....	Russell Ogden....	A. R. Kriegbaum.
Paramount, Calif.	May 15-29.....	John Mayes.....	Bill Smith.
Buena Vista, Va.	May 16-29.....	Edward Lewis....	Gerald Teeter.
Rittman, Ohio....	May 24-29.....	Chas. Ashman, Jr.	Paul Levin and Bob Findley.
South Bend, Ind.	May 29-31.....	Russell Ogden....	R. I. Humberd.

ADVENTURE

By RUTH SAMARIN

COTTON FOR SHOES

One by one Foli picked the fluffy white balls of cotton. Gingerly he placed them in the wide-mouthed basket. This was his cotton—his very own cotton. In other years he had helped in the family garden, but this year he had asked his father to let him have his own garden.

Foli's father was a very wise man. He knew that a cotton garden was a lot of hard work. "What is it that you want that the money from a cotton crop will buy?" he asked Foli.

"I want a pair of shoes," Foli answered shyly. Foli's father was greatly surprised at such an answer. Some of the men in the village had shoes, he thought. He himself had even seen some women at the government post wear shoes in the office. And he had a pair that he wore on Sundays. It may not be such a bad idea at that to want a pair of shoes.

"If you can work hard and do not ask for any help," he said to Foli, "then you can make your own garden."

When the rains had soaked the ground until it was soft and yielding, Foli happily began to clear a patch of ground for his garden. The grass came out easily, but the brush and the rocks clung stubbornly to their earth bed. Foli worked until his hands were full of blisters. At one time he would have thrown down the hoe and given up in disgust, but he saw his father working hard in the garden nearby. Foli felt too ashamed to quit—he was afraid his father might think he was weak as a girl. So he worked on.

Once the ground was cleared, he laid strips of bark down in long rows to guide him when he planted the seed. One day he went with his father to the big cotton shed near his village where a white man gave out cotton seed.

"Why don't we use the seed we saved from last year?" Foli asked his father.

"The white man says he has some seed that will give us better cotton plants," his father replied. And so they planted their seed—father in his garden and Foli in his. Foli carefully put four seeds in each hole. When this was done, he watched the green plants come out of the rain-soaked earth. He hoed the ground and pulled the weeds as he had done before in the family garden.

At night he would hear the grumble of the big hippos as they foraged for food. Foli prayed that they would not find the small green plants in his garden. The months went by and then the cotton was ready to pick. The white man had been right. Each bush was heavy with white fluffy balls of cotton. Everyone agreed that they had never seen such a good cotton crop before.

Cotton marketday dawned bright and hot. Foli ate his morning manioc in quick gulps and then hurried out of the cool hut. With a big heave Foli hoisted his cotton basket from its rack outside the front door of the hut and placed it on his head. Down the road he hurried with the great basket of cotton jogging up and down, up and down, on his head.



At the cotton shed he lined up with the others of his village. When his turn came, a white man weighed his basket and handed him a paper. He saw his cotton dumped with the others in a big pile; then he went to collect his money. Another white man took Foli's paper and handed him 2,000 francs ($12). Foli held the money a long time, looked at it almost unbelievingly before he put it in his pocket. It was the first money he had ever earned!

That evening Foli laid his money out on his mat. He laid aside 200 francs—he wanted to do as his father did, give God His part, a tenth. Next Sunday he would put it in the offering plate at church.

Then he laid aside 1,000 francs—that would be for clothes. There on the mat was 800 francs left of all his money. Eight hundred francs would not buy a pair of shiny black shoes like his father's, thought Foli. But it was enough to buy a pair of white canvas shoes—and he could keep them clean with the white chalky rock from the river.

With a happy smile Foli lay down on his mat to sleep and dream of future years and bigger cotton gardens which would give him money to buy bicycles and other wonderful things.

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The Brethren Missionary Herald Co.
Winona Lake, Ind.

In Memoriam

J. M. McKEE, 82, died April 25 at the home of his daughter and son-in-law, Mr. and Mrs. J. Quinter Neff, near Huntington, Ind. He had been in failing health for two years and seriously ill for one week.

Mr. McKee was born May 17, 1872, near Varey, Ohio, to Samuel and Catherine McKee. He was married to Lora Thomas on September 24, 1893. They moved to North Manchester, Ind., in 1910. He was a farmer most of his active life. He was a member of the Sidney (Ind.) Brethren Church.—*John Evan, pastor.*

MRS. ELIZABETH FIRESTONE, 75, a faithful member of the First Brethren Church, Uniontown, Pa., since 1934, went to be with the Lord on March 22, 1955. Born in Fayette County, Pa., September 19, 1880, she was a resident of Uniontown and vicinity most of her life. At the time of her death she resided with her daughter, Mrs. Frank Gleason, Chalk Hill, Pa. Services were conducted March 22.—*Clyde Landrum, pastor.*

MRS. H. M. LICHTY, 94, whose funeral was recently held at the First Brethren Church of Sunnyside, Wash., was born Ida Belle Cook in Pennsylvania on the Mason-Dixon Line, September 26, 1860, during President Lincoln's administration. With her parents she later moved to Ohio, where she met and married Harvey M. Lichty, who held a chair in mathematics in Ashland College. They moved to Sunnyside in 1898. She was the only surviving member of the group of three men and their wives who founded Sunnyside as the Christian Cooperative Colony. See April 23 issue of the Missionary Herald, page 275.—*Harold Painter, pastor.*

MRS. SADIE ELLEN MILLER, 92, oldest member of First Brethren Church of Inglewood, Calif., slipped into the presence of her Lord February 17, 1955. She was known as "Auntie" and loved by all.

Born on Christmas Day, 1862, in Pennsylvania, she accepted Christ as Saviour at an early age. Surrendering her life to Him, she attended church regularly, and served her Lord faithfully until the time of her death. For many years she held the office of deaconess in the Brethren Church and carried on the work of the home department, visiting the shut-ins.

It was after coming to California that she and Allen Miller were married. This service was solemnized in Washington State and brought into her family Evangelist R. Paul Miller as a stepson.—*Glenn O'Neal, pastor.*



REV. SYLVESTER LOWMAN, 85, went to be with the Lord Jesus on Thursday, April 28, the result of a heart attack. He had faithfully served the Lord in the Brethren ministry for nearly 40 years, having been ordained to the eldership at the National Conference of 1917 at Winona Lake, Ind. During his long ministry he served as pastor of the Brethren churches at Fillmore, Calif.; Oakville, Ind.; Pleasant Hill, Ohio; Portis, Kans.; Camden, Ohio; and concluded his ministry at Sampleville, Ohio, where he retired from the active ministry several years ago. During his ministry he brought nearly 800 people into the Brethren Church.

By trade, Brother Lowman was a carpenter, which skill he followed until he entered the ministry at the age of 40. Even after entering the ministry, he used his knowledge of building in the erection of churches. He was responsible for the organization of three Brethren churches, one of which was located at Camden, Ohio, where he served as pastor for 15½ years. He started this church with two members, and eight months later there was a membership of 85.

In 1930 Brother Lowman made a four-months tour of Palestine, Egypt, and seven other countries. His wife preceded him in death on October 22, 1952. (See Missionary Herald, Nov. 8, 1952.)

All who knew Brother Lowman would agree that He loved the Lord Jesus dearly, and had a real passion for the souls of men. Funeral services were conducted at Camden, Ohio, on April 30, with the ministers of the Southern Ohio District acting as honorary pallbearers.

Certainly it could be said of our departed friend in Christ, that he fought a good fight, and he kept the faith.—*The Editor.*

CONCERNING THE TITHE

(Apologies to Shakespeare)

"To tithe or not to tithe, that is the question. Whether it is nobler in a man to gather the church's blessings free and leave the others to foot the bills and spread the gospel tidings, or take one's place and tithe as a Christian, and share the cost. To write—to sign—to tithe—surely to tithe! Ay, that is the test!"—*Fifth and Cherry Light.*

THE GLORY—

THE FINAL VICTORY OF CHRIST

By Herman A. Hoyt, Th.D.

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The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER—MAY 21, 1955

Riverside (Johnstown, Pa.) Breaks Ground April 3, 1955





Top: Pastor Ralph C. Hall leads a song at the ground-breaking service.

Center (front): Thomas Watkins, Jr., and Don K. Rager. Standing (l. to r.): Charles E. Matula, Harold W. Hammers, Thomas E. Johnson, Contractor Joseph P. Wentz, Fred S. Bentz, and Pastor Ralph C. Hall.

Bottom: Mr. Joseph P. Wentz, contractor, with the shovel.



Top: The National Sunday School Director, Rev. Harold H. Etling, bringing the message for the occasion.

Bottom: A local quartet, composed of Don Rager, Pastor Hall, Charles Matula, and Boyd Peer, with Rev. Harold H. Etling at the portable organ.





Editorials

By L. L. Grubb

Why Build Churches?

Occasionally we meet an individual who seriously questions the advisability of building church houses where the children of God congregate in the service of Christ. One such person suggested that much money could be saved and used for missions if we would just meet in small groups in various homes. There would always be hospitable believers who would be happy to open their homes for such assemblies.

On the surface such reasoning may sound perfectly plausible. But it is neither Biblical nor practical. If we cannot find a basis for our practice of building attractive church houses, then we should go out of business. If we can find support in God's Word for this practice, then we have a right to place supreme stress on the need and appeal for the help of God's children.

House of Worship

Above all things God deserves and desires the worship of His children. The First Commandment indicates this. "Thou shalt have no others gods before me" (Exod. 20:3). Other Scriptures emphasize this fact. "For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God" (Exod. 34:14). "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23). It is clear that God above all things desires the worship of His followers.

In Old Testament days this worship was accomplished in the temples and the tabernacle. As the Jews moved from place to place through the wilderness they transported the tabernacle with them. This was God's will and command. Even in New Testament days the temple still stood and Jesus purged that temple, calling it His Father's house and a house of prayer (Matt. 21:12-13). The synagogues built by the Jews where the apostles set forth the grace of Christ, and into which even Jesus entered to minister the truth, prove that God's blessing is on the construction and sanctifying of certain places of worship where He meets His people in a special way.

In all the Scripture there is not a single passage of censure from God for ambition and plans among His children to build houses of worship. Through Prophet Haggai He did severely reprove His chosen people *for failing to complete His house.* "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" (1:4). He even told them what material to use in building the house and where to secure it. When the Jews failed, God sent a drought upon the land and the hot desert wind dried up their crops and vineyards. When they looked for much, they had little because they failed to finish the house of God.

House of Service

The church building is the Christian's workshop. Most of our united service for Christ finds it source there.

Fellowship in service is encouraged by having a place for planning, working out various programs and ideas. This fellowship in service is strengthening to God's servants. It fulfills Paul's statement in II Corinthians 6:1, where he speaks of "workers together," or fellow workmen. This unity produces strength spiritually and numerically.

In starting and developing new churches the need of a church building is supremely emphasized. Meeting in a home, a hall, a former grocery store, etc., is a poor excuse for a church building adapted for the needs of the congregation and the Sunday school. Often when a new congregation is transplanted from a temporary meeting place into a new church it will double in size in just a few weeks. There are at least two reasons for this. First: the group is able to work more efficiently. Second: the bulding attracts people to attend services when they would not attend in a hall or store building.

Monument to the Grace of God

God lives forever! He needs no memorial. But Brethren home-mission church houses are monuments to His grace. Scores of new church buildings have been constructed over America and many are under construction now because of the help of Brethren people through the Brethren Home Missions Council. Each one of these churches is a place where God and His Word are honored and exalted above all else. Jesus Christ, crucified and risen, is the message from the pulpit by faithful preachers who know God's Word. The church house is built to honor God and His Christ.

No sales or suppers disgrace this Brethren house of prayer and worship. No merchandising is done in God's temple. No bazaars or bingo parties seek the filthy lucre of the world. No smokers are held in Brethren church basements. The house of God is revered as the place where the Lord meets His own in a special way at the stated services and planned programs of the church.

Souls find Christ precious as their Saviour in Brethren churches. The Gospel is the power of God unto salvation to everyone who believes. Its powerful ministry is seen in redeemed souls and the walls of God's house ring with praises because new trophies of grace are won.

The saints of God are edified and grow in grace in Brethren churches. Just a few weeks ago a man said to this editor: "I have learned more about the Bible in this Brethren church in three months than I did in my former church in 17 years." This is not an unusual thing to hear. It is repeated over and over again.

(Continued on Page 332)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 21

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R Kriegbaum, ex officio.

RIVERSIDE BREAKS GROUND FOR NEW CHURCH



Architect's sketch of the new Riverside Brethren Church, Johnstown, Pa.

By Ralph C. Hall, Pastor

The Riverside Brethren Church of Johnstown, Pa., broke ground for their new church on Sunday, April 3, 1955. At 2:30 approximately 150 had gathered to take part in the service and hear the ground-breaking message by Rev. Harold H. Etling, national Sunday school director, of Winona Lake, Ind.

The pastor, Ralph C. Hall, led the group singing and Rev. Clair Gartland, of the Pike Brethren Church, gave the invocation. Rev. Lester E. Pifer, assistant field secretary, brought greetings from the Brethren Home Missions Council. The East District ministerium was represented by its vice president, Rev. Victor Rogers, pastor at Jenners, Pa. Dr. W. A. Ogden, from the First Brethren Church, Johnstown, spoke on behalf of the church that gave up members to start the new Riverside church. A male quartet composed of Don Rager, Charles Matula, Boyd Peer, and Pastor Hall provided the special music for the occasion. Rev. Homer Lingenfelter, of Everett, Pa., pronounced the benediction.

Following the message, the building committee, composed of Thomas G. Watkins, Jr., Don K. Rager, Charles E. Matula, Harold W. Hammers, Fred S. Bentz, and Thomas E. Johnson, Pastor Hall, and Joseph P. Wentz each took their turn with the shovel and moved a portion of the dirt. The contractor is to move in within a few days and finish the excavation job started with the ground-breaking ceremony. The church is to be ready for occupancy by the fall of 1955.

A special offering was taken at the service and $425 was received toward the building fund. A local bank has agreed to loan a large portion of the funds needed, and with the help of our local people and the Brethren Home Missions Council, we will be able to finance the entire building program. We praise the Lord for providing the financing for us.

The Riverside Brethren Church was organized on July 15, 1951, by a group of laymen from the First Brethren Church of Johnstown. The group has been meeting in temporary quarters at 721 Liberty Avenue and the new church will be erected within a short distance of this location on the same street.

The new church is to be 38 x 63 feet and of brick construction. It will be the first unit of an L-shaped structure and seat approximately 175 people. A basement will provide a number of the Sunday-school classrooms.

GROUND BROKEN FOR HOME-MISSION CHURCH

Pastor Lester Smitley announces that ground was broken on Sunday, May 1, for the new Grace Brethren Church, Parkersburg, W. Va. Three members of the Brethren Construction Company were on hand for the events. The Brethren Construction Company crew has divided into two units and will have two buildings under construction at the same time. Read next month's Home Mission Number for more details. The picture at the right shows the congregation at a recent service.



Home-Mission Churches Are Setting the Pace



By Harold H. Etling, National Sunday School Director

Have you been following the results of the National Sunday School Contest among Brethren churches? Have you noticed how often the contest has been won in various divisions by home-mission churches, or those that have been home-mission churches until recently? It has been a repeated thrill month after month to see these home-mission churches actually setting the pace for the contest. The results have been nothing short of phenomenal in some instances. Just one example will suffice—even during the last month. Denver, Colo., reported an increase of 272 percent from 1953 average attendance until April average. Frankly, we do not know where they are putting all the people, but they are coming. Each month as we send out new report blanks, we are asking, "Will they be able to do it this month?" And then shortly back comes the answer, "We did it again," and of course always the credit is given to the Lord.

What are the secrets of the success of these home-mission Sunday schools? I do not claim to have all the answers, but from the lips of some of the pastors, let me pass along to you a few of their secrets.

First, I discovered that these pastors and their people actually believe in SUNDAY SCHOOL. They have a Sunday-school consciousness, and believe in the worthwhileness of the school. They do not consider it "Dinkey Business" or a "Side Issue." These pastors and their people see the Sunday school as an opportunity—a big opportunity—to win men and women and boys and girls to Christ and to His church. As a matter of fact, several of them have expressed themselves to me that they do not see much hope of building a great church without a great Sunday school. Has it ever occurred to you that about 85 percent of all the members of every church come out of the Sunday school of your church? The home-mission churches that have won contests are not playing at the matter of building a church. With them it is a big business to make Christ known throughout the city in which they are located. They have gone at it in big-business fashion. Here is a quote from one bulletin: "*FIRST PLACE AGAIN IN APRIL!* This is the goal of our Sunday school. We were way down to *NINTH* place for February. So far for March our average is *115*. We want **135** for April! Can we count on *You*? We have to have you to win!"

Then I discovered that these pastors and their people are Sunday-school enthusiasts. You will not talk with them long, nor read far into their letters until you will discover they want to tell you about their Sunday school. They want to tell you in glowing terms of what is happening in their church. They want to tell you about the new records that are being set. They want to tell you about the conversions that are coming week after week. And why shouldn't every Sunday-school scholar and pastor be enthusiastic about his Sunday school? We have the greatest product in the world to carry to a lost world—the Gospel of Jesus Christ which alone can transform from death unto life. We have the greatest constituency of any organization among men, for Jesus commanded us to carry the Gospel to the whole world. We have the greatest results known to man, for men are transformed from darkness to light, from sinners to saints.

I discovered a third secret in talking with these home-mission pastors and their people. They work. I mean they put in hours and hours actually contacting people. They get their people to work. I have been in some of these home-mission Sunday schools, and have seen their people working. One man recently brought in 40 visitors that had not been in the Sunday school before. How did he do it? He went to work upon them. A salesman said recently that after all the advertising, radio announcements, newspaper ads, direct mail, and the like, the greatest words in his language were, "Go . . . See." These home-mission pastors and people who are winning the contest regularly believe there is no better way to build their Sunday schools than by just plain everyday, everlastingly-at-it HARD WORK.

How shall we get the people to work? One home-mission pastor puts items like this in his bulletin every Sunday: "A St. Louis restaurant discovered that 57 percent of its customers were *recommended* by friends; 14 percent came through recommendation of Duncan Hines; 8 percent by the appearance of the building; 9 percent through AAA; 9 percent by newspaper ads; and 3 percent by billboards. NO FORM OF ADVERTISING IS AS EFFECTIVE AS A PERSONAL INVITATION! Let's really get busy with our visitation and invitation work, and GROW!" This kind of a note cannot help but call attention of Sunday-school scholars to the importance of their sharing in the work. The trouble in many Sunday schools is that there are just not enough contacts made through the week.

THE NATIONAL SUNDAY SCHOOL CONTEST IS NOT BEING WON BY HOME-MISSION CHURCHES IN AN EASY FASHION. IT DOES NOT JUST HAPPEN THAT THEY ARE HAVING INCREASES. They are envisioning what can happen, they are planning that it will happen, they are working to make it happen.

The same thing can happen—and will happen—in your church and your Sunday school when pastor and people begin to think and pray and plan and work that your Sunday school may fulfill the Great Commission.

THANK GOD FOR HOME-MISSION PASTORS AND SUNDAY SCHOOLS WHO ARE SETTING THE PACE!

POINTERS ON

Unanswered Prayer

By Lester E. Pifer

The Word of God tells us that God cannot answer prayer at times. Even though God has promised to give His children whatever they ask, sometimes reasons mount in the believer's life that will hinder God in His work of answering prayer.

God does not set a time limit on answered prayer. Some prayers which seem to go unanswered may be cared for in His own time and season. God will answer in His own manner, far different than the believer may anticipate.

However, there may be legitimate reasons why God cannot hear the cry of the child of God, reasons which may prevent the answer from heaven. These we want to deal with in this article.

The Wrong Manner

The believer is taught in the Word of God to pray in the name of Christ. John 16:23—"Whatsoever ye shall ask the Father in my name, he will give it you." This is the proper approach to the throne of grace.

The children of God are instructed to pray in a spirit of gratefulness and thanksgiving to God (Col. 3:17). In so doing they shall pray in a manner so as to bring glory to God (I Cor. 10:31).

The child of God is to pray according to God's revealed will (I John 5:14). He is to pray as the Spirit directs (Rom. 8:26), and in harmony with the Lord's leading.

However, it could be true that the believer's prayer may not be answered because of ignorance of these truths. Let us not forget that God is a God of grace. He may or may not answer prayer. He is not limited to the letter of the Word. We must build our confidence on what He says in the Bible.

It is certain that God desires glory from His creation. He desires that His Word will be adhered to. Finally, He has decreed that His Son shall be honored and His name exalted (Phil. 2:9-11).

The Wrong Spirit

In the Book of James we are warned against praying in a selfish spirit. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). It is possible for the children of God to pray for needs that are in perfect harmony with God's revealed will and receive no answer from heaven, simply because they are asking selfishly for their own desires. For example, suppose you have a loved one who is in deep sin. You pray fervently for that person's salvation but only that you desire that they be delivered from sin and no longer live in it. God desires that the salvation of all men bring glory to Him and to His Son. We must pray for that lost soul so that the saving of the soul will bring glory to God and not merely to meet the selfish desire of our own hearts.

The Lord Jesus instructs us to have a forgiving spirit in our praying (Mark 11:25-26). We are told not to let the sun go down upon our wrath, to forgive others as God has forgiven us. God may be hindered in answering our petitions on the basis of the fact that we have failed in forgiving others. An unforgiving spirit may hinder prayer in your life.

In the Book of Proverbs we glean another truth. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13). A lack of sharing the responsibility of others, "shutting up the ears to the cry of the poor," may result in God not answering our cries. The call of the Lord for needed funds in missionary activity, proper support for the local church, or the common genial relationship of the neighborhood give the child of God an excellent opportunity to express Christian love and generosity. Paul is a classic example: "I am a debtor to the Greeks, and to the Barbarians" (Rom. 1:14a).

The Wrong Condition

The Apostle Peter describes the proper relationship between the husband and the wife in the Lord. Such relationship is necessary for proper growth in grace, effectiveness in Christian testimony, and blessing in the home. The apostle warns that a breach in the domestic relationship will hinder our prayer life, "that your prayers be not hindered" (I Pet. 3:7).

This may be one of the reasons for a lack of effective family altars in many Christians homes. This warning ought to be sufficient to cause all to have a happy family relationship in the Lord.

Many times by precept and example God has shown us that He is a jealous God. A warning appears in Ezekiel 14:3 regarding the answer of prayer. God's people had placed their affection upon idols. God calls these

WHEATON TO DEDICATE NEW CHURCH

SUNDAY, JUNE 5, 1955, HAS BEEN SET AS THE DEDICATION DAY FOR THE NEW GRACE BRETHREN CHURCH, WHEATON, ILL. A COMPLETE REPORT WILL BE APPEARING IN A FUTURE ISSUE OF THE HERALD. YOU ARE INVITED TO ATTEND THE SERVICE IN PERSON, AND IF THIS IS NOT POSSIBLE, READ ABOUT IT IN YOUR BRETHREN MISSIONARY HERALD.

"stumbling blocks of iniquity." Anything which takes away the affection and devotion rightly deserved of God can become an idol of the heart. Should this be true, the Lord through the voice of the prophet cries out, "Should I be enquired of at all by them?"

In this day of abundance of material things and pleasures of the world, the Christian ought to exercise extreme care that none of these take away that devotion which belongs to our wonderful Lord.

Sin is a deterring factor in unanswered prayer. Our Lord warned the people of Israel, through the ministry of the Prophet Isaiah, that their iniquities had separated them from God so that He would not hear their prayers (Isa. 59:1-2). The psalmist declares the same in Psalm 66:18: "If I regard iniquity in my heart, the Lord will not hear me." Hidden or unconfessed sin in the life of the believer will hinder the Lord from answering prayer.

Perhaps unbelief is the greatest hindrance to answered prayer. The Lord Jesus carefully pointed out to the disciples that belief was vital in seeing prayer answered (Mark 11:22-24). Many have been the children of God who prayed but never believed that God could answer the prayer they uttered. Not that God was not able, for He owns the cattle on a thousand hills, the silver and gold are his, his coffers are full and overflowing, but men fail to believe that God can do what they ask. To be guilty of unbelief may be a reason for unanswered prayer in our lives. God wants implicit trust and faith from His children.

The unbeliever cannot expect to see prayer answered in the same respect as the child of God. God may answer their cry, but He has not promised to do so. If in the reading of this article you have realized your need of Christ, call upon Him to come into your heart and save you from your sin, and your prayer will be answered.

FORT WAYNE HELPS HOME MISSIONS



Top—Ladies of the Fort Wayne church. Bottom—Pastors and wives enjoying lunch.

The First Brethren Church, Fort Wayne, Ind., was host to the Home Mission Workshop held for pastors and wives in the eastern section of the United States. During the three-day period the lunch and dinner meals were provided by the ladies of the church. Rooms were also arranged and provided by the host church and Pastor Mark Malles. We feel that the church contributed upward of $500 through their assistance in this way, and the Brethren Home Missions Council is deeply appreciative for the help.

The Fort Wayne church has always been a missionary church, and this contribution for Brethren home missions should certainly merit additional blessings from our Lord.

NAVAHOS PRESENT EASTER PROGRAM



The above picture was taken on Easter Sunday at the Brethren Navaho Mission. The boys and girls portrayed the resurrection story of Christ in a very effective manner. A large number of those shown here have experienced the meaning of the resurrection in their own lives. Pray that all might realize the true meaning of Easter.



SEATTLE, WASH. (Thomas Hammers)—

Yesterday we received the bids on our church from three contractors, two dropping out at the last minute. We did some figuring last night and here is what we find: It will cost $51,459 to build, using the lowest bidder. We have $16,441.53 in loans and in our building fund. As I see it, we need approximately $35,000 more. We have 30 days in which to accept or reject the bid. It is imperative that we get the building started at the earliest possible date. Our work is suffering due to the lack of a building, and any further delays will be detrimental.

ARROYO HONDA, N. MEX. (Jacob Maestas, Jr.)—

We give thanks to God for the opportunity of having Dr. Stephan M. Corradi, a former Catholic bishop, with us for a meeting. The meetings were inspirational and educational. We had a good attendance, with a record of 120 on the first night. The local priest then began exerting pressure on the people to stay away, and as a result the attendance became less. Often the meetings were disturbed by stoning the church and by cars driving back and forth blowing their horns. Brethren, pray for

these people who are in darkness that they may have courage to break away from the religion that has enslaved them.

FINDLAY, OHIO (Forest F. Lance)—

We are continually encouraged by the manner of the Lord's blessing upon our little church here in Findlay. Our average for Sunday school was 120 and for church 117 during April. New families are showing interest week after week. Two new families were present last Sunday morning and another in the evening. So far this year we have had 23 first-time decisions, many of which are children.

JOHNSTOWN, PA. (Ralph C. Hall)—

We really went over the top Sunday in our attendance. I think we broke about every record with 59 for the sunrise service, 157 for Sunday school, 103 for morning worship, and 61 for the evening. We couldn't get everyone in for the Sunday-school opening, but did manage to crowd them into rooms for classes. The excavation is finished, the footers are being poured, and the walls will be going up next week. (We certainly could have used that new building Sunday.)

CHICO, CALIF. (Phillip J. Simmons)—

The Lord has been blessing. We had a fine evangelistic meeting, with 25 decisions in the evenings services and 21 in the Happy Hour. I have received eight adults into membership and have another waiting. Our Sunday school is up 60 percent over last year and the morning worship 70 percent. We have crowded out the only available space for my Sunday-school class for young Christians. It is for those who have made a decision, and I have about 20 of them. We are using a six-month cycle, and these will then go out into other classes. Two weeks ago we were presented with an Organsonic organ as a gift, and we are very appreciative for it.

SNOW SLOWS ACTIVITIES IN CHEYENNE



Top—Snowbound Cheyenne. Bottom—New church sign.

On Tuesday following Easter Sunday a snowstorm hit Cheyenne, Wyo., and almost buried the city. Pastor Russell Williams reported drifts within the church area that were 10 feet deep. Transportation was at a standstill for some time, and it was four days before the pastor could use his car. Even with this snowstorm the First Brethren Sunday School finished second in the National Sunday School Contest for April.

A new church location has been secured in Cheyenne, and present plans call for relocating the church. Pray for the many details involved in relocation and for a needed building program.

INVEST FOR ETERNITY IN BRETHREN HOME-MISSION CHURCHES

ARE YOUR INVESTMENTS WORKING FOR CHRIST AND HIS CHURCH?

We have an immediate need for $300,000 to buy lots, finance, and for building construction in the following places:

—Davenport, Iowa	—Columbus, Ohio	—Cheyenne, Wyo.
—Fort Lauderdale, Fla.	—Elyria, Ohio	—Goshen, Ind.
—Grandview, Wash.	—La Crescenta, Calif.	—Lansing, Mich.
—Seattle, Wash.	—West Covina, Calif.	—Mansfield, Ohio
—Long Beach (Stearns Street), Calif.		—Parkersburg, W. Va.

The Brethren Home Missions Council offers good security, a high rate of interest, and a plan of interest payment to meet your need.

Write for full details at once.

THE BRETHREN HOME MISSIONS COUNCIL, INC. BOX 587, WINONA LAKE, INDIANA



Above: Two groups of Navaho schoolchildren with Miss Angie Garber, teacher, at the right. Below: one group of Navaho children studying the bulletin board, and another group of the older girls in the school.

VACATION BEGINS--FOR SCHOOLCHILDREN ONLY

Officially the Brethren Navaho Mission Boarding School ended on Friday, April 22, 1955, and vacation began for the participating students. Some of the students will be living near the mission while others will return to their distant hogans. Miss Angie Garber, the teacher, plans to do some special work with the advanced students in preparation for them to enter the sixth grade next fall.

Vacation for the schoolchildren did not bring with it a vacation for the mission workers. Three building programs have been started and none of them finished for lack of time. First, the mission residence was not completed until the schoolbuilding was started, and then before either of these were finished, two government surplus buildings were given to the mission and moved on the property. Each of these building programs should be completed during the "vacation time" for the schoolchildren so they will be ready when the new school year starts in September.

The second Navaho Bible Conference will be held from May 22 to 31. Following this will be the camp, district conference, and national conference, and then time to start another school term. The workers at the mission will find the summer much too short to finish all the unfinished tasks.

When your vacation begins, remember the Navaho Mission could use you if you can do construction work.



Top: Government surplus buildings; center: new schoolbuilding; bottom: mission residence.

EDITORIALS

(Continued From Page 326)

Brethren church houses are monuments to the grace of God.

If you have helped to build a Brethren church house by your prayers or gifts, you have done a good work. The result will be glory to God and rewards to you. This is a tangible and practical way to make your influence felt for God.

The Brethren Home Missions Council is facing a tremendous challenge in building new Brethren church houses now and investment funds are desperately needed. Soon news on the *Brethren Investment Foundation* will be released. This will be a corporation for Brethren investors who want to make their money work for God. Heavenly security is the best on earth. *Help build Brethren churches by investing your money through the Brethren Home Missions Council and Investment Foundation.*

ISRAEL CALLS!

REFUGEES—AND THE GOSPEL

By Isobel Fraser

As one speaks to the Jewish people about their relationship to God, the question, "If there is a God, why did He permit six million Jews to be killed in Germany?" is frequently hurled at us. There is hardly a Jewish family that has not been touched by this tragedy. Your heart aches with them as they tell of entire families being wiped out—sometimes forty, fifty, even seventy-five relatives. "Why?" they ask. "Why?"

The answer we know only too well. Disobedience! Rejection of the Messiah! How can we tell them with hearts of love so that it might not be like rubbing salt into open wounds and at the same time the truth of the Word of God be not denied?

Yet even more difficult is it to speak with those who are refugees, those who have endured the horrors of the concentration camp and have even seen loved ones led to chambers of death. Some this tragedy has made bitter; others, as several Jewesses have informed me, are drawn closer to their faith. But Christian kindness and love are still mighty weapons in the hand of God to break down the barriers. I would like to tell you of several contacts with those who have survived the terrors of the concentration camp.

Mrs. M. was contacted about a year ago. She, her husband, and small boy have been in America only a few years. As is usually the case, relatives here have helped them to come. Previous to coming to Los Angeles they lived in Chicago. Since coming here Mrs. M. has been quite lonely and in her loneliness was glad to find someone who was sympathetic. She was quite open from the beginning when I spoke to her about the Old Testament and even the claims of Jesus. Because of her interest I invited her to attend our evening discussion class and made arrangements to phone her the day of the meeting regarding transportation. But when I called I received no answer. Calling in the home later she told me that she could not come (I imagine her husband objected) and was afraid that I would be angry with her. Quickly she was reassured that this would not be the case, and she said that she still wanted me to be her friend. At least once every few weeks I call in the home. Through one of our discussions she accepted a Bible. Calling upon her once I found her curled up on the davenport reading it, and it is usually somewhere in plain sight. The last time I checked with her she was reading in the Book of I Samuel. We can stand on that promise, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Then several months ago, upon returning home from Sunday-evening service, I found a man knocking on my apartment door. He said he would like to come in and talk with me. I replied that I wasn't in the habit of inviting men into my apartment. Then he explained that he was Mrs. M.'s husband and that he had been trying all evening to contact me. His wife had told him about me, and he wanted to meet and talk with me. He seemed to be quite disturbed about something, so, committing the situation into the Lord's hands, I invited him in.

We spent several hours in conversation, and I had the joy of witnessing to him regarding the claims of Jesus. He told me a little of his life and that today if it were not for his family he would have nothing for which to live. Again I told him that Christ could give him a new hope and a new outlook on life. Finally he said: "Sometime I want to help you people in your work." I tried then to press him for a decision, but he said that he was not ready. Regarding his son, he said that he was going to let him make his own choice of religion. I told Mr. M. that he should find the truth and then lead his son in the right path. Pray that the Holy Spirit will work in great convicting power in his life.

Several weeks ago I met another young Jewess who had not only been in a concentration camp but also had seen her parents taken to the gas chamber. It was Friday morning and she was preparing her Sabbath meal. Fearing it would burn, she invited me into her kitchen to talk. In our minsitry we must also be good listeners as well as talkers, and so I listened as she told me some of her past life. She spoke of discrimination, not only in Europe but even here in America. This gave opportunity to tell her that the cause of all this trouble is that man—Jew and gentile alike—is not subject to the Word of God. She then asked the inevitable question, "Who killed Christ?" The guilt of Jew, gentile, and of ourselves was shown to her from the Scriptures. In speaking of man's relationship to God we discussed the creation of Adam and Eve. She mentioned that her mother had told her the same things, but her facts were mixed up. Therefore, I turned to Genesis and read the account to her. Whereupon she remarked that she would like to be able to read it for herself. So I offered to bring her a Bible providing she would read it. This she promised to do, and the following Monday I took the Bible to her. May the Lord bless the reading of His Word and give us wisdom as we contact her in the near future.

As one thinks of these Jews and their experiences, these Scriptures from Jeremiah 50:6-7 come to mind: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers." Pray for this weary, restless people that they might return to Him who is their resting place.



The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

ASHLAND, OHIO. Rev. Miles Taber, pastor of the West Tenth Street Brethren Church, had charge of the radio chapel April 25-29 over the local radio station.

DENVER, COLO. Paul Eiselstein, Brethren minister serving as district director of the American Sunday School Union, had the misfortune of badly cutting his hand with a saw while working at Camp Id-Ra-Ha-Je. Latest report is that he has feeling in all fingers and thumb.

NORWALK CALIF. On Apr. 3 members of the Norwalk Brethren Church honored Dr. and Mrs. W. O. Blanchar, who celebrated their golden wedding anniversary. They united with the Second Brethren Church of Los Angeles in 1916.

SIDNEY, IND. Archie Keffer, 1955 graduate of Grace Seminary and a member of the First Brethren Church of Uniontown, Pa., has accepted the call to become pastor of the Sidney Brethren Church. He will assume his duties June 12.

ASHLAND, OHIO. The address of Edwin Cashman and family, called to be assistant pastor of the West Tenth Street Brethren Church, Miles Taber pastor, will be 928 College Blvd. after June 1.

FILLMORE, CALIF. Pastor Maxwell Brenneman, of the First Brethren Church, had a slight heart attack May 6 and will be confined to bed for one month.



First Brethren Church, Fillmore

ALTOONA, PA. Rev. Ralph Burns and family were tendered a reception by the congregation of the First Brethren Church on April 30.

LEAMERSVILLE, PA. Mr. and Mrs. Ross Benton, members of the Leamersville Brethren Church, of which Robert Crees is pastor, celebrated their fifty-fifth wedding anniversary March 18.

CLAY CITY, IND. Russell Konves has accepted the call of the First Brethren Church to become its pastor. He graduated from Grace Seminary in the 1955 class and will shortly assume his pastorate.

WOOSTER, OHIO. The church and parsonage telephone numbers of the First Brethren Church, Kenneth Ashman, pastor, have been changed to (church) 3-3646 and (parsonage) 3-7545. Please change Annual.

PHOENIX, ARIZ. J. C. McKillen, pastor of the First Brethren Church, has announced his resignation as pastor of that congregation, effective July 1.

NEWS BRIEFS

LONG BEACH, CALIF. The California District Brethren Conference will be held at the First Brethren Church June 1-4. Evening sessions will be divided into two periods: a time for conference business and a time for a missionary and Bible conference.

ADDRESS CHANGE. The furlough address of Rev. and Mrs. P. Fredrick Fogle after June 15 will be 2226 Randolph St. NE., Washington 18, D. C. Please change Annual.

SOUTH GATE, CALIF. Mr. and Mrs. F. J. Collins celebrated their golden wedding anniversary on Apr. 24 with relatives in Oklahoma City, Okla. Mr. and Mrs. Collins are members of the First Brethren Church here.

JOHNSTOWN, PA. Clyde Caes, who graduated from Grace Seminary May 20, has been called to be assistant pastor of the First Brethren Church, Dr. W. A. Ogden, pastor. He will assume his new duties about June 1.

SAN BERNARDINO, CALIF. The first services in the new building of the Grace Brethren Church were conducted on May 15. Lyle Marvin is pastor.

SEATTLE, WASH. Thomas Hammers, pastor of the View Ridge Brethren Church, and Don Farner, pastor of the Brethren church, Harrah, Wash., will exchange pulpits on May 29.

NEW YORK, N. Y. (E/P). Ever since the announcement was made that Oxford University Press had named a board of evangelical scholars to revise the Scofield Reference Bible, members of the committee have been receiving a variety of suggestions, denunciations, allegations, indictments, complaints, and even threats. "The committee members," says Dr. E. Schuyler English, chairman of the revision committee, "have been called 'Quislings' and 'Modernists.' Some of the members have been accused of thinking too highly of themselves in assuming that they could compare in spiritual stature with Dr. Scofield and his editors." [Editor: Absolute confidence can be vested in the committee and we are certain the work they produce will be found acceptable and profitable. We need remember that as the Holy Spirit used Dr. Scofield, He can also use the new committee. Remember the committee in prayer.] Dr. Alva J. McClain, president of Grace Seminary, is on this committee.

INGLEWOOD, CALIF. Junior Christian Endeavor members of the First Brethren Church won first place in the county contest for group singing. Each received a silver pin, and they will compete at the state convention to be held in Pasadena, Calif., in June.



(Left to right) Gail White, Becky O'Neal, David Beavon, Gerald Wade.

Many churches are assisting their pastors in their expenses to the National Fellowship of Brethren Churches Aug. 10-17 at Portland. If your church has not yet given consideration to this important matter, it should be done soon. Every church should see that her pastor is at Portland!



SOUTHEAST DISTRICT NOTES

The quarterly meeting of the Southeast District laymen was held February 4, 1955, at the First Brethren Church, Buena Vista, Va.

Our speaker of the evening was Rev. K. E. Richardson, who spoke on the subject of "Some Questions God Asked Different People." Scripture was taken from Genesis 3.

Mr. S. M. Coffey, district president, then called for the reports from the different laymen's groups.

Buena Vista reported 34 services held at the prison camps and jails. Their project of helping to purchase a refrigerator for the church has been completed.

Covington's pastor, Rev. Mohler, reported having a fellowship with their laymen with 20 men present. Radford reported an average of six men in their regular monthly meetings. Clearbrook laymen have had charge of the Roanoke Rescue Mission work and still have visitation twice a month.

Boones Chapel have held their regular meetings and cottage prayer meetings. The men have installed a directional sign to the church. Riner reported that their laymen are helping with the boys club, which now has a membership of 23.

Washington Heights men have been holding their regular monthly meetings with an average of six present. The laymen have been helping Pastor Miller with the services at the Roanoke Rescue Mission, as well as the junior and senior boys clubs. Hollins had two laymen present for the rally.

Limestone gave a report of a fellowship with 24 men. They plan to start a boys club and have installed a sign giving directions to the church. Ghent reported starting a Bible class in Roanoke and sponsoring a radio program.

A group of men were present with us from Brookhill, who reported continued work with Mr. Mason Cooper in visitation work, work in jails and sanitoriums.

Rev. Edward Lewis reported a new work being started in Fort Lauderdale, Fla., which would be in our district when organized. He read portions of a letter received from Rev. Ralph Colburn, pastor there, telling of the work. Rev. Lewis suggested that our secretary write a letter to Rev. Colburn and his men, extending our fellowship and asking if possible to have him and a group of his men meet with us at our next meeting. This suggestion was made a motion and passed.

The nominating committee gave their report of nominees for new officers, which was voted upon, and the results were as follows: S. M. Coffey, president; Harry M. Ballard, vice president; Frank W. Campbell, secretary-treasurer; and W. C. Fisher, assistant secretary-treasurer.

Our national president, Mr. Mason Cooper, encouraged the laymen to use the new envelope system and encouraged the supporting of the laymen's national projects. He also passed out mimeographed letters telling us of the great need of these projects.

The offering taken amounted to $64.39, which was voted upon and passed to be sent in for the support of the Board of Evangelism.

An invitation was extended by the laymen from Limestone, Tenn., for the May meeting. This invitation was accepted.

After adjournment we were given refreshments in the basement of the church by our host church.

Respectfully submitted,
Frank W. Campbell,
Secretary-Treasurer.

Treasurer's Report for March

Board of Evangelism	*$1,083.10
Grace Sem. Student Aid..	1.00
General Fund	36.50
Brethren Boys Club	3.00

*Includes checks for $110.85 made out to the Board of Evangelism, which were forwarded to the Board. —*Walter Hoyt.*

Next Northern Ohio Brethren Men's Rally is scheduled for Friday, June 24, at Rittman, Ohio.

A PERSONAL MESSAGE TO EACH AND EVERY LAYMAN

[Editor's Note: Brother Don's letter is inserted here for those who did not get it in the mail.]

This letter was supposed to be in your hands by Easter, but it has turned out to be like a lot of Christmas cards, lost in the rush of things. The reason: we have been busy finishing our new church. There is so much that needs to be done on it! And yet if we need so much here, how much more needs to be done over the brotherhood as a whole. We were out doing visitation work the other Sunday, and it is amazing the need for evangelism. And if the need is great in Wheaton, how much greater the need all over the brotherhood.

I ask you in the words of Pilate, "What will you do with Jesus?" I know you have accepted Him as your Saviour, but what about His command, "Go ye"? "Go ye" into your own neighborhood—"Go ye" into the shop where you work—"Go ye" into your own city, town, or countryside. There is another "Go ye" and that is to send through your prayers and means others who are qualified and free to go into full-time evangelistic and missionary service. We have two evangelistic teams in the field who need our support, and can't remain in the field unless they receive our support.

Christ gave His all on Calvary. Can't we give of what God has given us, that our evangelists may continue to gather souls for the kingdom? Our goal of $12,000 for the Crusade is not half reached yet.

Keep looking up.

Don Spangler, *secretary.*
Nat. Fellowship, Brethren Laymen.

P. S.—Have you been planning to go to Portland August 10 to 17? If not, better start now, because I hope to see you there. Remember, the Missionary Herald will arrange train transportation if enough write that they are interested. And it would be so much fun and pleasure if we could have enough for a whole car to ourselves.—Don.

Two National Camp Bethanys This Year

Portland, Oreg.—August 10-17—

"Salem Inn" will be the dormitory, and "Mizpah Memorial" will be the chief meeting place of Bethany Camp at Jennings Lodge next August. It won't be luxury (are camps supposed to be?) but it will be fun, meeting out under the great pines of the Pacific Northwest.

Cost of Portland Bethany is not yet determined, but it will be somewhat higher than the usual $20 at Winona Lake. We'll let you know on this as soon as we can.

Winona Lake, Ind.—August 22-29—

If you can't go to Portland, be sure to come to Winona Lake! Transportation may be a problem, but maybe your parents, or your pastor, could be talked into spending a week's vacation at Winona and enjoying the regular Bible conference there while you are enjoying camp!



Entrance to Winona Bethany

Cost will be $20, if you are preregistered. Registration blanks for both Bethanys will be mailed soon.

DISTRICT CAMPS ANTICIPATE BIG YEAR

Since our attention is already focused on National Conference at Portland, let's begin our district camp descriptions with—

Northwest District's Camp Clearlake—

Camp Clearlake is located about 50 miles west of Yakima, in beautiful virgin forests where the Tieton River and Clear Creek meet to form Clear Lake. Tent dorms serve as bunkhouses for the campers, and there is a lovely dining hall.

Boys 9-14 will camp July 18-23, and girls 9-14 will camp July 25-30. Cost for either week will be $10.50. Senior camp will be at Portland with Camp Bethany. Camp will accommodate about 60 each week.

California District's Tahquitz Pines—

Serving nearly 30 southern California and Arizona churches, Tahquitz Pines will be a Brethren camp for three weeks again this summer. Located over a mile high in the San Jacinto Mountains, this camp can accommodate about 250 per week.

Senior high camp will be held June 18-25, and Ward Miller is camp director. Cost for that week is $18.

Junior highs will be directed by Alf Dodds, June 25-July 2, also $18.

Junior camp is $17.50, and meets July 2-9, with Isobel Fraser directing.

Northern California's Meteor Ranch—

Located on state highway 20, midway between Nice and Upper Lake is Meteor Ranch, overlooking beautiful Clear Lake. Junior and senior camp dates are July 24-30 for nine-years-olds and up. Cost, $14.50. Phillip Simmons is director.

Midwest's Camp Id-Ra-Ha-Je—

Located over 8,000 feet high in the mountains, 42 miles southwest of Denver near Pine, Colo., beautiful Camp Id-Ra-Ha-Je (I'd Rather Have Jesus) can accommodate as many as 125 campers per week. Their camp this year, which includes Navahos, Spanish-Americans, and we Anglos, will be held June 11-18, for those nine years old through high school. The $11 fee includes a doctor's exam and insurance. Raymond Kettell is camp director.

Iowa's Camps Iowana and Hawkeye—

Like other smaller districts, Iowa combines a junior and senior camp into one week, but with separate programs for the groups. The camp they are now using is a Regular Baptist Bible campground on Clear Lake, at Ventura, Iowa. Junior camp is called Camp Hawkeye, and senior camp, Camp Iowana. Both will be held July 18-24, and True Hunt is camp director. Cost is not yet determined for sure, but last year it was $13 per camper. Up to 200 can be accommodated on the grounds.

Indiana-Southern Ohio's Camp Indisinewa—

Crystal Lake, about 12 miles west of Winona Lake, will be the scene of these two district's camps again this year, with the 9-12-year-olds meeting June 20-25, and the seniors, 13 and up, meeting June 27-July 2. Ord Gehman and Russ Ogden are the camp directors for the two respective weeks, and $13.50 per camper is the price. About 100 can be accommodated each week.

Michigan's Camp Christigan—

June 19-25 is the date for Michigan's camp, for all campers from 10 to 17 years of age. Camp Director Earl Funderburg announces a new site this year, the Muskegon Group Camp, R. R. 2, Muskegon, Mich. Only 80 can be accommodated, so get your registration in early!

East District's Camp Keystone—

Laurel Hill State Park, R. R. 4, Somerset, Pa., continues to be the site of East District's camp. Juniors from 9 to 12 will meet June 26-July 2, and seniors, 13 and up, will meet July 3-9. Gerald Teeter and Robert Crees will be directors for those two weeks. Camp will accommodate more than 150 per week, and cost is only $12 per week.



Enjoy "Quiet Time" in Camp

Atlantic-Southeast District's Camp Grace—

Located 35 miles south of Winchester, Va., near Seven Fountains, Va., Camp Grace meets the needs of two districts. Enrollment has filled the camp the last couple years, and capacity including staff is 175 per week.

Juniors, 9-12, will meet July 18-24, and seniors, 13 and up, will meet July 24-30. The cost is $13 if the camper is registered by July 5; $14 after that. Paul Dick is business manager for the camps, and James Dixon and Gerald Polman are directors for the two weeks.

ALL BRETHREN CAMPS INCLUDE SICKNESS AND ACCIDENT INSURANCE IN THE FEE.



GET THE JUMP ON SUMMER SLUMP!

We have been challenged on several occasions in recent days with the statement: "But wait until the summer slump hits your Sunday schools. Watch them hit the skids." Surely we recognize that summertime is a more difficult time than some other seasons, for it is vacation time. Vacation time is an American institution, and almost everyone goes on a vacation. That means our Sunday-school members of the Brethren Church are going to be traveling. But has it ever occurred to you that there may be just as many folks coming your way as leave to go other places? The "summer slump" has too often been an excuse for our failure to keep Christ first through 365 days per year. How shall we get the jump on the summer slump?

EVERY BRETHREN SUNDAY-SCHOOL SCHOLAR should remember to go to Sunday school every Sunday. Just because we go on vacation does not mean that we fail to carry on the normal routines of life. We continue to eat three meals per day; we sleep the normal amount of time, or perhaps even a bit more; we continue to breathe through 24 hours each day. Why then should Brethren neglect the things of God that are to be found in our Sunday schools and churches? If you are planning a vacation, why not plan it so that you visit some of our Brethren Sunday schools this summer?

EVERY BRETHREN SUNDAY-SCHOOL SCHOLAR should be in regular attendance at his own Sunday school every Sunday he is at home, even though company is coming or has come to be with you for the day. Bring your company along to Sunday school and church. Show them that there is real joy in worshiping the Lord Jesus. If they refuse to go with you, then you go to Sunday school and remain for the morning worship hour without them. You say they may be insulted. Would they be insulted if you were to go to your regular place of employment on Monday morning without them?

EVERY BRETHREN SUNDAY SCHOOL must be made doubly attractive through the summer months. Just a few things that we must be sure to watch even more closely because of the summertime:

Keep your Sunday-school opening worship services at their best. Make sure that they are well planned, and include the finest in the way of special features.

Make sure every class is provided for every Sunday with a well-prepared and capable teacher. So often teachers go on vacation, and we take the easiest way out and combine classes, disregarding age groupings and even departmental lines. Often even the regular members do not know from Sunday to Sunday where they will be meeting. This ought not to be.

FROM A PASTOR

We are happy to share this month from the pen of one of our Brethren pastors some things that we think ought to set us all thinking. The question is, "To go or not to go."

"Among those who go and those who could go to Sunday school there are four groups of people. Two groups were in Sunday school last Sunday, and two were not. While searching for words to briefly express the thought for the church bulletin, these words flowed through my mind to a piece of scratch paper:

Some were glad to come,
No thought of missing.
Some just barely came,
Almost resisting.

Others almost came;
They gave it a thought.
Millions dead to God,
Other interests sought.

"Did you find your place? You are included in one of these four groups, unless you are absolutely incapable of going. And if you do not fit into the first two lines, you need to bow before God, and let Him point out to you the spiritual need of your heart.

"Every believer should be as the 'blessed man' in Psalm 1. 'His delight is in the law of the Lord.' Do you delight in reading, studying, and hearing the Word of God? If not, you would do well to check up and see what is wrong. Job said, 'I have esteemed the words of his mouth more than my necessary food.' Is this your testimony?" (G. Welborn).

CONTEST STANDINGS FOR APRIL

	DIVISION A	1953	April	% Inc.
1.	Denver, Colo.	42	156	272
2.	Cheyenne, Wyo.	26	75	188
3.	Goshen, Ind.	35	95	172
4.	Mansfield, O. (2d)	26	76	111
5.	Modesto (M'Henry)	28	97	102
6.	Wheaton, Ill.	28	54	93
7.	Fillmore, Calif.	38	71	87
8.	Seattle, Wash.	33	51	54.5
9.	Sharpsville, Ind.	45	55	22
10.	Accident, Md.	27	27	8
11.	Danville, Ohio	36	35	..
	Total	392	795	
	DIVISION B			
1.	Roanoke (W. Hts.)	60	166	177
2.	(Everett, Pa.	76	154	102
2.	(Beaver City, Nebr.	50	101	102
4.	Phoenix, Ariz.	76	153	101
5.	Findlay, Ohio	60	120	100
6.	Elkhart, Ind.	71	140	97
7.	Chico, Calif.	81	154	90
8.	Allentown, Pa.	63	114	81
9.	Dayton (Patt. Pk.)	60	103	71.5
10.	Aleppo, Pa.	67	111	66
11.	Limestone, Tenn.	77	126	63.5
12.	Johnstown (Riv.)	82	123	50
13.	(Johnson City, Tenn.	62	91	47
13.	(Covington, Ohio	75	110	47
15.	Sampleville, Ohio	79	110	39.4
16.	Albany, Oreg.	83	115	38.5
17.	York, Pa.	53	72	36
18.	Homerville, Ohio	62	80	29
19.	Leeshurg, Ind.	90	115	27.8
20.	Taos, N. Mex.	91	110	20.8
21.	Cedar Rapids, Iowa	64	75	17.2
22.	Camden, Ohio	70	81	15.7
23.	Portis, Kans.	88	99	12.5
24.	Hopewell, Pa.	67	68	1.5
	Total	1,707	2,691	
	DIVISION C			
1.	Norwalk, Calif.	98	229	134
2.	Harrisburg, Pa.	104	165	58.5
3.	Listie, Pa.	137	195	42.3
4.	Jenners, Pa.	109	154	41
5.	Altoona, Pa. (Gr'ee)	124	170	37.4
6.	Clayton, Ohio	121	163	34.8
7.	Conemaugh, Pa.	106	142	34
8.	Harrah, Wash.	146	199	26.6
9.	Alexandria, Va.	135	169	25.4
10.	Meyersdale, Pa.	109	130	16.2
11.	Berne, Ind.	127	141	11
12.	Altoona, Pa.	111	113	1.8
	Total	1,427	1,970	
	DIVISION D			
1.	Whittier (Comm.)	254	465	83
2.	Canton, Ohio	195	332	70.5
3.	Martinsburg, W. Va.	154	245	59
4.	Osceola, Ind.	184	277	50.5
5.	Fort Wayne, Ind.	168	247	46.5
6.	(Fremont, Ohio	225	312	38.5
6.	(Buena Vista, Va.	238	330	38.5
8.	Rittman, Ohio	168	229	36.4
9.	Wooster, Ohio	216	285	32
10.	Winchester, Va.	197	253	28.5
11.	Kittanning, Pa.	230	284	23.5
12.	Inglewood, Calif.	284	348	22.5
13.	Waynesboro, Pa.	272	326	19.8
14.	Uniontown, Pa.	206	246	19.4
15.	Martinsburg, Pa.	205	237	15.5
16.	Artesia, Calif.	160	184	15
17.	Washington, D. C.	220	246	10.6
18.	Winona Lake, Ind.	188	200	6.4
19.	Roanoke (Ghent)	238	252	5.9
20.	Covington, Va.	195	206	5.7
21.	Philadelphia, Pa.	174	179	2.1
22.	Compton, Calif.	245	221	..
	Total	4,616	5,904	
	DIVISION E			
1.	Ashland, Ohio	332	442	33.5
2.	Hagerstown, Md.	387	481	24.4
3.	Johnstown, Pa.	322	348	8.1
	Total	1,041	1,271	
	DIVISION F			
1.	North Long Beach.	827	1,066	29
	DIVISION N			
1.	Stoystown, Pa.		51	
2.	Elyria, Ohio		61	
3.	Englewood, Ohio		110	
	Total		222	

Churches reporting	76
Total 1953 average attendance	10,010
Total April attendance	13,919
Total increase	3,909
Percent of increase	39

Beginning Here

The Moderator's Address—Northern Ohio District Fellowship of Brethren Churches—Wooster, Ohio—April 19, 1955

By KENNETH B. ASHMAN

Introduction—

Kadesh Barnea is the everlasting symbol of a lost opportunity; it marks the tragedy of a missed opportunity: it began the unenviable history of the downward march of a potentially great people. Their unbelief and lack of devotion robbed them of the immediate victory. Someone has written: "On the plains of hesitation bleach the bones of countless millions who, at the dawn of victory, sat down to wait—and waiting, died!" Surely that's what happened to the Hebrews—about two million of them—when they hesitated at the borders of Canaan, a land which the Lord was ready to give unto them.

D e l a y became discouragement, discouragement became disobedience, disobedience became defeat, defeat became defilement, and defilement became death. They missed what God had for them—the land of plenty; they got what Satan offered them—the place of want.

The constant prayer of the Christian is that he might always attain unto the full possession of what God has for him. The collective prayers of our people should be that we, as a denomination, shall have no Kadesh Barnea stopovers. Let there never be delays when there are doors open before us.

This past week I picked up an exchange bulletin from one of our northwest churches. I noted a brief item which read: "Due to the decrease in the Thanksgiving offering, the Brethren Home Missions Council has informed us that our building appropriation for this year will be $1,000 instead of the $1,500 originally promised." What happened? We had a Kadesh Barnea about Thanksgivingtime—we failed to enter in where the Lord was leading. We lost an opportunity that can never be reclaimed.

Currently we are presenting our offering for foreign missions. Doors are open around the world. Surely there are giants of superstition, unbelief, opposition, and disease in these lands. But there are souls—millions of them—potential trophies of His grace. Pray with me, fervently, that we do not experience another Kadesh Barnea in the field of foreign missions. Let there be no delays at the college and seminary, in our publishing house, in our Sunday-school and youth works. Let there be no times of indecision and defeat in any branch of our beloved denominational endeavors.

Never before has God opened such wide doors of opportunity before a denomination the size of our own. I repeat—never has such wide-open opportunity faced us. We have an expanding publishing company ready to produce the literature we write and buy. We have a thriving and growing college and seminary ready to train the students we will send and support. We have two of the finest mission boards, home and foreign, that are found anywhere today. The potential among our young people is unlimited. Our ladies' groups are doing a most commendable ministry. Our laymen, though not producing nearly their potential, could be molded into a powerful arm of the church. Our Sunday-school department is up and coming. The doors are wide open. We have the necessary personnel, we have the know-how. Now we must produce the will and the way to enter into the victory with the Lord. Let's follow our Joshuas and Calebs unto the possession of the lands.



Retiring Moderator Kenneth Ashman (right) shaking hands with Gordon Bracker, pastor of the First Brethren Church, Fremont, Ohio, the newly elected moderator of the Northern Ohio District. Other members of the executive committee of the conference are (l. to r.) John Dilling, Robert Holmes, and Galen Lingenfelter.

There has not been the forward progress desired in the past several years. Our national reports indicate that we had a net gain last year of only 349 members. That's far from commendable, no matter how you try to explain the number. In our own district, Northern Ohio, we added only 47 members in 18 congregations. This too is far below possibilities. No; numbers are not the final indication of progress. And there may be roll revisions, dismissals, and other factors to cut the net figures down. But, Brethren, you don't have what you can't count. And, frankly, we're not in position to be counting too highly on the basis of the reports we have been receiving.

Why do these conditions exist? Well, we might blame it all on world troubles—and they are pretty bad. We might blame it all on home troubles—and they are quite perplexing. We might blame it on church troubles—and they seemingly are very numerous. Or we might blame it all on heart troubles—then we would be putting the blame where it belongs. As individuals we have been slipping into those conditions of spiritual lethargy that have marked the stagnation and decline of the church in every age in which they have appeared. We've read about these times in church history. We've seen them in our own denomination. We've experienced them in our own churches. *We've been to blame in our own lives!* This is not a new thing. Someone has said: "When a man falls into a manhole once, that's accident. When he falls in twice, thats' coincidence. But

when he falls in thrice, that's inexcusable!" The Good Book declares: "Thou art inexcusable, O man of God" if you fall oft into the same pitfalls!

The Text—

Peter, the rock, writing in his first epistle, chapter 4, verse 17, presents a statement with two elements of fact included: (1) There is the element of time; and, (2) there is the element of action. Basically, these are the two elements with which we are always concerned. The time element determines whether it is past, present, or future. The action element determines the underlying beliefs, the heart desires, and the conquences expected, or ascertained. Now let's look at the verse and see how these elements fit into this discussion. "For the time is come that judgment must begin at the house of God."

Context—

The context involved is one pertaining to suffering. It is an irrevocable law of God that righteousness comes through suffering: our identification in the suffering of Christ, through faith, and our own personal suffering in perseverance in righteousness. The child of God, possessing the mind of Christ, will gladly thus suffer with the Son of God. This suffering, which is not so much bodily pain as it is spiritual perseverance, is prompted in us because we have been yielded unto Christ. The end result is not shame but glory and honor (see II Tim. 1:8, 12).

We need "sufferers" in our churches today. We need those who are willing to pay the cost to be true disciples. One of our glaring faults is that we welcome "joiners" in our congregations. The rich young ruler would be well accepted in many of our churches. He had money, morals, and manners. But there is more to discipleship than these. Our salvation cost everything that Christ had; He gave it all for us. In like manner, our consecration costs everything we have; we give it all to Him. To us is an all-out redemption. To Him must be an all-out dedication. Remember, Jesus lost the rich young ruler. He could have taken him on milder terms, but He would not. We are too many times afraid of losing someone, or something. Therefore, we have a tendency to make the terms of discipleship milder. The end result will be the loss of all that we had hoped to gain, and more besides.

It is to be remembered that the Redeemer began the judgment (suffering) that resulted in our salvation *in himself*. Even so, we must begin the judgment (suffering) resulting in our discipleship *in ourselves*. The beginning is here: in this denomination, in this conference, in this congregation, in this heart of mine!

The Time Element—

The time to begin is NOW! "For the time *is* come." "Time marches on!" One of the oldest portions of Scripture is the 90th Psalm. It is also one of the most beautiful and most profound. One of the first petitions of the psalmist is, "Teach us to number our days." This numbering is not one of numerics but of moral values. Life is not totaled in the number of years we have sojourned upon the earth, but in what we have accomplished in those years, however many or few they might be. Another has pointed out that the psalmist's petition for wisdom to number his days was for three reasons:

1. Because of the shortness of time. Life is so short that we dare not squander one moment of it. God's time for each one is always here—present, now!

2. Because of the sacredness of time. God has given to each of us the stewardship of so many years, composed of so many days, and so many hours. This is a sacred trust and must be expended with accounting day in constant focus.

3. Because of the service of time. God ordained time to serve His purposes. It is during "this time" that He is busily engaged in redeeming the lost unto himself. And it is during "our time" that we fit into His over-all program and are used for His glory.

The time to begin is here. Now is the moment of decision and determination. The "time is come," says Peter, and there will never be another moment like this one for each of us. "Behold, NOW is the time." You'll remember the experience of that man who, when seated in the barber chair, noticed a sign on the wall with three simple letters: "NOW." The significance of the sign didn't come to him until he was turned around in the chair and saw the same sign in the barber's mirror. It now reflected back to him: "WON." Brethren, if we do it in the present NOW, eternity will reflect back the glorious proclamation of victory WON!



FIRST BRETHREN CHURCH OF WOOSTER, OHIO

Site of 1955 District Conference

The Action Element—

"Judgment must begin at the house of the Lord. The judgment here required is not in the nature of condemnation. It is rather a personal self-appraisal that results in separation from the world and dedication to the Lord. We notice the urgency and necessity of this action—"must." We note also the place of this action —"the house of the Lord." God's house is composed of God's children, and so this action must begin in you, in me. Here are four definite actions necessary if we are to prepare ourselves for, and put ourselves into, the position of entering the open doors before us. There must be these changes in our attitudes:

1. Our attitude toward the Word of God must change. We have become the victims of a dead textualism. We know the doctrines, the mysteries, the prophecies, and the teachings of the Bible. But we have lost the Spirit of the Word. The letter of the law will never save us, nor others. But the Spirit of the Word will do both. It is not enough to know that God demands, "Love me with all thy heart." We *must* love Him just that way! It is not enough to quote, "Thou shalt love thy neighbor as thyself." We *must* love him in no other way. It is not enough to know that the Bible declares, "Forsake not the assembling of yourselves together." We *must* be there faithfully. It is not enough to know that Paul writes: "All have sinned, and come short of the glory of God." We *must* "go or send a substitute"

to tell the "all" that Jesus saves sinners. It is not enough to know that He is coming again. We *must* live "with eternity's values in view."

2. Our attitude toward the world around us must change. The church today is trying desperately hard to imitate the world. Our journalism, our singing, our advertising, our programming are fast becoming reflections of worldly methods. And, to say the very best, they are poor reflections at that. This is not a plea against modern methods. It is a warning, however, against shallow methods. Things have been happening to God's people. Their attitudes are rapidly becoming worldly. It has to be like Satan's efforts or there is a limited response. Let me illustrate: Recently we presented a well-known gospel film in this church. The attendance was over 400. At about the same time we conducted a revival meeting. The highest attendance we could muster was just over 300. Note: we could get a larger crowd to see some actors go through a fictitious plot than we could to listen to the preaching of the true Word of God. Yes; there is more interest in our churches in personal entertainment than there is in personal evangelism. And this in spite of the fact that nowhere in the Word of God do we read, "Entertain yourselves." But everywhere it is written: "Seek and save that which is lost." My point should be clear. If it's like the world, we like it and we respond. If it's like the Word, we're not so sure. Our attitude on this score needs changing drastically, and "now is the time."

3. Our attitude toward the Christ must change. We are all too willing to accept Jesus as Saviour, but all too reluctant to allow Him to come into our lives as Lord. His Saviourship and Lordship must not be divided. Remember the Great Commission: "Go ye into all the world and preach the gospel"—that's offering Christ as Saviour; "making disciples of all nations"—that's offering Christ as Lord. Note that the text is not divided, nor do we dare to assume the privilege of dividing the ministry of the Lord in our hearts. The Brethren Church will be ready when, and only when, each one of us allows the Lord INTO our hearts, being completely yielded unto His power and control. We claim that we have been "crucified with Christ." Yes; but we have been all too willing to let Him bear the cross alone. There must not only be the legal accomplishment of Calvary—our redemption; there must also be the spiritual accomplishment of Calvary —our consecration.

4. Our attitude toward the Holy Spirit must change. We have developed a strange Spirit-phobia. We seem to be altogether afraid to let Him work in our lives and churches. This attitude has manifest itself in several ways:

a. Our pastors, teachers, and officers are selected on the basis of popularity, evident success, and ability to "put the program across." We are afraid to serve under the leadership of Spirit-filled called ones of God; we don't want to be led "that far" into devotion.

b. Our revivals, conferences, and weekly worship services are planned to appeal to the eye, the ear, the body. We seem reluctant to get on our knees, open our hearts, and let the Holy Spirit send upon us such seasons of refreshing as we have never known before. We are afraid of "that kind" of reviving. We want to worship in body and form, not "in spirit and in truth."

c. Our private lives are screened off from the Holy Spirit. We live in the energy of the flesh. we trust in our own righteousness; we are proudly trying to "paddle our own canoes." We are afraid that if we turned our persons over to the Holy Spirit He would make us that "unique, different, royal priesthood" we are supposed to be. In every child of God there abideth the Holy Spirit. In too many lives, however, He never has an opportunity to do His powerful works. We are all like artesian wells. Some, however, have an obstruction of self that keeps the refreshing waters from springing forth. These obstructions are pride, hurt feelings, misunderstandings, jealousies, selfishness, prayerlessness, unfaithfulness, indifference, and negligence. "Now is the time" to administer self-judgment, allowing the Holy Spirit to gush forth in acceptable service to God and before men.

Conclusion—

Go with me to David's writings for several summary and concluding thoughts. Either we will bring self-judgment unto greater service, or God will administer the judgment, beginning at the house of the Lord. In Psalm 143, David makes five pleas to the Lord, each of which is designed to clear him before God and send him forth to do Jehovah's will. Note these petitions:

1. "Hear me speedily, O Lord" (vs. 7). David prayed for God's forgiveness and favor upon himself.

2. "Cause me to hear" (vs. 8). David turned his ear to the Lord to "know the way wherein he should walk."

3. "Deliver me from mine enemies" (vs. 9). David sought freedom from the persons and the things that destroyed his spiritual joy and strength.

4. "Teach me to do thy will" (vs. 10). David asked for wisdom to know, and dedication to accomplish, God's will in His life.

5. "Quicken me, O Lord" (vs. 11). David desired to be usable in the service of the Lord, asking divine power to make it so.

David's petitions must be ours if we are to remedy the stagnation conditions that seemingly have gripped our hearts and churches. "For the time is come that judgment must begin at the house of the Lord." "Beginning here" we can experience a victorious march into the land of promise! Or "beginning here" we can experience another Kadesh Barnea! Which will it be? The answer lies in your heart and mine.

RELIGIOUS SPOTLIGHT



FOR MANY YEARS THE CITY OF SAN MARINO, CALIFORNIA HAD NO CHURCHES-BECAUSE OF OBJECTIONS THAT THEY WOULD DEVALUATE PROPERTY.

Grace













The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

MAY 28, 1955



EDITORIALS

By Paul R. Bauman, Vice President

May I Have a Few Minutes?

May I have a little heart-to-heart talk with you for a few minutes? If you have been following the financial reports of Grace Seminary from month to month, you will immediately observe, upon reading the record of April gifts, found elsewhere in this magazine, that it was "a good month for the school." The offerings amounted to more than $2,000 over the $6,000 monthly need of gifts for operating expenses. For this provision all of us at Grace have been sincerely offering praise to the Lord.

In considering this report and the school's financial situation, however, two facts should be kept in mind. What would the April record have shown had it not been for *one single offering* that amounted to more than half the total amount? Let us remember also that this fine offering of $3,102.34, as good as it is, doesn't make up for the times during the past few months that gifts to the school fell far short of the $6,000 mark. Frankly, the school's general fund is still "in the red."

As we face the summer vacation period let us prayerfully consider the school's needs which continue through the summer months. If you plan to be away from your home and church, drop those little Monthly Plan envelopes into the basket *before* you leave. Care for your current obligations to the Lord just as you would your other obligations. You will enjoy your summer activities more, and you will also lighten the load for some of us upon whose shoulders the administration of the school rests heavily. I know you will not fail us. Do it now!

New Opportunities for Christian Young People

The Educational Number of the Herald this month is devoted almost exclusively to the newly established program for the training of teachers. Many will undoubtedly be pleasantly surprised to learn of the developments in the Department of Education at Grace and of the work already being done by the school in this field. The series of articles and pictures telling about the work of the Christian day schools now being operated by several of our churches in southern California will be continued in the June 4 and June 11 issues of the Herald. This series of articles will undoubtedly prove to be an eye-opener to most of our readers, even as they have to the editor. There are many young people who do not feel called to go into a pastorate or to some foreign field, but who, nevertheless, desire to serve the Lord in some special field of activity. Such young people should seriously consider the opportunities opening up, not only in the United States, but also on foreign fields, for Christian day-school teaching. They should also consider the opportunities for service in the public schools, where Christian teachers are needed as never before.

A recent letter from California informs us that at least 20 teachers are needed for the Brethren schools next September, and the question is asked: "Do you have any young people yet who can help to meet this need?" The schools are growing so rapidly that those in charge do not know where to turn for properly trained teachers. The attention of young people should be called to these three issues of the Herald. Grace College is pledged to do everything within its power to prepare young men and women for teaching that is worthy of the name Christian.

Our Cover Picture

Five students of Grace College and one of Grace Seminary are pictured at work in the schools of Warsaw and Winona Lake. All but one of these are engaged in the student teaching program now arranged with these schools by Grace College. *Upper left*—Nancy Placeway teaching fourth grade at East Wayne School in Winona Lake. *Center left*—Glen Lockwood teaching 12th grade English literature at Warsaw High School. *Lower left*—Earl Witmer directs children in study of geography at East Wayne School. *Upper right*—Mary Ringler teaching second grade at East Wayne. *Center right*—Archie Keffer, member of the seminary graduating class, at work with his class in physical science at the Warsaw High School. Mr. Keffer has been a regular member of the faculty through the entire year. He is just one of several seminary students who have been teaching regularly in the schools near Winona Lake. *Lower right*—Tom Gossard does student teaching with the seventh grade geography class at East Wayne School.

Good News From the State Department of Education

Many who have known that application had been made by Grace College with the Department of Public Instruction of the State of Indiana for accreditation as a school for the training of teachers, will rejoice to know that our Department of Education has been accredited on a provisional basis. The State Department of Public Instruction has outlined a series of requirements to be met by September 1956, and none of these are beyond the possibility of being realized. The committee from Indianapolis which visited our campus recently was favorably impressed both by the physical equipment of the school and by the quality of its teaching. With reference to the student body, the report reads as follows:

(Continued on Page 349)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 22

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

THE PRESENT PROGRAM FOR TEACHER PREPARATION AT GRACE



By NORMAN H. UPHOUSE, B.D., Ed.D.

Professor of Education

Teaching is generally regarded by men as a worthy profession. There have been times when its importance has not been fully recognized or appreciated and other things have been permitted to eclipse it. Today, however, teaching is coming into its own rights and a great amount of attention is given to this profession. More and more money is being invested in education in this country. More and more people are becoming involved in the teaching program. Many of us have children in some school, or we have neighbors who have children in school. Education is a business that touches nearly everybody.

EDUCATION NOT LIMITED TO CLASSROOM

Education is not limited to the four walls of a school classroom. Learning goes on at home, in the church, and in the community. It is not limited to the efforts of specialists; parents are teachers too. Preachers are teachers. A preacher should be "apt to teach" (I Tim. 3:2). This means that he should be competent to instruct others also (II Tim. 2:2). Teaching is encouraged throughout the Bible. The exhortation to teach is in the Great Commission as recorded in Matthew 28:19-20: "Teach all nations . . . teaching them to observe all things whatsoever I have commanded you."

THE MINISTRY OF TEACHING

The belief in the great ministry of teaching has led to the development of a teacher preparation program at Grace College. We aim to have sufficient courses of study available to the students in a variety of areas to lead to certification. We aim to meet the specific Indiana requirements for teaching first, and then to meet other state requirements generally (there is considerable overlapping and reciprocity among the various states). In the development of the program at Grace, we have had several objectives or purposes before us.

1. There is the purpose to encourage young people to take up teaching as a career.

a. To teach in Christian day schools with a Christian point of view. It is not enough to have academic fitness alone. We encourage a sound Christian philosophy and passion to make Christ known.

b. To teach in the public school where the individual feels led of the Lord. It is possible to make an impact for Christ wherever He calls His servants to work. One is likely to find serious limitations and restrictions on Biblical matters in the public schools, but often a Christian teacher can have a powerful influence for good in most school activities.

c. To teach in the church. There is a great need for experienced or properly prepared teachers for the Bible school, child evangelism, vacation Bible school, summer camps, youth organizations, and many other places. Unfortunately, church groups have not used some of the better methods of teaching which promise to improve instruction. Sometimes we settle for mediocre instruction when a better program could be implemented.

d. To teach on mission fields. There exists a real problem of teaching others to take leadership positions. Before this can be done, it seems the Christian missionary must do some supervisory and administrative work in setting up a program or system.

There is an additional purpose to our teacher preparation program. We desire to have others see the tremendous opportunities in teaching even though they do not make a career out of it. Parents may have other activities in the main, but the principles and methods of education will certainly be a help in understanding children and in directing them. Modern studies in psychology point up the importance of early home training. These studies indicate that early impressions are lasting and are basic in the unfolding of personality. Problems that show up in schoolchildren often are traced to the home for their beginning.

Pastors need to be concerned about a teaching program in the church. We encourage pastors to show interest in the teaching phase of their work. Clarence Benson once said that any preacher who neglected the teaching phase of the church sabotaged his own work. It is believed that a well-taught congregation is more stable than one built upon some other program.

EDUCATIONAL COURSES AT GRACE

The courses at Grace are designed to develop understandings and appreciations in the whole field of learning. Much time is given to the historical development and background material in education. From an orientation course we move into general subjects, such as philosophy, principles, and methods in education. Later we enter into specific methodology with seminar discussion groups. Finally, the student is given practice in the public schools in and around Warsaw and Winona Lake. We call this experience student teaching because it is more than practicing on children. The student teachers actually teach as any other teacher would.

WHAT ABOUT RECOGNITION?

The question frequently asked is, Are we qualified or recognized by the state to do all this work? Or perhaps the question simply asks if the work will lead to a certificate. The answer is that we have just started the expanded program and have progressed far enough to request the state department of education to visit the school to evaluate our work. A visit has been made by a division of the board known as the Commission on Teacher Training and Licensing in Indiana, and the Department of Public Instruction has approved the school on a provisional basis (see article on editorial page). We aim to continue to strengthen the program where we can and to meet the demands of our young people coming from our churches and planning to serve our churches.



THE CHRISTIAN TEACHER AND CHRISTIAN EDUCATION

By JESSE D. HUMBERD, M.A., B.D.
Assistant Professor of Science and Mathematics

Note—Mr. Humberd was a teacher in science and mathematics in the Ohio public schools for four years and was also formerly an instructor in mathematics and physics in Wittenberg College.

A growing need for directors of Christian education, teachers of the Bible in public schools, leaders of child and youth organizations, church secretaries, religious journalists, to say nothing of the many other departments of Christian endeavor which require professional training, justify the existence of such a department in a Christian college. In addition to these needs, there is the growing development of the Christian day schools in the Brethren Church and other denominations, and they are asking for qualified teachers who have added specialized Christian education work to a college education program.

Many young people who feel called to serve the Lord do not feel the call to mission field or ministry. The Christian day schools open a wide new door of real service. Consider for a moment the large part which a teacher plays in the life of a child. Everyone in our country is required to attend school somewhere for about 12 years, 6 hours a day, 180 days of the year. The teacher has the opportunity and the responsibility of the child during these hours. In contrast, the doctor sees only those who are sick, the lawyer only those who are in trouble, and the minister those who come to church or are in special need. Do we conclude that the teacher's preparation dare be any less than that of people in these other professions. The teacher needs the best education possible leading to state certification and licensing, *plus* a firm foundation in professional Christian education.

At Grace, Christian education courses are offered in the graduate seminary division only. At the present time there are no Christian education courses on the college level. There are several reasons for this. First, the college does offer courses in English Bible and practical work. Second, the college purposes to educate teachers who will meet state requirements for certification to teach in the public schools, and this is a full four-year program. Third, experience has shown that many who take Christian education courses in college later wish to qualify to teach in public schools, only to find that the Christian education courses are not acceptable for certification. And fourth, since the teachers in Grace College are Christians and the students are Christians, all the instruction is in a sense Christian education.

In a Christian college, the line between the sacred and the secular in education should not be drawn. As a result, the line between so-called "full-time Christian service" and other so-called "secular" professions entered into by Christians should likewise not be drawn. The public-school teacher and the Christian-day-school teacher alike are or can be conscientiously doing a thorough job for the Lord.

The ideal Christian teacher, whether in the public school or in the Christian day school, would be one who would take the profession as seriously as a ministerial student who faces four years of college and three of seminary. This teacher would expect to take four years of college, specializing in education, and working toward state certification in some field of specialization in secondary-school teaching, or in the elementary field. This preparation would be followed by a two-year seminary course leading to the M.R.E. (Master of Religious Education) degree. At Grace Seminary, about two-thirds of this work would be taken in the standard theological curriculum, and would be selected by the student from the usual courses in theology, English Bible, church history, etc. The remaining one-third would include the special courses offered by the Department of Christian Education. Requirements for the degree include, in addition to the two years study, the submission of an acceptable thesis on some theme or phase relating to the field of Christian education.

Courses in the department include introduction to Christian education, history, psychology, philosophy, curriculum, and the teaching of Christian education, Christian education in the local church, the Christian day school, and seminar in Christian education. The student is led to become acquainted with the literature in the related fields. Although the material available in Christian education is rather limited, new books are at last being written, and the students this year have been able to survey some twenty or thirty books, both old and new, in the specific area of Christian education.

The focal point of the evangelical Christian school movement today is the National Association of Christian Schools, 10201 S. State St., Chicago 28, Ill. The director, Dr. Mark Fakkema, and his staff stand ready at all times to offer what assistance or information they may to help parents or communities plan and operate Christian day schools. They have prepared considerable literature especially designed to acquaint people with the independent school movement. The office of the association also maintains a teacher placement bureau serving both teachers and school alike in the important business of locating teachers where they may be needed.

The Brethren Christian day school movement in California has been called the most significant development in the Brethren Church in recent years. Grace College and Seminary expect to do their part in the movement by helping provide the opportunities in the field of education which will supply the qualified Christian teachers who will be needed in ever-increasing numbers.

Able to Teach Others Also

By Dr. R. D. Barnard
Secretary, Foreign Missionary Society

Twin themes were in the mind of St. Paul when he wrote to Timothy, his son in the ministry. These were: "Preach the Word" (II Tim. 4:2), and "Apt to Teach" (I Tim. 3:2). It is the privilege and responsibility of our foreign missionaries to do both of these—"preach" and "teach." We must teach those led to Christ, that they may teach others also.

"Able to teach others also" (II Tim. 2:2) to me includes all that is today thought of as a part of education, especially of Christian education. There are studies in the principles of teaching, child psychology, school administration, and other associated subjects. These are needed by every missionary if he is to do the very best job on the field. In our foreign missionary program we not only have Christian day schools but in all of our fields we have Bible classes for all ages and, in most fields, Bible institutes of one type or another.

Ability to teach others how to teach is much more necessary for the foreign missionary than for the pastor here in the homeland. Why, you ask? Well, in the homeland if a pastor fails to have any great ability in the matter of teaching others how to teach, his people will have available to them leadership training classes, community Bible classes, and even Bible institutes, colleges, and seminaries. Folk will still be taught in the business of teaching others. But with the foreign missionary there is usually no other person available who can do this teaching job. If it is ever done on the foreign field, it must be done by the missionary. No other person who will teach with a Christian emphasis is available.

It is not our purpose, as we now see it, to send missionaries to the various fields to do the actual work of teaching in the Christian day schools other than is necessary in demonstration classes. Neither is it the purpose of the missionary to do all the other teaching himself. But it is our purpose to teach native and national believers in the various lands how to teach their own people. Therefore, our missionaries stand rather in the position of instructors in relation to these who are to be the actual teachers.

We appreciate all that Grace College is now doing through its Department of Education in this respect. We believe it is a great stride in the right direction.



Classroom and one of two national teachers in new Christian day school at Macapa, Brazil. The school was organized and supervised by Rev. Edward Miller, '49.

THE CHRISTIAN DAY SCHOOL AND HOME MISSIONS

By Rev. Lester Pifer
Assistant Secretary, Brethren Home Missions Council

The Christian these days faces a hostile world with respect to the message and claims of Christ. America is beginning to reap the harvest from the seeds of unbelief which have been sown in recent years. Our young people and children face a difficult task in holding the faith.

The need for Christian training and education is becoming more necessary than ever before. To effectively serve in any phase of life a Christian viewpoint must be adhered to and Christian standards must be maintained.

In building home-mission churches we see more and more the need for properly trained men and women in every bracket of church life. The pastor, his wife, our teachers, our laymen, and our children need the finest of Christian training possible. For this reason, in many of our home-mission points, sufficient land is purchased that Christian schools may be built if the situation warrants.

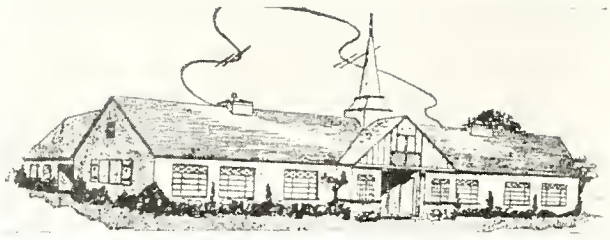
Home-mission parents are concerned about this and are encouraging their children to attend a Christian day school, Christian high schools, and finally a Christian college. This we believe will help us reach America and the other mission fields of the world for Christ and see our people built up in the faith once for all delivered unto the saints.



First unit, Stearns Street Brethren Church and Elementary School, Long Beach, Calif. The school is one of three in California which are being developed in connection with a home-mission church.

THE ORIGIN AND GROWTH OF BRETHREN SCHOOLS IN CALIFORNIA

By Rev. John W. Mayes
Pastor, Paramount (Calif.) Brethren Church



Brethren Elementary School, 60th and Orange Avenue, in Long Beach.

In the fall of 1947, the Brethren Elementary School opened its first session in the Seal Beach Brethren Church. The plan for the schools was originally conceived by the late Dr. Louis S. Bauman, founder of the First Brethren Church of Long Beach and pastor for 33 years. This was a new venture for the Long Beach congregation and for the Brethren Church as a denomination. Our church had for many years been interested in higher education, but had never felt the compulsion to provide educational facilities for her boys and girls from the first grade and up.

We should realize that many things contributed to this undertaking. Christian schools were not new in our land. Some church groups had operated their own schools for many years. Others were taking up the challenge. In the last seven years alone (since we began), over 400 Christian schools, mostly in the lower grades, have arisen. Perhaps most people seeing this would assume that the reason is found in parental dissatisfaction with the public schools and their educational achievement. This is not correct. We do not exist just for educational purposes alone. We have been forced into the school field because the public schools which once were definitely Christian in their outlook have now become un-Christian. Textbooks are full of subtilities and misleadings deliberately designed by non-Christian writers to secularize the thinking of our students. It is in this area of the psychology of education that we must take the offensive. Our schools are not an ordinary secular school with a Bible course tacked onto the curriculum, but our schools impart a whole way of life, a new approach to learning with the true God as the fountainhead of every academic subject. This is the task laid before us by our God and no non-Christian teacher can ever impart this view of education to our boys and girls.

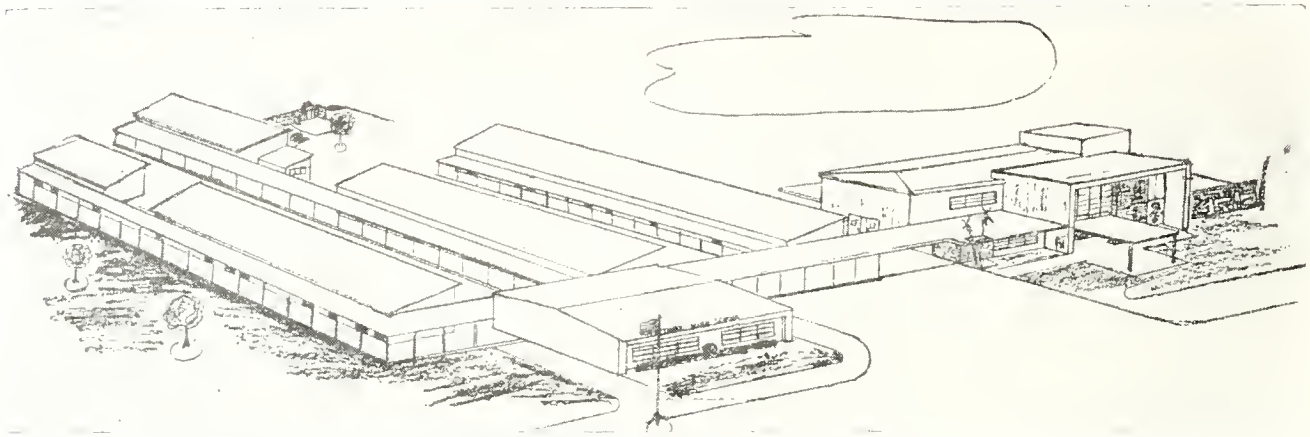
Understanding these reasons for our beginning, it is easy to see how and why this school movement has grown. After that first year in Seal Beach, the school was relocated to 60th and Orange in new buildings built for that purpose and owned by the North Long Beach Brethren Church. Some did not dare to think that we would expand beyond that. However, in 1949, the need of a high school was made emphatic by the necessity for the youth who had been with us in the grades to return to the secular high schools. Our high school began in new buildings constructed for that purpose at the location in Paramount, corner of Orange and Olive. This is two miles farther out beyond the elementary school, making a total of nine miles from the parent church. The location makes it possible for churches in the area to take advantage of our school for their young people.

This school movement has spread until there are now six Brethren schools in California, and two more to start this fall. Three of these—Brethren High School at Paramount, Brethren Elementary School at 60th and Orange in Long Beach, and Brethren Elementary on Stearns Street—are all operated by the First Brethren Church of Long Beach. In these three schools there are 510 boys and girls through all 12 grades, with 33 to be graduated from high school in the spring of 1955. There are 27 teachers on the staff.

The Temple City Brethren Church operates kindergarten through the eighth grade, with 96 pupils and 5 teachers. Washington Boulevard Brethren Church in South Whittier operates kindergarten through the sixth grade, with 129 pupils and 5 teachers.

First Brethren Church of Inglewood operates kindergarten through fifth grade, with 67 pupils and 4 teachers.

The total enrollment for Brethren schools outside the Long Beach system is 292. With the schools under the Long Beach system, this makes a grand total of 802 pupils and 41 teachers. With the normal expansion and customary changes, Brethren schools in California will probably need 20 more teachers for the year 1955-56.



Sketch of Brethren High School building, Paramount, Calif. Offices are at the entrance immediately behind the flagpole. The new auditorium now nearing completion is on the right.

THE LONG BEACH BRETHREN SCHOOLS

By Rev. Albert L. Flory
Superintendent, Brethren Schools, Long Beach, Calif.

The Brethren Schools of Long Beach, now closing their eighth year, are a distinct testimony to the goodness of God. Beginning with a little more than a dream in the mind of the late Dr. Louis S. Bauman, then pastor of the First Brethren Church, the schools in Long Beach alone now have a total enrollment of 510 in the 12 grades; there are 27 members on the teaching staff; and the graduating class of 1955 is made up of 32 young people. Thus, the schools stand today as a monument and reward for the faith that brought them into existence.

Brethren Schools are owned by the First Brethren Church of Long Beach, of which Dr. Charles W. Mayes is pastor. A board of 10 persons elected by the First Brethren Church with approved representation from the North Long Beach Brethren Church, Stearns Street Brethren Church, and the Paramount Brethren Church, controls the schools. Albert L. Flory is the superintendent of all three schools and principal of the high school. Miss Mary Mulloy is principal of the elementary school in North Long Beach, and Miss Jeanette De Puis is principal of the new school at Stearns Street.

The elementary schools include the first six grades and meet at two locations. The one building and playground is owned by the North Long Beach Brethren Church, where Rev. George Peek is pastor, and the other is owned by the Stearns Street Brethren Church, where Rev. Charles Underwood is pastor. These two elementary schools have about 7,000 square feet of floor space besides ample room for playgrounds.

The high-school buildings are located on 10 acres of land. With the completion of the new chapel this school will have a total of about 20,000 square feet of floor space. There will then be 16 classrooms, including library, chemistry and physics laboratory, woodshop, autoshop, printing press room, photographic room and an auditorium seating over 600. Kitchen facilities are included for a cafeteria and general banquet hall.



About 10 Brethren churches are close enough to Brethren High School to be able to send students. Brethren churches furnish about 55 percent of the student body.

A unique arrangement exists between Brethren High School and the Paramount Brethren Church, of which Rev. John Mayes is pastor. The church shares the facilities of the high school and will soon move into the new chapel building for a church home. The church shares its pastor as Bible teacher and has about one-fourth of its membership enrolled in Brethren schools. The Paramount church furnishes a school bus to the school free of charge.

After June of this year 87 young people will have been graduated from the Brethren High School. These graduates have been well received at Wheaton College, Bob Jones University, Bryan University, John Brown University, Westmont College, Bible Institute of Los Angeles, Stanford University, Long Beach City College, and Long Beach State College. Several young people have become honor students.

Besides the regular academic subjects necessary for

(Continued on Page 349)



THE BRETHREN HIGH SCHOOL FACULTY

This staff of consecrated teachers is in charge of the Brethren High School at Paramount, Calif. Three of these were formerly students at Grace Seminary. They are John Mayes (lower right), who is also pastor of the Paramount church; Albert Flory (extreme right on second row), superintendent, and Elaine Christy (left, third row).



TEACHING
Is a Threefold Process

By MISS AVA SCHNITTJER, M.A., Assistant Professor in English and Speech

Note—Miss Schnittjer came to Grace College from a highly successful career of 19 years as a teacher in secondary schools.—Ed.

As Miss Jones, first-grade teacher, initiates 30 eager pupils into the mystery of 2 plus 2 equals 4, she may be unaware of the complex nature of the activity in which she is engaged.

From one point of view, teaching is a physical process. Teachers make us of schoolrooms, books, blackboards, lighting and heating facilities, interior and exterior decorating. Realizing that the "little red schoolhouse" is out of date, school boards are getting busy, using the skill of the best architects, artists, and educators in an effort to make school plants modern and up to date. Across the nation hundreds of new schools are being erected which are as beautiful and comfortable as art and skill can make them. Special kinds of equipment are available for students with special problems. More and more, the physical plant of the school mirrors the tremendous growth in science and technology.

Though she may not understand all the complexities of the learning process, Miss Jones does know that equipment isn't enough. She knows that teaching is also an intellectual process in which she holds the key to open books to the minds of students. Emphasis is laid on the accumulating of knowledge and on developing skills and the ability to think. To determine the success of the teaching process, periodically she gives tests. If the student can recall the information which has been imparted to him, if he can work out a new problem on the basis of methods he has learned, then the teacher has been successful, and this student has been educated.

You are probably aware that we do have well-trained teachers, that requirements for certification are constantly being raised, perhaps with the hope that better-trained teachers will be able to curb the rising tide of juvenile delinquency, crime, and war.

Miss Jones may or may not realize it, but teaching, in addition to the intellectual process, is also a personal process, personal morally and spiritually, for the teacher is an influential person, good or bad, and the pupils are susceptible persons. Elusive, intangible it may be, but there is an interchange of personality, as well as a transfer of ideas between the teacher and the taught.

For the teacher's influence to be positive, he must be well adjusted himself, emotionally mature, one who, having achieved identity himself, knows *who he is* as separate from others, and *who he is* in relation to others. An immature person is blind, blind to his impact on others, and deaf to their responses to his impact. He walks through lives leaving havoc in his path, damaging the dignity and personality of others, making the same mistakes over and over again. Not properly knowing himself, he can't properly respect others, and he has little love and little faith.

An immature person in the position of a teacher may teach his students science or history, but a mature person may, in addition to these, provide his students with a friend and an example of one who sees into life with understanding, who can trust and be trusted, who can do the chores or the honors with equal thoroughness, who doesn't reject his responsibilities; one who is sensitive to differences in points of view and to the rights of others, but not too dependent on approval or the lack of it—in short, the one who could best fill the requirement of a good teacher is a Christian whose life has achieved a balance because it is centered in the Lord.

Intellectual attainment alone will never solve our problems. But if we could pour into our public schools hundreds of Christian teachers, the impact would be incalculable.

Young people, have you considered the call, the tremendous challenge of teaching in the public schools?

WE ARE DEPENDING ON GRACE SEMINARY



By DR. CHARLES W. MAYES, Pastor, First Brethren Church, Long Beach, Calif.

With the increased emphasis on Christian day schools in our country today a new responsibility has been added to Christian colleges which are training teachers. These responsibilities may be set forth as follows:

1. Christian colleges are needed to train students that they may secure state certificates.

2. Christian colleges are needed to give a Christian philosophy to all teaching since our Christian education goes beyond the realm of the mere academic.

3. Christian colleges are needed to prepare young people for the teaching profession and at the same time

instill in their hearts the missionary zeal and passion that is necessary to win others to Christ.

It is a tragedy when Christian schools are Christian merely in name. Christian schools must integrate all truth—spiritual truth and scientific truth alike—into one viewpoint which is Christ-centered.

General education in America has been largely centered around either the student or the curriculum. Each of these aims may have something in its favor, but above and beyond there must be a viewpoint and a subject matter which pleases the Lord Jesus Christ and upholds His Word in its entirety.

We cannot expect to get such teachers from state institutions, except perhaps in rare instances. Therefore, with the great increase in Christian elementary and high schools, there is an added responsibility on such institutions as Grace Seminary and Grace College. Only from such schools will students come forth who understand and defend the Christ-centered viewpoint of education.

EDITORIALS

(Continued From Page 342)

"The committee was impressed with the intelligence, the personal qualities, and the spirit of the students. Their activities preparing them for good citizenship are to be commended." Announcement concerning new staff members and additional courses to be offered in September at Grace will appear in the June Educational Number of the Herald.

Tape Recordings for Radio Broadcasts

Grace Seminary and College is pleased to announce a new and valuable service which it is now prepared to extend to all Brethren churches conducting radio broadcasts. Most pastors find it exceedingly difficult to secure the necessary "live" music for their radio broadcasts, and they do not have the necessary equipment to make recordings at their churches. So many requests have come for tape recordings of the school's array of musical talent that we have finally decided to do something about it.

A library of tape recordings in broadcast quality is now being prepared at the school. These will feature such talent as the Grace College Choir, the Ambassadors of Grace (male quartet), Women's Trio, Grace Trumpeters, Messner Brothers (trumpet and trombone), David Halvorsen (piano solos), Alva Steffler (solos on the concert Baldwin organ), James Sweeton (violin solos), and a variety of brilliant vocal soloists.

In order to make such a service possible without unduly burdening the school financially, each church desiring the recordings should forward two or more new rolls of tape, or, better yet, $3.30—their actual cost. Used tapes must not be sent in. One tape will provide sufficient music for several broadcasts. Once used, they may be returned to the school in exchange for others. If so desired, arrangements can be made for churches to retain the recordings permanently.

In a few months, complete 15-minute or half-hour programs including a message will also be available. Pastors interested should write for further details.

THE LONG BEACH BRETHREN SCHOOLS

(Continued From Page 347)

college entrance, Brethren Schools feature one period of Bible every day for all 12 grades. Other subjects are included, such as woodshop, autoshop, printing, music, typing, shorthand, bookkeeping, domestic arts, and physical education.

The high school in Long Beach now participates in a well-developed athletic program. Boys play baseball, basketball, and football in the league known as the CIF. Girs play basketball and softball in a league.

The Long Beach Brethren schools may be proud of their teachers who are all fundamental believers who approve the Message of the Brethren Ministry. The fellowship among these teachers is superb. Teachers of academic subjects are asked to present credentials from some state, preferably California. Interested teachers from the East should feel free to write Brethren Schools, Box 506, Paramount, Calif.

The schools cooperate with hundreds of other such Christain institutions in California which are connected with the California Association of Christian Schools. There is also close cooperation with three other Brethren schools in southern California: Temple City, Inglewood, and South Whittier. Two other schools are expected to open this fall.

Most enthusiastic about the Brethren school program are the students themselves. Scores of testimonies like the following could be supplied:

"The eight years I have been a student at Brethren Schools have been a blessing to me spiritually, academically, and athletically. The friends I have made are the young people who have the same standards as I. The teachers have given me more than book learning. They have been examples of fine Christian character, and I am grateful for their influence on my life. If the Lord tarries I know I shall be increasingly thankful for the Christ-centered education I have received at Brethren."

REPORT OF GIFTS TO GRACE SEMINARY

APRIL 30, 1955

Aleppo, Pa.	$2.00	Ozark, Mich.	$10.00
Alexandria, Va.	19.00	Paramount, Calif.	7.00
Altoona, Pa. (1)	12.00	Peru, Ind.	9.00
Altoona, Pa. (Grace)	6.00	Philadelphia, Pa. (1)	144.50
Ankenytown, Ohio	21.25	Portis, Kans.	171.50
Ashland, Ohio	26.00	Portland, Oreg.	10.00
Beaumont, Calif.	49.00	Radford, Va.	5.00
Bellflower, Calif.	50.00	Rittman, Ohio	32.00
Berne, Ind.	25.00	Sidney, Ind.	35.00
Camden, Ohio	10.00	South Bend, Ind.	20.75
Canton, Ohio	91.00	South Pasadena, Calif.	36.25
Chambersburg, Pa.	3.00	Summit Mills, Pa.	11.00
Clay City, Ind.	17.00	Sunnyside, Wash.	25.75
Clayton, Ohio	129.12	Taos, N. Mex.	4.30
Conemaugh, Pa.	32.00	Uniontown, Pa.	9.15
Dallas Center, Iowa	336.00	Washington, D. C.	131.25
Dayton, Ohio (N. Riv.)	74.50	Washington, Pa.	10.00
Elyria, Ohio	32.30	Waterloo, Iowa	65.60
Everett, Pa.	15.00	Waynesboro, Pa.	51.00
Flora, Ind.	14.25	West Alexandria, Ohio	1.00
Harrisburg, Pa.	26.15	Wheaton, Ill.	86.42
Homerville, Ohio	10.00	Winona Lake, Ind.	6.00
Inglewood, Calif.	36.15	Yellow Creek, Pa.	19.50
Johnstown, Pa. (1)	96.25	York, Pa.	159.70
Lake Odessa, Mich.	39.00	Isolated Brethren	16.00
La Verne, Calif.	5.00	Church Not Designated	613.74
Leamersville, Pa.	60.35	Non-Brethren	61.00
Limestone, Tenn.	3.00		
Listie, Pa.	177.40	Total General Fund	8,102.34
Long Beach, Calif. (1)	4,329.06		
Mansfield, Ohio	142.50	*Designated Gifts—*	
Mansfield, Ohio (2d)	5.00	Beaumont, Calif.	151.50
Martinsburg, Pa.	5.00	Harrisburg, Pa.	150.00
Martinsburg, W. Va.	240.50	Washington, D. C.	12.08
Modesto, Calif. (McH.)	16.00	Winona Lake, Ind.	323.04
Modesto (La Loma)	25.00	Non-Brethren	291.00
New Troy, Mich.	27.00		
Norwalk, Calif.	112.15	Total Designated Gifts	927.62

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

SOUTH PASADENA, CALIF. Dr. Charles H. Ashman has announced his resignation as pastor of the Fremont Avenue Brethren Church, effective June 30, and will assume the pastorate of the West Covina Brethren Church, Covina, Calif., on July 1.

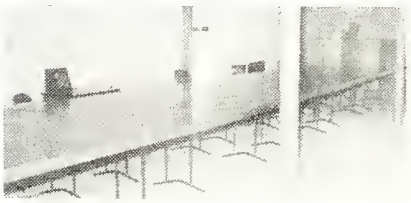
SAN DIEGO, CALIF. Five acres of land on the Kearney Mesa have been purchased by the First Brethren Church, Archer Baum, pastor, as the new location for the church. This is in a needy and growing section of the city.

MARTINSBURG, W. VA. Earle Peer, pastor of the Rosemont Brethren Church, was ordained to the Christian ministry May 10 during the Atlantic District Conference. Dr. Paul Bauman, of Grace Seminary, was the speaker.

COVINGTON, VA. Homecoming and dedication of the new parsonage was conducted on May 15 at the First Brethren Church. The dedication speaker was Dr. Bernard N. Schneider, the first pastor of the church, and also present was Evangelist R. Paul Miller, who conducted the first evangelistic campaign in the church. Paul Mohler is pastor.

CHICAGO, ILL. The National Sunday School Association plans to hold its third annual Labor Day weekend Sunday-school conference at Taylor University, Upland, Ind., Sept. 2-5.

RITTMAN, OHIO. The laymen of the first Brethren Church built 16

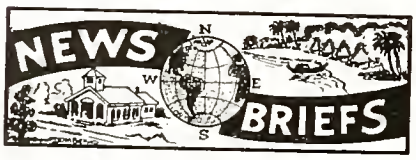


tables (pictured above) made of tempered masonite tops and folding welded steel legs. The actual cost was $15, which resulted in a saving of about one-third. Charles Ashman, Jr., is pastor.

PHILADELPHIA, PA. (E/P). A bill aimed at the disestablishment of the Roman Catholic Church from the state has been introduced in the Argentine Congress by Peronist labor members. A two-thirds majority is required for passage of the bill calling for an election to choose representatives for a constitutional convention within six months.

ROANOKE, VA. W. Carl Miller will terminate his ministry as pastor of the Washington Heights Brethren Church on June 30. He plans to enter Grace Seminary next fall.

PARIS, FRANCE. Dr. Billy Graham, evangelist, will conduct meetings here June 5-9 in the Vedodrome d'Hiver, in his first continental visit after London. From Paris Mr. Graham and his team will have meetings in Zurich, Switzerland, June 18; Mannheim, Germany, June 23; Stuttgart, Germany, June 25; Nuremberg, Germany, June 26; Dortmund, Germany, June 28; Rotterdam, Holland, June 30; Oslo, Norway, July 3.



DENVER, COLO. Grace Brethren Church Sunday School set a new attendance record on May 15 when 140 were present. Thomas Inman is pastor.

WINONA LAKE, IND. Jesse T. Deloe, 77, father of Bro. Jesse Deloe, printer at the Missionary Herald, departed from this life on May 11 in Washington, D. C. Funeral services were conducted on May 14. Christian sympathy is extended to the Deloe family.

UNIONTOWN, PA. Paul Miller, Jr., will deliver his first sermon as pastor of the First Brethren Church on June 12.

BASSAI, F. E. AFRICA. Kathleen Lois was born May 9 to Rev. and Mrs. Charles Taber.

ALLENTOWN, PA. John Neely, pastor, and Elmer Fehnel, of the First Brethren Church, were recently appointed to the board of directors of the Allentown Rescue Mission.

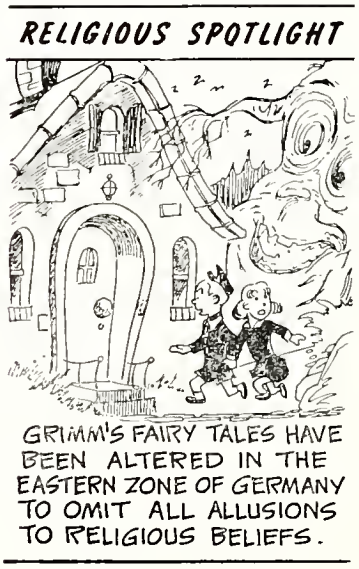
WASHINGTON, D. C. (E/P). A bill to simplify the procedure governing second-class mailing privileges for parish bulletins and official church publications has been approved by a House Post Office subcommittee in Washington. The bill eliminates a requirement that a religious group must obtain a signed statement from each member or contributor designating a portion of their gifts as a subscription payment. The bill does not affect publications which carry advertising or those for which a subscription charge is made.

CONEMAUGH, PA. The East Fellowship of Brethren Churches will convene here July 18-21. Stanley Hauser will be host pastor.

IRONTON, OHIO (E/P). "The absence of prayer in the home is more damaging than the absence of prayer in the church." So said Dr. Charles Holzer, one of southern Ohio's best-known surgeons and physicians, in an address to the Ironton Presby-Wed Club. The doctor, who operates a hospital in Gallipolis, emphasized that "religious home life is the best medicine on the shelf" and declared that the family that was really a unit could eliminate many of the worries that bring many to the need of the doctor's prescription.

WINONA LAKE, IND. Rev. and Mrs. James Marshall and family arrived May 11 on furlough from Argentina, S. A. They are making their home with Mrs. Marshall's parents, Mr. and Mrs. Merritt Moore, at New Vienna, Ohio.

SAN BERNARDINO, CALIF. Chaplain Wayne Flory arrived in Seattle, Wash., May 10 from Korea, en route home to California and, the Lord willing, back into the pastorate. He is a member of the Whittier Community Brethren Church, Ward Miller, pastor.



Let Us Remember Today

By Chaplain Charles L. Jenkins, Lt. (jg), USNR

Consider this a report from one of our mission fields. The people who are concerned in the report are young men. What I have to say might not be to your liking because you might be the person in question. All I ask is that you remember that these things are said because of a heartfelt sense of real need. This need is as great as any need you might find on any mission field. The young men, though, belong to this great country of ours. The need comes because too many have failed to keep the faith that has been committed unto them.

As a chaplain, I am in the midst of the military. I am surrounded by it 24 hours a day. Everything I do is geared to the possibility of an open conflict with an enemy that would try to destroy us. Yet, in my association with the all-out efforts of warfare, I am one of the few men in the military who is least concerned with its efforts. My job in the military is to keep the spiritual side of the man intact, not to let him become warped in his thinking, but make him keep a right set of values. So you see that every sermon preached in the presence of these men is given with the idea that I must help him today, for tomorrow he might be gone. From the ministry that I give, I am the link between the ever-present threat of war and the ever-present hope of peace that would give all men rest.

This is the season of remembering the dead of past wars, giving honor to those who have given their last full measure of devotion. This devotion has come from the bitter cold of Valley Forge, the conflict of brother against brother at Gettysburg, the twice-torn battlefields of Europe, the unknown atolls of the Pacific, and the bleak, wind-swept hills of Korea. On Memorial Day you will listen as some speaker recounts the deeds of the past and gives voice to the hope that next year will bring us close to the peace that all desire. As you stand there, I ask you to remember that there will be men in that crowd who will remember more than any speaker can say. They will remember the horror of battle. Their bodies will be twisted by its effect, and never will they be able to erase the agony of pain from their eyes. From the remembrance of these, I too will stand and listen, but my thoughts will be on the men, young in body and in mind, who now serve. How best, from the past, can we give them remembrance now. This is the memorial in which I am most interested.

Since there has been little letup in the number of men who have been called in for the different branches of the service, this, then, is the subject that ought to interest us. Today the draft is supplying the Army with a nucleus of fine young men. The other branches of service that depend on enlistments are likewise finding men that are of high caliber to fill their ranks. Yet, out of all this there comes the cry that we are doing an injustice to all young men by bringing them in contact with all the arts of destruction, and that we send them back as a ruined generation. We do not deny that we have disciplinary problems, and that many are of grave nature. Anyone who has lived in or around where troops are stationed will tell you that there are some of a rough nature, with little respect for anyone.

Because of the few who cause the trouble the entire military has been stigmatized as outcasts. I am not beating the drum for an acceptance of the military, but since we have it to contend with, an answer that might gain for all who serve their country a respect and a feeling that is honorable is called for.

The question today is not about the service but about the type of man who serves. From the individual soldier comes the mark of the man. Out of his actions come the impression on others—on all of us. He is to blame for the failure or to be praised for the success of the remembrance which he leaves both in the United States or in a foreign country, wherever he serves. Yet, too many times the blame that comes, often because he deserves it, should be placed not on him but on

(Continued on Page 356)



—Official U. S. Navy Photo.

Rigging ringers are chaplains of the 3d Marine Division, who brought a Shinto bell from Japan to their new home at Tengan, Okinawa, Rkukyu Island. Chaplain Raymond P. Cahill heaves the relic to Chaplain C. L. Jenkins.



—Official U. S. Navy Photo.

Marines return to Okinawa after 10 years, take time to voice their praise of God in a midweek service at their chapel. Chaplain C. L. Jenkins, Navy chaplain from Dayton, Ohio, leads them in their singing.



Memorial Day 1955



By Chaplain Floyd Shiery
USA

Memorial Day in our country had its origin in the southland where, during the Civil War, many communities decorated the graves of their fallen heroes. Three years after the war, Gen. John A. Logan, commander of the G. A. R., issued an order on May 5, 1868, "that May 30, 1868, should be observed in honor of the heroes of the great war of the rebellion, for the purpose of strewing with flowers or otherwise decorating the graves of comrades who died in defense of their country." May 30 seems to have been chosen because on that day the last Union volunteer was honorably discharged. The custom, started so long ago, is now observed at one time or another by all our States.

The custom of decorating the graves of loved ones and heroes is very old and practically universal. The peoples of China, the ancient Egyptians, Greeks, Romans, and even the Druids of England, all had a special day for remembering their dead. Today in almost every country of the world a special memorial day is observed. Inseparably linked with its observance has always been a definite testimony to man's belief in the future life. Among many peoples there were expressions of confidence in the resurrection of the body.

Memorial Day is a day of poignant memories as we recall "those we have loved and lost awhile." The memory of the just challenges us to be faithful to our sacred privilege from God and country. It also encourages us to "fight the good fight of faith" and bear a vigorous testimony to the Gospel of our Lord Jesus Christ. His Gospel brings us hope as we face the grave, comforts the sorrowing heart, and relieves the bitter tears of grief. From the Saviour we receive the assurance that we shall meet again in a better land. "We sorrow not as those who have no hope."

It is actually a good thing to exercise the memory. We are frequently enjoined to do so by the Holy Scriptures. Moses said: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Our Lord said, "Do this in remembrance of me." The Apostle Paul said: "I put thee in remembrance that thou stir up the gift of God, which is in thee."

Memorial Day is, by its very nature, a pertinent reminder of one of the unique characteristics of man—his power of memory. Here is an ability that forces thoughtful people to consider the exalted position, value, dignity, and importance of the individual. We must insist on the recognition of man's true estate because it is the truth of God. The materialism and naturalism of these days relegate man to the animal kingdom. They say, "Man is the product of natural processes." God says, "We are fearfully and wonderfully made." They say, "Man is just a little higher than the monkeys." God says: "A little lower than the angels, and crowned with glory and honor." They say: "Man is a creature produced by his own ambitions and strivings." But God says: "Man is made in the image and glory of God."

Memorial Day is a plenary revelation of one of man's most tragic, humiliating, and degrading characteristics—his sin. It is not pleasant to contemplate, but it is a fact we dare not ignore—man is a sinful being. "The heart is deceitful above all things and desperately wicked." Man possesses a sinful nature, lives under the power of sin, and continually sins in thought, word, and deed. The consequences of these truths are ever before us in the awareness of ourselves, the wickedness of the world, death, war, destruction, and man's inhumanity to his fellow man.

The conquests of science over many of our enemies rightfully cause us to rejoice. But let us note that man has never produced one effective antidote for sin. On the other hand, many of our most remarkable discoveries of the secrets of nature have been made, utilized, and are dedicated to the cause of war. They may indeed prove to be civilization's destruction. What is our progress record in the realm of the moral and spiritual?

How refreshing, dear reader, to find our answer, not in the wisdom of man, but in God's message of grace as revealed in the Word of God. "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5:20-21).

Memorial Day should encourage us to turn to God. The experiences of life enforce upon us the futility of placing our confidence in man. They truly teach us that Christ alone, His life, His wisdom, and His Word, provide the complete answer for our sins, our questions, and our deepest needs.

THE FAITH OF OUR FATHERS

The Declaration of Independence concludes with this sentence:

"And for the support of this Declaration; with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

It is well to remember that the founders of the Republic were men of strong religious convictions; that they had faith in God, and that they put "a firm reliance on the protection of Divine Providence."
—*Selected.*

REMEMBER

THE LIVING



BY CHAPLAIN WAYNE FLORY
1st Lt., USA

THE purpose of the Memorial Day holiday is to remember and honor the dead of America's wars, which were fought for the preservation of our precious freedom and for the extension of liberty and justice for all.

However, the holiday means different things to different people. To some it means a long weekend, and to others a lost weekend. To still others it is an opportunity to rest, to complete an unfinished domestic task, or to visit relatives. There are those who will go to the beach, the mountains, or the desert in order to fish, swim, hunt, or simply to satisfy the urge for travel. Then there is that numberless host to whom it means making a quiet visit to the cemetery where lie the remains of a husband, a father, or a son who gave that "last full measure of devotion" on some foreign shore that we might not be called upon to lay down our lives here in our own land.

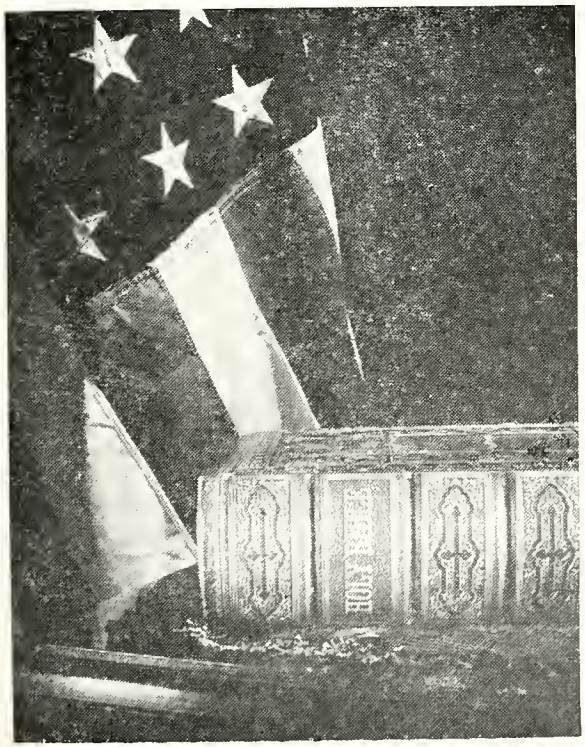
In the military sphere, Memorial Day means the precision and polish of parades, the placing of wreaths amid the martial music of the band, the crash of cannon, the firing of rifle volleys, and the thin, clear, measured tones of the bugle sounding taps. All this is in memory of comrades-in-arms who have fallen on the field of battle.

These men were not mere automatons who carried weapons and walked on into oblivion. They were individuals, men from the home across the street, perhaps from your own home. A man does not stop being an individual when he puts on the uniform worn by a million other men. Nor, for that matter, does his uniform affect his spiritual condition one way or the other. Some seem to feel that a uniform provides an automatic entrance into heaven if the soldier falls in battle, but such is far from the truth.

On Memorial Day, when we remember our soldier dead by placing flowers, the symbol of resurrection, on their graves, let's resolve to do our part in seeing to it that the living soldier is remembered, and that he knows about the resurrection, as well as knowing the One who was raised from the dead, before it is necessary to put flowers on his grave too. This may involve a little effort, such as going out of one's way to be friendly to a man in uniform, or even inviting him to your home for dinner, but it was effort of this type that gave the church of Christ its Simon Peter.

It appears that the armed forces will be with us in strength for a long time. Most of our sons will put in their two-year term of service, so let's be sure that they are spiritually prepared for such service before they enter into it, for in spite of all that Gospel-preaching chaplains and Christ-loving soldiers can do, it is the minority who find Christ in the service, not the majority. The siren voice of sinful pleasure, the subtle temptation to be like the crowd, and the desire for acceptance in the group will exert a powerful call upon them—a call that can only be overcome by exercise of the spiritual resources already gained from personal knowledge of Christ as Saviour and Lord of life, and by the personal experience of walking with Him, learned early in life and practiced in the family circle. Added to this must be the prevailing, persevering prayer of family, pastor, and Christian people, that these young men will live lives that are pleasing to their Lord, and that they will be given grace to speak as ambassadors for Christ.

As our minds turn this Memorial Day to those who died on the battlefield, and we consider that perhaps our sons will be called upon to do the same in the near or distant future, let's endeavor under God to be faithful in life, in word, in guidance, and in prayer that they may know Him, whom to know is life eternal, and thus be prepared to meet Him. Let us also pray that they may be used of God in that greatest of all work, the leading of the lost to Him who loved us and gave himself for us.



ALL THE WAY

The young paratrooper trainee learns many things that are intended to make him a qualified parachutist and a member of one of the United States Army's crack airborne units. However, one of the first and most important items learned is that he is "airborne—all the way." The jump school instructor calls out, "What are you men?" and the answer comes ringing back from the trainees, "Airborne!" The instructor again calls, "How far?" and the shouted answer is, "All the way." These men are saying: "We will not only undergo intensive and rugged training, but we will jump from the aircraft without quitting and, if the time comes, jump into battle behind enemy lines, or wherever needed, regardless of what it might cost."

He early learns what this committal means when he stands in the door of the aircraft and the jumpmaster tells him to "Go."

Since it is my privilege to minister the Word of Life to these high-spirited young men, and to jump with them too, I often ponder the words, "all the way," in regard to our Saviour and our Christian experience.

Our Saviour went all the way for us. He put aside His glory and came to walk among men. He suffered severe testings, was hated, and, finally, went all the way to the cross for you and me. As we think on this, we sing "Amazing Grace" and "Why Should He Love Me So?" There was no drawing back, no halfway to Calvary; He set His face as a flint to go to Golgotha. He could have saved himself. When one came to Him with news of Lazarus' death, His disciples tried to dissuade Him from going to Bethany, to save himself. Certain Greeks came to Him during the last Passover and seemingly provided Him an opportunity to slip out of the picture inconspicuously, to save himself. In Gethsemane His decision was the same, and on the cross He refused to come down in order to save himself.

He offers no halfway salvation to those who put their faith in Him today. We can know that our sins are washed away, and that we stand complete in our Lord's righteousness. Heaven is most assuredly ours and the confidence of the dying Samuel Rutherford can be ours too. As he approached his homegoing, he wrote:

"The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for—
The fair, sweet morn awakes.
Dark, dark hath been the midnight,
But day-spring is at hand,
And glory—glory dwelleth,
In Immanuel's Land."

As we serve the living God and wait for His Son from heaven, how sweet it is to know that *"all the way* our Saviour leads." What have we to ask beside?

We, as Christians, must be willing to "go all the way," too. The heart of the beloved apostle to the gentiles is revealed in this matter in Acts 20:24. Paul, addressing the Ephesian elders, recounts his work among them and lays bare his heart. He had been faithful in that he had held nothing back; he had preached the whole counsel of God. His life was one of toil, sacrifice, and suffering. However, the striking thing to me is that he not only could tell of past experiences, but that he still had the same spirit of going all the way for the Lord Jesus. As he spoke of not knowing what the future held in the way of further suffering for Christ, he said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

The Christian life is not a once-for-all dedication of life at some given point or at a meeting where we sing, "All to Jesus I Surrender," or, "My All on the Altar Is Laid," but it is and must be a day-by-day decision to be completely yielded to Him. How difficult it is! How our souls draw back and shrink at times! Do we go all the way with our time, our talents, our testimony, our money?



BY 1ST LT. BURTON HATCH
Hospital Chaplain, USA

Many of other days have known what it means to go all the way for our Saviour. William Carey had his heart set to go to India with the blessed gospel message. However, the obstacles were so great that it would have been far easier, and, some would say wiser, to simply call the door closed and forget the call of God to that needy land. The governmental policy was contrary to his desires. There was the financial need, the unsympathetic Christians, and, perhaps worst of all, an expectant wife with three little children who at first flatly refused to venture forth. How could she go—leave home and take these little ones into the vast unknown? How could she brave the ocean to live among strangers in a distant land. The children, shedding tears no doubt joined the scene and clung to their father.

Eventually, however, Mrs. Carey did go with her husband, but she paid the price of 12 years of mental affliction for embarking on this missionary adventure. Despite all, Carey wrote to his father that he must leave for India as "I have set my hand to the plough."

Once in India, conditions were no better; he wrote: "I am much dejected . . . I am in a strange land, alone, no Christian friends, a large family, and nothing to supply their wants . . . I am dejected." Again he wrote: ". . . very much dejected all day. Have no relish for anything of the world, yet am swallowed up in its cares. Towards evening had a pleasant view of the all-sufficiency of God, and the stability of His promises, which much relieved my

(Continued on Page 356)

The Spirit of

SACRIFICE



By 1st Lt. Harold F. Morr, USAF
Hospital Chaplain

The word "sacrifice" is familiar to all of us. Even in baseball, when a batter makes an intentional out so that his teammate may advance another base, we call that a sacrifice. Sacrifice is necessary in every department of this complex life. What we primarily mean by sacrifice is the giving up of something for a purpose or a cause that seems worthwhile. Sacrifice is "giving." This is the opposite of selfishness, which is "getting."

The battlefield is often the scene of great sacrifice. The struggle for independence demanded that great sacrifices be made for the cause of freedom. Freedom-loving colonists risked capture, imprisonment, and death. They fought with their fortunes. They worked extra hard to produce for the revolution. Their only desire was to sacrifice to be free.

The war between the North and the South showed a great spirit of sacrifice. Both sides were willing to sacrifice for the good of their cause. All these sacrifices were for the good of the group without thought of personal profit.

Our fathers crossed the ocean wild to sacrifice their health, their wealth, and their lives to stop the aggression of a demonic leader causing World War I.

Some of our closest friends were called upon to endure the blazing sun of North Africa, to risk their lives to land on Italy; they braved the bullets and fought for the Normandy beachhead with a sacrifice of thousands of lives. This sacrifice was for freedom, for protection from the satanic rulers of aggression.

Our brothers crossed the Pacific to quiet the storming fanatics of the "Rising Sun." They pushed through infested jungles, contacting deadly diseases, crossing sticky swamps, on to the height of Iwo Jima and then to the mainland of Japan. In their trail they left behind a human chain of broken limbs, diseased and dead bodies. These are the men who truly know the price of victory—the spirit of sacrifice.

But we also fought a people who were willing to sacrifice. Remember the suicide planes with their misguided pilots believing it an honor to die for their country. Thus one must examine his motives and have the proper goal in order to make the right sacrifice. The spirit of sacrifice is dangerous when blindly guided people sacrifice for an improper cause.

The Communist ideology and philosophy is constantly employing the spirit of sacrifice as a tool to carve out their desired objectives. Red officials are sacrificing their pleasures to speedily advance their program of aggression. The Communists sacrifice for their cause night after night, week after week, going to meetings, distributing literature, enduring ridicule. They risk losing their jobs, going to jail, and sacrifice life itself for this atheistic philosophy.

The Reds are sacrificing for a way of life diametrically opposed to our way.

Charles Malik, the Lebanese representative to the United Nations, is a professing Christian. As quoted by the Lutheran Messenger, Mr. Malik rebukes Americans as follows:

"You can never defeat the Russians on their own ground. I know Communist leaders. Most of them do not smoke. They do not drink. They work 16 hours a day. However misguided, they are utterly devoted to their cause. That is not true of most Christians that I know.

"Why do you in America not pay the price? Why do you not press the battle to victory with the weapon that God has given you to win: the heritage of the Christian faith?"

The best sacrifice our citizens can make for our country is to inculcate the Christian message into every youth. By doing this, the tremendous sacrifices of the past will not have been in vain.

As one views the white crosses that are neatly planted row upon row, mile upon mile, each representing the supreme sacrifice of one of our fellow men, he realizes that freedom cost a tremendous price. In comparison to this one sees only a few who have laid down their life for the cause of freedom from sin. A wreath will be placed upon the Tomb of the Unknown Soldier, giving honor to all who gave their lives. May we also take off our hats to those who have made great sacrifices for the cause of Christ.

We must not forget Argonne Forest and Belleau Wood, nor Corregidor, Iwo Jima, and Heartbreak Ridge. We must still recruit many to protect these costly victories.

Let us also not forget the unsung heroes who gave their lives to take the Gospel of peace to the dark regions. Let us give honor to the great spiritual leaders of our early church who feared not man or beast and bravely died for our spiritual heritage.

Then the ultimate apex of all suffering draws our attention to the cross of Christ. This is more wonderful than man dying for his country. It is greater than man dying for God. This is God experiencing death for man.

Memorial Day is a time for remembering. As we remember, may we accept the spirit of sacrifice—not only for our country but also for our Christ.

LET US REMEMBER TODAY

(Continued From Page 351)

the parents and home that he comes from. No one realizes the effect of the home on a man until he sees him away from that home. He can stand or fall because of it.

When a young man has had the benefit of the proper home training, a personal interest given to him by parents, then in most cases you see a young man that stands as a credit to his country. When this is lacking, you often see one who turns the credit to discredit for us all. This Memorial Day remember also our young men who now serve. Let us point them to a nation that will stand because its young men and women are ready to face anything, for they have been taught the truth. This truth is found in many ways, but the most important way is through the Prince of Peace, Jesus Christ. In Christ we have a memorial written in His own blood so that men might live in truth and freedom.

Parents, if you could be the silent visitor in my office for one day, you would leave with hearts that are broken. I see those men that have come to their wits' end before they turn to the hope of God through Christ. The startling fact is that those young men have come from a home where church attendance has been encouraged, where the name of God and Christ is not a stranger, where a Bible rests and sometimes is used. Then what is the reason that from the files of the courts-martial come the staggering facts that many men who have come from homes which have been called Christian are the ones that find themselves in the brigs and military jails of our land?

There is only one answer: the things that they were taught they accepted without conviction, or saw no living example set for them in the parents. The very faith that the parents encouraged their child to embrace, they themselves did not. The hope of Christ that they held out to the child was something strange to them. I can hear you say that this is not true in my home; yet there have been some of you that have given the faith to your children without love and compassion.

A young marine came into my office and said that he could not be a Christian and be a marine. When I asked him why, the answer was that his parents had told him so. They had disowned him because he left home to join the service. Parents! We understand that no one wants their own flesh and blood to be put in a position of danger, the place where military men find themselves, but you are lacking in love and depth of faith when you send off your sons with this type of feeling.

After our talk the young man left. I had given him the plan of salvation, the same one that his parents had given. The only difference was that this time he heard it in love rather than the vindictive manner of the parents. He knows now that the only way that you cannot be a Christian is to reject the gift of God's grace, Jesus Christ. The same marine came back the other day and said: "Chaplain, I have accepted Christ as my Saviour." Now he knows that he can serve both God and country. Parents! Give to your young man that hope that will make him stand in the face of all temptations that he will face, but give it to him in the attitude of love.

On this Memorial Day, may we all give ourselves over to the business of seeking the truth concerning God's grace. When your boy has to go, send him with the armor of God fitted by the love of trusting parents. Make a nation full of Christ-saved parents and we shall have a nation that is full of spiritually correct men.

ALL THE WAY

(Continued From Page 354)

mind; and as I walked home in the night, was enabled to roll my soul and all my cares in some measure on God. . . . What a mercy it is to have a God!"

More was to come—untrue friends and the death of loved ones—but Carey stayed—went all the way for Christ. May we have the same heart.

May our blessed Saviour be more than life to each one of us. If He is, we will say with the same Rutherford:

"Oh, Christ, He is the fountain—
The deep, sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above.
There, to an ocean fulness,
His mercy doth expand,
And glory—glory dwelleth,
In Immanuel's Land.

The bride eyes not her garment,
But her dear bridegroom's face:
I will not gaze at glory,
But on the King of Grace;
Not at the crown He giveth,
But on His pierced hand—
The Lamb is all the glory
In Immanuel's Land."

HONOR ROLL

Is your church listed below? If not, the person who sends in the Sunday-school order from your church failed to send the order in on time. Note, please, that three-fourths of our churches have or will have sent in late orders. This makes for a real problem for your Herald staff, for when this number of orders come in within one month of the time when the new quarter will begin, it overburdens the secretaries and results in *late deliveries.*

The aim of the Missionary Herald is to deliver to your church the next quarter's Sunday-school material six weeks to one month in advance of the new quarter. The National Sunday School Board recommends that teachers should have their quarterlies one month in advance of the new quarter, and the Missionary Herald is giving this kind of service. However, late orders stymie this program. Remember, it is just about *six weeks* until the October-December orders should start coming in, and three-fourths of the churches have not even sent in for the July-September quarter. Pastors and secretaries, please send your orders in the *first few weeks of each new quarter for the next quarter.*

We honor the pastors and secretaries of the following churches who are assisting us in the missionary work we are doing for the Lord Jesus.

Berne, Ind.	Sterling, Ohio
La Verne, Calif.	Cedar Rapids, Iowa
Leon, Iowa	Glendale, Calif.
Listie, Pa.	Roanoke, Va. (Ghent)
Covington, Va.	Clayhole, Ky.
Conemaugh, Pa.	Findlay, Ohio
Everett, Pa.	Washington, D. C.
Dayton, Ohio (1st)	Martinsburg, W. Va.
Arroyo Hondo, N. M.	Berrien Springs, Mich.
Taos, N. M.	Leamersville, Pa.
Homerville, Ohio	Sharpsville, Ind.
Fort Wayne, Ind.	Philadelphia, Pa. (1st)
Osceola, Ind.	Meyersdale, Pa.
Jenners, Pa.	Sampleville, Ohio

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

JUNE 4, 1955



Grace Chapel Sunday School, Honolulu

(REFER TO PAGES 364-365)

GROWING PAINS

Whether or not there are such pains scientifically seems to be a matter of debate, but I had them as a boy. Our entire National Fellowship of Brethren Churches and all the affiliated groups have them. In my humble judgment we have grown rapidly in every expanse of our work, and when there is rapid growth, there are the associated challenges. Stated in another way, "Success is our greatest problem."

No one anticipated such rapid growth in Grace Seminary and College. Who would have guessed a few years ago that we would have so many home-mission churches across America? It's been a joy to us to see the strides being made by the Brethren Missionary Herald Company. Then in the Sunday school, youth work, Sisterhood of Mary and Martha, Boys Clubs, Women's Missionary Council, and laymen's groups we see those happy evidences of rapid growth. Growing pains? Yes; they are sure to come. As I see the Brethren churches in the United States expanding their programs and with new buildings standing everywhere—we do have growing pains.

What about our activities in foreign lands? With the national church in Argentina making such a determined effort at full self-support, with the church in Brazil now planning to supply her own church buildings, with the church in Hawaii fully supplying her own needs, with the concentrated effort on the part of our Mexican Mission to supply her own national ministry, with our one testimony in France dedicated to growing in a very indifferent land, and with our church in Africa making strides and having needs that stagger us—*we have growing pains.*

Growing pains are not fatal, neither do they give any injury—not the kind I am talking about. They are really good for us; they tell us we are growing and that the growth is rapid.

As members and affiliates of our National Fellowship of Brethren Churches we must stand or fall together. All of our needs are common needs. To meet these needs all of us will need to do all we can to help all the others of us.

Let's all *pray* for all of us. I'm confirmed in the belief that faithful, believing prayer is our greatest need. It is trite to say, "Pray for us," but it is terribly urgent.

Let's all *pay* for all of us. I'm sure the present needs evidenced by these growing pains cannot be met by our present scale of paying to the Lord's work. As much as a tithe would do it, but we are not all tithing. Consistent, faithful, sacrificial giving will do it, but we are not all doing consistently and faithfully this sacrificial giving. Drives and financial promotional plans may help, at least in the case of the spasmodic giver, but our needs will only be met when all of us demonstrate a new dedication to Bibical support of the Lord's work.

Let's all *speak good* of all of us. I am sure we have a minimum of speaking ill of our brethren, but are we speaking good? At a time when we are all having these aching growing pains, there is grave danger that in promoting our special interest we shall speak ill, at least think ill, of our fellow laborers in our closely affiliated organizations. It would not be impossible for us to have sometimes just a little of jealousy and envy. The Scripture speaks so clearly of this in Philippians 2:4: "Look not every man on his own things [selfishly], but every man also on the things of others [unselfishly]." Let's rejoice in those things committed to our care, but rejoice also in those things which are committed to others.

Our growing pains are a blessing. They speak of the urgent needs in our expansion and these urgent needs can only be met by all of us. We can all do much more than we are doing. We will meet these needs if we all do the very limit of our responsibilities as the Lord reveals them to us. As we experience these growing pains, let's be extremely careful that we don't let envy, jealousy, or any root of bitterness take hold in us. Then our growing pains will yield a greater blessing.

RUSSELL D. BARNARD,
Editor, Foreign Mission Number.

MAY WE SAY "THANK YOU"

The missionary rallies—our newest plan of missionary visitation during the four-month period especially given to foreign-mission emphasis—have come to a successful close. We desire to take this opportunity to express our sincere thanks to all who had a part—to each district of our National Fellowship of Brethren Churches, to each pastor and the members of his congregation, to each one who had a part in the entertainment of the speakers, to each rally speaker. This series of rallies began in southern California on February 6 and continued through all districts, finishing on May 30 in the Midwest District. The rallies were so well received and brought such blessing to each district that the plan will be followed in future years. The details for next year will be ready for announcement very soon.

MRS. FOSTER IMPROVES

We are very happy to report to you that there is a decided improvement in the health condition of Mrs. Rose Foster, who resides in the Brethren Missionary Residence at Winona Lake, Ind. For several months Mrs. Foster had not been feeling well; the crisis came in early March when it was necessary for her to spend about four weeks in the hospital. Following her return home the improvement was very slow. In the last few days we note remarkable progress. She is now able to be out to the table again for meals. We know that thousands of friends will join with us in prayer that she may very quickly be restored to the health and strength which will make it possible for her to be among us in her greatly appreciated ministry.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 23

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin, Arnold R. Kriegbaum, ex officio.

TO SAO PAULO
AND HOME AGAIN

(Editor's Note—Two of our missionaries in Brazil, John Zielasko from Icoraci, and Edward Miller from Macapa, attended the sessions of the Seventh World Congress on Evangelism sponsored by Youth for Christ International at Sao Paulo, Brazil, from April 17 to 24. Both men have reported concerning the real spiritual feast which was their experience, as well as the opportunities for witnessing. Following their return to Icoraci and Macapa, respectively, accompanied by one of the Youth for Christ evangelists, the Lord granted an extension of the Sao Paulo blessings upon both of these areas of our work. We are happy to share with you the news which came to us from Brother Zielasko.)

It Was Great!

We truly enjoyed a real spiritual feast at the Youth for Christ Congress. Words will never be able to express the gratitude of my heart for the privilege and the glorious opportunity that our Board gave to Eddie and me of being in on the miracle that took place in Sao Paulo. We have been spiritually refreshed and have returned to our work with a clearer vision of this great but needy land. I feel confident that *Brazil is the missionary opportunity of today.*

Eddie and I flew down the coast and we stopped in Fortaleza, Recife, and Rio de Janeiro. Thus we had the opportunity to visit other missions, publishing houses, bookstores, and become better acquainted with Brazil itself.

Street Meetings

The congress was successful in spite of attempts by Catholic leaders to hinder the meetings—they even held a Catholic congress the same week. People came to Christ during the week of the congress; in every meeting souls were saved. I was impressed with the street meetings. Every night thousands would gather about 9:30 in front of a theater in the heart of Sao Paulo and they would listen to music and the Gospel. The meetings continued until midnight some nights, with the crowds changing slowly as different evangelists preached. Every night hundreds of men stepped forward to receive Jesus Christ. It was one of the most thrilling and most amazing sights I have ever seen.

Incidents from one meeting will help to explain what I mean. On Tuesday night there was a choir of about 100 voices and other special music present for the street meeting. Following the message by the Youth for Christ director from Dayton, Ohio, at least 30 men stepped forward to accept Christ as personal Saviour when the invitation was given. They were taken aside and dealt with. Just about that time more special music arrived and Dr. Mervin Rosell preached. The corner was packed with people and I never saw a crowd of people pay such close attention to a street meeting. At the invitation scores of men moved forward and they meant business with the Lord. Among them were a university professor and a student. Each gave a public confession over the loudspeaker. Dr. Rosell had used an illustration about professors and students finding Christ, and right before our eyes we say that Christ was the answer for the hungry hearts of Brazilian professors and students also.

We Had a Part

Eddie was interpreter for Hal Webb, from the Philadelphia Youth for Christ, and I preached every night in a little church in the suburbs of the city. God blessed, souls were saved, and churches were revived. The people are receiving with open hearts the message of salvation by grace through faith, but it won't last forever and I am so happy that the Brethren Church is having a part in the harvest of souls—in Macapa, in Icoraci, and for the short time in Sao Paulo. Would to God that more were ready to come.

Back Home

Bro. Hal Webb returned with us to the Amazon Valley for meetings in Icoraci and then in Macapa. We didn't have time to prepare for the meetings, but God has wonderfully blessed. Our people are just so thrilled and happy as a result of the services that they can't wait until it will be possible to hold another evangelistic campaign. We held six nightly services with an average attendance of 130 each night. We started out with 62 the first night and went up to 200 on the last night. The church just won't hold any more, so any future campaigns will have to be held elsewhere.

Were there any decisions? Yes; praise the Lord! There were 30 first-time decisions and four rededications—about half were boys and girls, but many adults were under deep conviction and if it had been possible to extend the meetings I feel sure others would have decided for Christ. The evangelist won the hearts of our people and has been a spiritual tonic for the work here in Icoraci. Working through an interpreter can be difficult, but it didn't seem to hinder the spirit of our meetings at all.

Brother Webb has now gone to Macapa for a week of meetings with Bro. Eddie Miller. I am sure that blessings are bound to fall upon the Macapa church as a result of these services, just as we here in Icoraci have been blessed.

A Postscript

After the week of meetings in Macapa, one more service with the evangelist was held in Icoraci before his departure from the Amazon Valley. It was in the nature of a farewell for him with a special program planned by the young people. At the close of the service we had the joy of seeing five come forward—three first-time decisions and two rededications—to bring the total to 39. Praise the Lord for these meetings!

Missionary Movements

Samarins to Take Early Furlough—

The William Samarin family, now in their first term of service in French Equatorial Africa, had planned to return to the States on furlough in August of this year. A cable just received from the field, however, recommends an early furlough for the Samarins because of a health problem on the part of Mrs. Samarin. The authorization has been granted and the Samarins will fly from Africa to Los Angeles, Calif., as soon as the bookings can be verified. It is very probable that they may be in the States very shortly after you receive this issue of the Herald. There is a possibility that they will leave Bangui, Africa, in the early morning of June 5 and arrive in Los Angeles in the evening of June 8, having changed planes only in Paris, France, and New York City. The Samarins will have residence while on furlough at Berkeley, Calif., near the parents of Mrs. Samarin. Pray for the family, especially for the healing of Mrs. Samarin.

Goodmans to Return to Africa—

There is reason for great thanksgiving to God in the fact that little Anne Goodman has so recovered her health that her attending doctor recommends that she may return to Africa. This is a joy to all of us, especially to the thousands who have remembered her in prayer, but to none is the joy greater than to her parents, Rev. and Mrs. Marvin L. Goodman, Jr. The Goodmans are very anxious to return to Africa for their third term of service. Our Board of Trustees has approved their return pending the usual physical examinations for all members of the family. Applications have been made to the French government for permission to reenter French Equatorial Africa. The Goodmans did have this permission extended to them for a period of 18 months, but that period of time elapsed before there was clearance for their return. We doubt that there will be any difficulty in securing this permission again, but we ask that you pray earnestly with us that all problems related to their return to Africa may be quickly solved.

It will be remembered that little Anne Goodman, at the age of three, was stricken with polio while on the field in Africa. The family flew to the United States, where careful and efficient medical and surgical care have been given. The attending specialist now says: "I feel that it will be perfectly safe for her to go away to Africa and be away from three to five years." The three to five years would be the approximate time before the next furlough period, hence any further care which is needed may be given during the furlough year.

Sheldon Return Delayed—

Rev. and Mrs. C. B. Sheldon, now completing their year of furlough in the United States, probably will be delayed in returning to their field of service in French Equatorial Africa. It may be late summer or early fall before they return.

The Sheldons have served well in Africa for many years, Brother Sheldon having begun his missionary service in 1922 and Mrs. Sheldon in 1924. They were married in Africa in 1926. For many years their field of service has been in the Bellevue area, where Brother Sheldon had the spiritual care of some 75,000 people. He was, of course, assisted in this by national leadership and by missionaries living in that district who had other primary responsibilities. Will you please pray with us that they may soon return to Africa, the place that is "home, sweet home" to them?

Munn Return Delayed—

Some months ago Miss Marybeth Munn completed her year of furlough in the United States. She purposes to return to the field to which God has called her in French Equatorial Africa, but her return will be delayed—possibly until fall. Miss Munn has completed one term of service in our field and has been used very largely in a physical and spiritual ministry to the 20,000 lepers in our section of Africa. Please pray with us and with Miss Munn that she may soon return to her work in Africa where she is so greatly needed.

Marshalls on First Furlough—

Rev. and Mrs. James Marshall and three sons arrived in New York on May 11 for their first furlough, having spent five years in missionary service in Argentina. Their trip was by plane from Buenos Aires to New York and they report a pleasant trip. During furlough the Marshalls will have their residence in the community of New Vienna, Ohio, where Mrs. Marshall's parents reside. Rev. and Mrs. Donald Bishop and family have assumed the responsibilities left by the Marshalls at Corral de Bustos, Argentina.

Missionary Furlough Schedule—

According to present plans, the following missionary families will be due in the United States on furlough during the coming months:

Misses Ruth Kent and Marie Mishler are due to arrive June 21 from Africa.

Rev. and Mrs. Harold Dunning and family are due to arrive July 5 from Africa.

Rev. and Mrs. Fred Fogle and family are due to arrive July 5 from France.

Rev. and Mrs. Robert Hill and family are due to arrive August 30 from Africa.

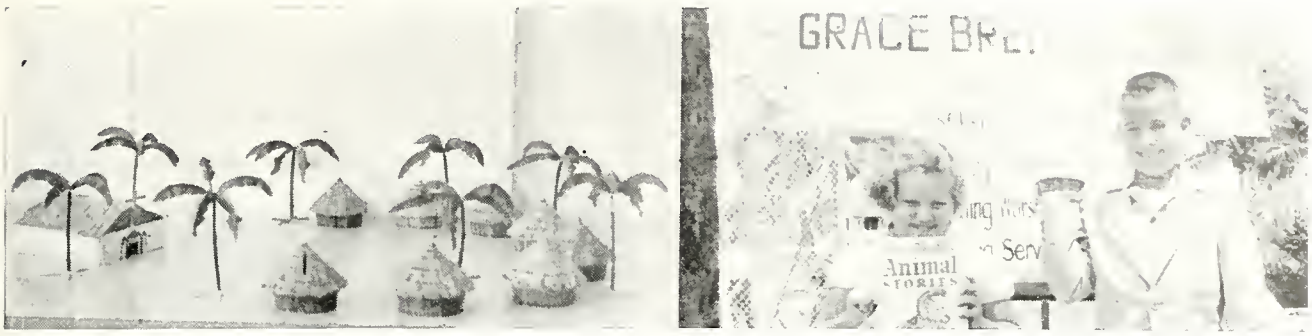
Rev. and Mrs. Donald Miller and family are due to arrive August 30 from Africa.

Rev. and Mrs. John Zielasko and family are due to arrive in late August from Brazil.

James Paul Dowdy, Jr., is due to arrive in late August from Argentina in time to get settled before entering Grace College as a student in September. Rev. and Mrs. J. Paul Dowdy and the two younger sons expect to arrive on furlough from Argentina in December.

MISSION HUTS GET RESULTS!

By Ralph Colburn, Fort Lauderdale, Fla.



Left—A part of our hut village, including the little chapel built by Eddie Yoder. Right—Eddie and Linda Yoder, with the first full hut bank. Linda is holding the prize received, a book for children by Dr. Walter L. Wilson.

It is a brandnew church. This was our first missionary offering. We didn't know what to expect, but we distributed missionary hut banks in February and encouraged the boys and girls and families to fill them up.

We offered a small prize to the first boy or girl who brought back a bank that was chuck full of money. Eddie and Linda Yoder brought that one in, about the end of March. It weighed four and one-half pounds and contained $5.83, over $4.50 of which was in pennies!

On Easter Sunday many more banks were brought in and we built a hut village, complete with a little chapel constructed by one of the boys. When we counted the total from the banks up through that day, it was $52.69! In the next few weeks more huts came back, one of them containing $17.46, all in coins. So far the huts alone have brought in over $76 and some of them are being refilled! We expect the hut total to come close to $100 and our entire foreign-mission offering to top $750. Yes; those hut banks helped a lot! They made giving more fun for the boys and girls, too!

OFFERING REPORTS

The so-called Easter offering reports to be counted as a part of the Easter offering must be received in our office not later than June 30, 1955. Financial report blanks for use in reporting have been sent to all pastors and churches. Be sure to contact our foreign-mission office if you did not receive your supply.

Send all reports to the foreign-mission office, addressing them as follows: Miss Ruth E. Reddick, P. O. Box 588, Winona Lake, Ind. Please make all checks, money orders, etc., payable to The Foreign Missionary Society of the Brethren Church.

Since our Foreign Missionary Society is a corporation we must maintain a list of the names and addresses of the members of our Society. Annual membership in our Society for the year 1956 will be based upon the gifts made by our Brethren people during the year 1955. Therefore, for an individual to be entitled to such membership in our Society for 1956, we must receive his gift of $5 or more before the close of the calendar year—that is, by or before December 31, 1955.

Each year we face some problems with respect to membership in our Society on the part of individuals who made gifts through their local church during the current year, but for some reason the local church failed to send such a report to our office until after that current year. Therefore, we must emphasize that membership for any one year is based on the gifts given to our Society and *received in our office* during the former calendar year.

It is too early as yet to make any estimates as to our total offering for this Easter season which has just closed. We have had some very excellent reports from congregations where there has been from a 100-percent to a 300-percent increase in foreign-mission giving. We are conscious of the fact that there will be some congregations where there have been losses. We believe that God will supply all of our needs. He may not supply all of those things which we believe to be our needs. We will need to tailor our expenditures to meet our income, since we have no general fund reserves sufficient to underwrite any extensive losses. Have we done all that God would have us do this year for foreign missions?

MEXICAN CONVERT BAPTIZED



One of the new Christians from the Tijuana, Mexico, mission follows the Lord in the waters of baptism. Bro. Walter Haag officiated, using the facilities of our San Diego, Calif., church.

OPERATION DODGE

AN AUTOBIOGRAPHY — *PART 3*

Oh, me! Oh, me! Won't they ever let me rest a minute to rub my bumps? Pounding on! Pounding on! Over these things they call roads. The only relief from the everlasting monotony of the bumps is when you hit a harder bump.

Ouch! That was the worst one yet. And they tell me we are just getting started toward Oubangui-Chari. If this is a sample—ouch! Oh, take me back to the good old U. S. A., and I'll never again have a hankering for the romance of Africa.

AT LAST—YALOKE—HOME!

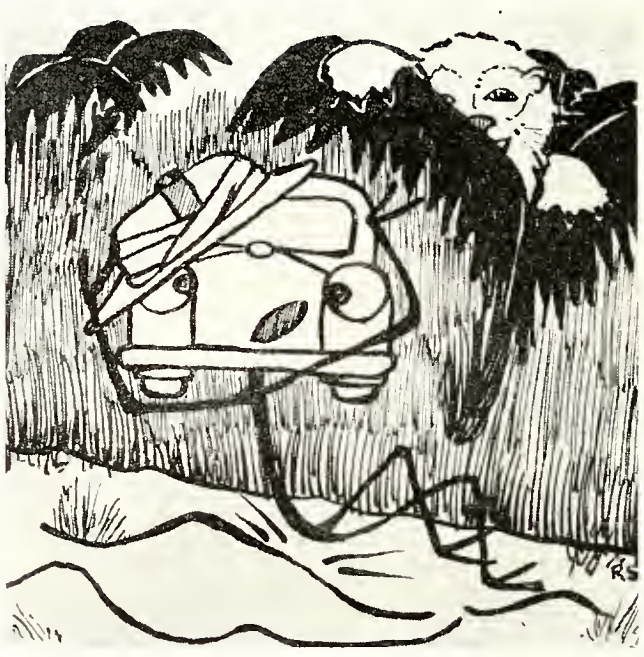
See them crowding around to admire me! Listen to their remarks!

"That one is surely built to take it!" "One-ton chassis cut to three-quarter-ton length." "Heavy duty springs." "Seven-fifty heavy-duty tires all around." "Big-truck transmission with creeper gear for going onto the barges." "That pickup will take African roads all right."

Yes, sir! We don't let anything stop us—water across the road for several kilometers with no way to know where the ruts and the mudholes were, but we just kept coming right along; ruts over a foot deep; rocks in the middle of the road and one of them got in the way and bent my tie rod, but we just kept coming right along; two bridges out and not a way to get across, so we took the long road around and just kept coming right along.

Look at all the children; Oh, so this is where the school is located for the children of missionaries! Just wait until I get a chance to take them for a ride. We'll have loads of fun. Kids appreciate a he-man truck with lots of zip.

Oh, so that one is my boss! I guess he must like me, for they say he went to a lot of work to clear all the luggage out of the stall in the garage to make a place for me. But he made one remark that cut deep. Before we were even well-acquainted he called attention to the one thing that is lacking about me—a rear bumper. I was already self-conscious about it, and after his remark my tailpipe hung between my wheels all the way to the garage.



—Drawn by Mrs. William (Ruth) Samarin.

I am not sure I am going to like him, but it is my appointed job to carry him on his medical trips in our African mission. From all I hear he has a great big job. After all, the important part is not whether I like him or not; it is to do my part faithfully to help him do his duty as a medical missionary.

I am going to do my bit to make this mission GO. And perhaps I may be able to put some pep into the old codger.

Yours faithfully,
OPERATION DODGE.

(By Dr. Floyd W. Taber, Yaloke, Africa)

BADI'S VICTORY

By Mrs. William Samarin, Bellevue, Africa

Badi stood outside the office waiting to buy a primer. My first thought as I looked at his twisted body was, "Oh, what a shame!" Born with physical deformities and ill with an incurable disease that made him periodically senseless, he was a most pitiful creature. Those of his family were not cruel to him, but, as in most cases like this, he was ignored. Only his mother seemed to care if he was housed or fed. His hair was never cut and soap never touched his body or loincloth.

But Badi had a bright mind. He attended the men's reading class and was doing well. He was a Christian! He had found One—the Lord Jesus Christ—who loved and cared for him.

Early in November he fell into the little cooking fire while he was ill. Not realizing the danger, his mother nursed him. When they brought him to the dispensary, his burns were infected and his jaws soon closed tight with lockjaw. Early the next morning Badi left this body of illness and went on to eternal perfection.

When they brought word that he was gone, my heart was filled with awe. Badi, the imperfect, was now perfect. Badi, who had never worn clothes, was now clothed in glory. Badi, the unloved, was now with his Saviour.

Very few came to the funeral. His grave was shallow; only his mother wept. Yet, as his black pastor wisely said: "It is the end of sorrow and the beginning of joy for Badi."

"O death, where is thy sting?
O grave, where is thy victory?"

Jottings From Bangui

We praise the Lord for His many blessings to us! "Great is thy faithfulness."

The Easter morning sunrise service was held on the site where our new chapel will be located on the outskirts of Bangui. The Lord stayed the rain until after the service. Hundreds were there to praise our risen Lord and Saviour. The message from I Corinthians 15 made us realize anew how much the resurrection of Jesus Christ means to the Christians.

At 10:30 on Easter morning Mr. Jobson conducted the service in the French church in Bangui. Most of the Europeans were present and many of the French-educated Africans. We are happy for this additional avenue of service. Pray that our testimony for the Lord will be effective as we grasp the many opportunities in this city.

We praise the Lord for the two women who are baptized Roman Catholics, but who recently made a public confession of the Lord as Saviour. They are now enrolled in the pre-baptismal class.

There is a great need in Bangui for a worker among the young people. There are 20 Protestant boys in the college for whom we should do something. Also there is a growing community of young Europeans. Pray that the Lord will raise up a consecrated young man for this needy work.

Several of the Christian young men are now enrolled in the elementary Bible school being taught by Mr. Jobson and Pastor Noel. Pray that some of these may be able to continue their training at the Bible Institute next year.

Classes for smaller boys and girls are being held daily in the garage, for as yet we do not have any classrooms. In one of the devotional services for these boys and girls I gave the invitation and 12 of them accepted the Lord for the first time. Most of these children attend the junior church on Sunday.

Two young men are now in training at Yaloke from the Bangui church. They are attending the school preparing to be teachers of children's classes in the Bangui church. Pray for these young men, that they will be faithful and return to us for these classes.

The members of the WMC hold their meetings in the French church in the city. There are some very good leaders in the group, and these women are now starting classes for women in their own villages. We also have a Bible class for these leaders every Wednesday and at the present we are teaching from the Book of Genesis. Continue to pray for the work among the women. Mrs. Balzer is again teaching one of the women's pre-baptismal classes.

Pray for Pastor Noel and the eight leaders in the villages. Services are held morning and evening for the believers. Pray that the Christians may have a greater desire to pray and read God's Word, also that they may continue to memorize the Bible verses.

The bookstore was opened the middle of March and there have been many opportunities to witness for the Lord to Mohammedans, Roman Catholics, and pagans. We sell the Scriptures in French, in the local languages, and in Sango, the trade language. The records being furnished by Gospel Recordings are much in demand.

Pray that we your servants for Christ's sake may be faithful to our ministry.—*Mrs. Orville D. Jobson.*











Top and bottom—The library and bookstore. Second—The home of the Jobsons in Bangui. Third—Mrs. Balzer and Mrs. Jobson with the Bangui WMC.

Hawaii---

Our Newest Venture in Missions

HAWAII has been probably thought of by the most of us as a paradise—a Garden of Eden—a beautiful vacation land for the very rich. With the bombings at Pearl Harbor on December 7, 1941, the Hawaiian Islands leaped into prominence. During the war and during the years which have followed, great numbers of United States service personnel have been stationed in the Islands, especially in the Honolulu area.

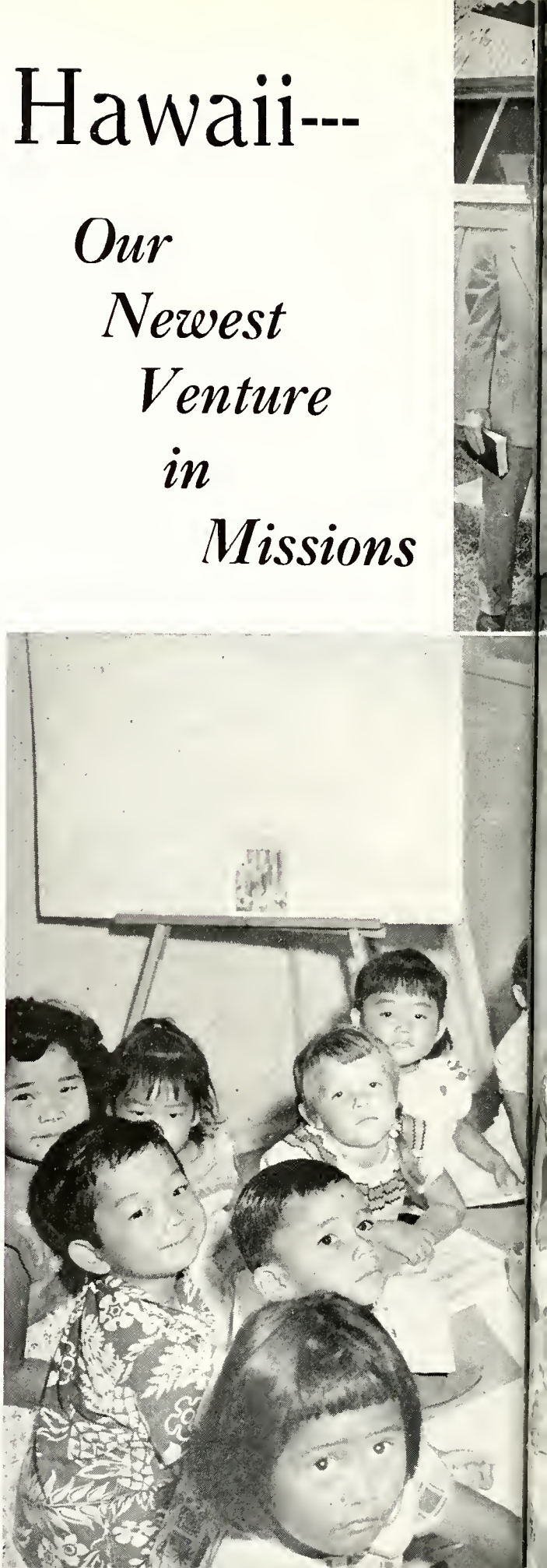
Our gospel testimony in Honolulu was established by one of these servicemen and his wife. These were T/Sgt. and Mrs. Edwin J. Jones, who had only a short time before come to know the Lord through the ministry of our Seal Beach, Calif., church. Upon their arrival in the Islands they began to talk to those they met about the Lord. Bible classes and then a Sunday school were the results. It was about this time that they sent a letter to the Brethren Missionary Herald Company, asking for literature and pleading for assistance, as far as a preaching ministry was concerned, in relation to the work they were establishing. The Joneses would naturally, under military direction, be moved from the Islands in the not far distant future and they were anxious that other leaders be found for the work. This letter was given to our Brethren foreign-mission office and, following that, events moved rapidly. A first group was baptized by Brother Jones before his work there was completed, and many effective contacts were made.

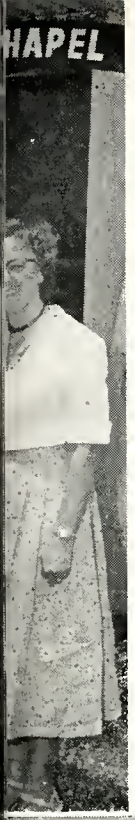
Rev. and Mrs. Foster Tresise answered the appeal which was made by the Foreign Missionary Society for workers who would be willing to go to Honolulu and undertake the further development of the testimony in the Islands. It was on May 8, 1953, that they flew from Los Angeles to Honolulu. After the Tresises had been there for just a few weeks, Uncle Sam called the Joneses to other responsibilities and Brother and Sister Tresise came into full leadership of our work in Honolulu. The blessing of the Lord has been very evident from the first. Quite a large number have accepted Christ and a group of them have followed the Lord in Christian baptism by triune immersion.

A church has been organized which has been self-supporting from the very beginning. This church carries on a full schedule of services similiar to those of our churches in the homeland and the attendance is most commendable. Brother and Sister Tresise have also undertaken their responsibilities on a self-support basis and the Lord has very graciously supplied regular employment for Brother Tresise. Our work in Honolulu, therefore, has been thus far established and is being maintained at a very minimum cost as far as foreign-mission funds are concerned. It is our purpose to continue the work in Honolulu on this basis insofar as possible, standing with and by the believers there and in every way assisting them to help themselves in the further development of the program of evangelization which they have undertaken.

Our work here is actually located some eight or ten miles from downtown Honolulu in that which was a military housing area, called the "Red Hill" district, overlooking Pearl Harbor. Those in the Islands desiring to attend services at Grace Chapel should contact Rev. Foster Tresise, 2377 E. Manoa Rd., Honolulu, T. H., for instructions as to how to find the location. Brother and Sister Tresise are most anxious for the assistance of any folks interested even if they will be living only temporarily in the Honolulu area.

We do not know how rapidly expansion can come in this field, especially if it is maintained on a self-support





Pictures—We are greatly indebted to Lt. Comdr. Galen Richardson, a member of our Washington, D. C., church, for these pictures of our work in Honolulu.

Cover—Sunday school group at Grace Chapel.

Left—Brother and Sister Tresise in front of Grace Chapel.

Below—One of the Sunday-school classes.



basis. Economic conditions on the Islands fluctuate very greatly and we do not want to send additional families there until there seems to be some stabilization of the employment possibilities. Of one thing we are sure, however, and that is there is a great field of opportunity. There are about 225,000 people living in the Honolulu area and a total of about 400,000 permanent residents in the Islands. In addition to all of these are the large number of United States military personnel living in the Islands, usually for rather short periods of time. There are other fine evangelical testimonies in the Hawaiian Islands, and we are cooperating fully with them. But, with all that all of us can do, there is still not sufficient true evangelical testimony to complete the job in this great center of population. Our testimony in Honolulu especially needs your prayer support, that the Lord will enable them to help themselves in expanding the program of witness and testimony in many other areas.

Just as we were preparing this material as the fourth in a series of historical sketches of our six mission fields, we received an up-to-date report of activities from Brother Tresise which we want to share with you in the following paragraphs.

"Sunday a week ago (May 1) we broke our record in Sunday school with an attendance of 71 and last Sunday (May 8), when the classes were dismissed for study, we had tied the former attendance. Then, with five who came in late, we had a total attendance of 76. In today's service (May 15) we saw another record broken with an attendance of 45 in the morning worship service. With this we have a wonderful spirit of unity and fellowship that is glorious to behold.

"Almost weekly we are seeing salvation, but this is wholly by personal work as we visit in the homes. We see few public decisions in the regular services, but God is giving us converts who are publicly confessing Christ by witnessing to others, which to me is more to be desired. God is good in that He is allowing us to see a greater response on the part of the people here.

"God thrills my heart as I see families traveling quite a distance week after week to worship with us regularly, considering this their church home. Some make great sacrifice in attending every service, bringing their children with them and in the evening putting them to bed on the floor while they feed upon the Word of God for their own souls.

"God has given us some real converts. I always make it a point not to talk about any other group, but only to present the Word of God and the claims of Christ. God has led certain to forsake the emptiness of the former and to subscribe to the things of Christ and reality. The thing that characterizes our people here is, I believe, their faith in the Word—accepting and believing the things of God. In this we are seeing the power of God of Romans 1:16 experienced in their lives.

"Pray that the Lord will keep us in the place of complete yieldedness and dependence upon Him. Pray that the ministry of the Word might be in the power of the Spirit, and that the Word might be life and light in our midst. Pray for the salvation of the male element of certain families. Pray for the future of our work, that new families may be added and that a more permanent constituency may be effected. Praise God for what He is doing. Pray for His continued blessing upon the work. Pray that we may have strength, knowledge, wisdom, and stamina to carry on the work—the flesh does get tired and the work is demanding."

The BRETHREN MISSIONARY HERALD

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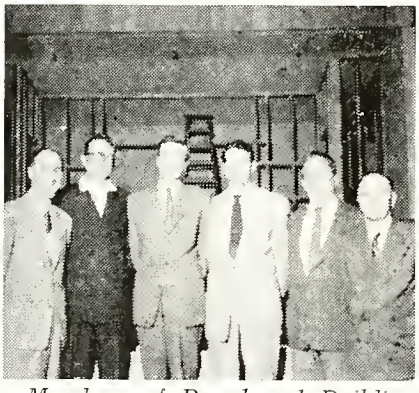
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Grace Seminary.....Paul R. Bauman
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MEYERSDALE, PA. H. Leslie Moore, pastor of the Meyersdale Brethren Church, delivered the baccalaureate sermon for the Meyersdale High School.

LA CRESCENTA, CALIF. The Mountain View Brethren Church, *a fine growing home-mission church,* is completing the remodeling of their building. Pictures below show changes being made. David Morsey is pastor.



Mountain View Brethren Church

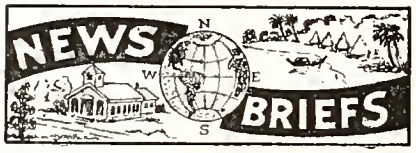


Members of Board and Building Committee (l. to r.): Stanley Brown, Roger Rekers, Bill Rowe, Pastor David Morsey, Charles Brown, and Frank Van Wagner.

CUYAHOGA FALLS, OHIO. Dr. Raymond Gingrich was guest speaker at the Grace Brethren Church on May 15. Richard Burch is pastor.

AKRON, OHIO. The name of the Akron Bible Institute has been changed to the Cornus Hill Bible College. Dr. Raymond Gingrich is president.

MARTINSBURG, W. VA. Russell Weber, pastor of the Grace Brethren Church, Hagerstown, Md., was elected moderator of the Atlantic Fellowship of Brethren Churches at the recent conference held here. The 1956 conference will be held at Harrisburg, Pa.



BAGDAD, IRAQ. The following letter was received at Winona Lake from Dr. Herman Hoyt on the day of seminary graduation.

"Dear Dr. Kent:

"As the month of May moves swiftly on, two professors [Herman Hoyt and John Rea], lately turned travelers and archeologists, not to mention many other things that might make the characterization more complete, are reminded that the commencement season is at hand. Following a habit into which we have fallen, we desire to turn in our term paper.

"Swiftly we were borne to our first appointment in Egypt. Landing in the dark at 4:30 a. m., we smelled the land. Amid men arrayed in nightgowns and wearing turbans through streets filled with the braying of donkeys, rickety carts, cars, and conveyances of every description, we set about our duties.

"From the ancient tombs of the Pharaohs near Cairo, we took our first journey. We traveled with the Israelites out of Egypt that dark night long ago to the Red Sea, down across the desert and the wilderness to Gebel Musa. There, after receiving the law from the lofty heights of that steep mountain, the junior member of our party was aptly named "Musa El Nabi," which means by interpretation, "Moses the Prophet." From that point on he led the expedition and judgment was given at his hands.

"By way of Cairo, Musa led his expedition into the treasures of Egypt hidden along the Nile between 400 and 500 miles south of Cairo. With courage the prophet led his party into the valley of the kings into the city of the dead, to the ancient temples of Karnak and Ramses now crumbling in ruins. There before our eyes lay the splendor that was once Egypt.

"With new courage Musa led his party to the airport, and we were borne on eagle wings to Beirut, Lebanon. From Dog River, where ancient kings, and modern, have inscribed on the cliff the record of their triumphs, Musa moved south to the site of an ancient city long lost in oblivion, the city of Tyre. Rising up from the ruins there came a name for the senior member of the party, Hiram El Melek.

"Musa and Hiram have had many strange experiences. Both have learned to treat their microscopic friends with great respect. Though both members of this party are stalwart men, each has had to develop callouses on the end of his olfactory nerves as a means of self-protection. The sights and odors and tastes and smells and stimuli of these lands have been giving unusual exercises to the five senses.

"From Beirut through Aleppo and Mosul, Nineveh, Calah, and Khorsabad, we have finally arrived in Bagdad. On the way we ascended the citadel of ancient Aleppo, visited Antioch—once a flourishing city of 800,000 in the days of Paul, but now dwindled to a miserable village of 35,000.

"Musa and Hiram have invaded the ancient empires of Assyria. No sleeping monarch arose to challenge us. If any had, Nabi would have brandished the rod of his power and Hiram would have shot him with a battery of three cameras.

"Thus endeth our term paper. (Musa hopes we get at least a passing grade). But the end is not yet."

Musa El Nabi.
Hiram El Melek.

MEET THE EDITOR

The missionary aspect of the Missionary Herald will be presented by the editor in the following churches as indicated. You are invited to attend and see what God is doing through the printed page.

June 5 (a. m.)—Cuyahoga Falls, Ohio
June 5 (p. m.)—Rittman, Ohio
June 6—Homerville, Ohio
June 7—Listie, Pa.
June 8—Meyersdale, Pa.
June 9—Martinsburg, Pa.
June 10—Grafton, W. Va.
June 12—Buena Vista, Va.
June 14—Covington, Va.
June 15—Roanoke, Va. (Clearbrook)
June 16—Roanoke, Va. (Wash. Heights)
June 17—Hollins, Va.
June 19 (a. m.)—Radford, Va.
June 19 (p. m.)—Roanoke, Va. (Ghent)
June 20—Parkersburg, W. Va.
June 21—Middlebranch, Ohio

A New Denominational Office Building Is Needed Because—

WE NEED SPACE

By DR. W. A. OGDEN
President, Board of Trustees
Grace Seminary



DR. OGDEN

"We" is Grace Seminary and Grace College. "The space" is the two suites of rooms in the seminary building now occupied by two of our denominational boards. "Need" describes the situation in which we now find curselves as a school with respect to these rooms.

This is not an order from the seminary board to vacate these rooms. It is an attempt to evaluate the future against the past goodness of our wonderful Lord in the matter of the trust He has given us in the field of Christian education. The number of students in the graduate school, the seminary, continues to run at an all-time high. This year's enrollment in the college was just about double that of last year. We believe that this rate of increase will continue for a number of years. The most effective publicity the school has ever had has been put out this year. This includes direct mail, faculty propaganda missions in most churches east of the Rocky Mountains, a well-planned tour of the basketball squad into eastern schools, and the tour of the college choir during the Easter season into some 20 or more Brethren churches.

The Bible Institute of Los Angeles is in the process of building a new campus on a 50-acre tract to accommodate its growing student body. In its last brochure, attention is called to the fact that in the United States the number of births has almost doubled in the last 20 years, reaching nearly 4,000,000 in 1953. Government figures from many sources tell us that by 1960 there will be more students knocking at the doors of American colleges than can possibly be admitted. Now is the time for us to plan wisely and carefully for our own young people who will be looking to us for the kind of Christian education that will prepare them for their place in the complex world of tomorrow. Needless to say, we are in the business of offering a *Christian education*—a commodity not too plentiful across the land and around the world.

If we plan to educate no more than our own Brethren young people, we will have to greatly expand our facilities to make room for them. Our growing home-missionary program and a growing church is producing a Brethren youth group that is rapidly outstripping our facilities to offer them an education such as they must have if our fellowship is to live and continue to "contend earnestly for the faith once for all delivered unto the saints." Other schools are planning now for as much as 200 percent in increased enrollment. Grace can expect a similar increase, and now is the time to get ready for these young folk from all across America.

Now, about the room we need. Our present building was erected for the seminary, with the plans of including some two-year college students who were looking forward to taking the seminary course. Now, however, we are running a full four-year college, along with the three-year graduate school. Our building will not house this growing student body another year without loss of efficiency unless we have access to the offices mentioned above. At present, classes begin at 7:30 a. m. in order to accommodate all of them. Faculty members are overcrowded in the few offices available. We appreciate the patience of both faculty and students in making the best of this situation.

On the top floor of our building we have two very lovely suites of rooms which are occupied by the Brethren foreign-mission and the Brethren home-mission offices. We have been very happy to have these offices, and the good folk who have occupied them, in the building. It is with deepest regret that we must now suggest that time is running out, and this happy relationship will have to be dissolved. These suites are almost identical in arrangement and size. When they are vacated, the seminary will have two more splendid classrooms and four more offices for faculty members. I would estimate that perhaps an additional 50 or more students can be accommodated by using these rooms. Incidentally, 12 or 15 students will more than compensate for the loss of income now being received for this space.

It is with a great deal of interest that the board and the faculty of Grace Seminary and College has learned of the proposed new building to be built near the campus by the Brethren Missionary Herald Company, which building will provide office space for the foreign and home boards. It is our understanding that the amount of space to be provided will be much greater than what these boards have now. That will be a great asset, for they are somewhat crowded in their present quarters, and have been trying to find a way to enlarge their facilities. It is a very pleasing thing for us to know that these changes are taking place with the best of good will and hearty cooperation on the part of all concerned.

We commend the Herald board on its decision to build, and it is our desire that the brotherhood will back this forward movement with 100-percent support and cooperation. We are not trying to hurry you, but we do need the room.

June or July — Your Missionary Gift to Publish the Gospel

CALIFORNIA CHRISTIAN DAY SCHOOLS



COMMUNITY BRETHREN CHURCH AND SCHOOL, WHITTIER, CALIF.

(Inset) Faculty (l. to r.): Pastor Ward Miller, Mrs. Yvonne Bolen, Miss Phyllis Schumacher, Mrs. Mary Morrow, Miss Patricia Griffith, Mrs. Betty Geftakys, Mrs. Janice McMahon.

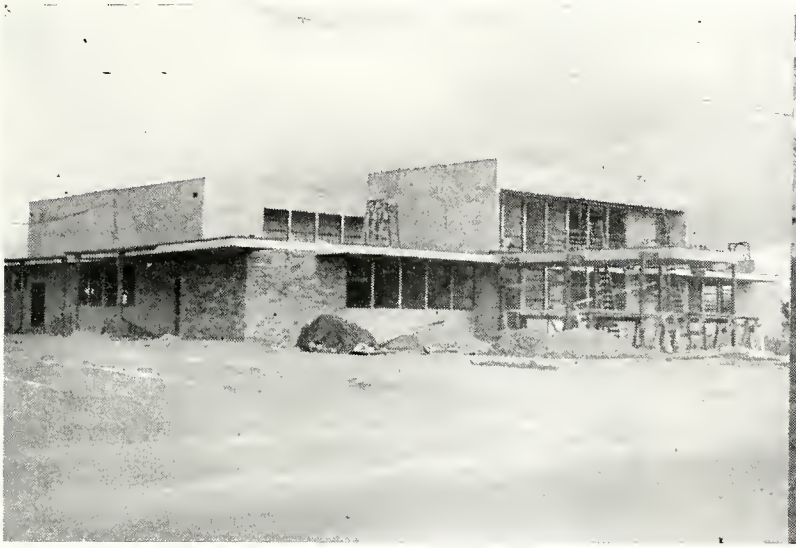


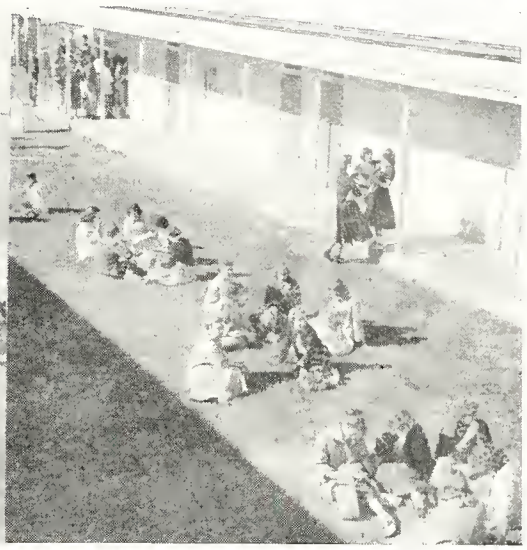
TEMPLE CITY BRETHREN CHURCH AND SCHOOL, TEMPLE CITY, CALIFORNIA, JOHN AEBY, PASTOR



BRETHREN HIGH SCHOOL CHOIR, LONG BEACH, CALIF., CARLITA HUTTON (LEFT), DIRECTOR

PREPARE BRETHREN YOUTH FOR LIFE

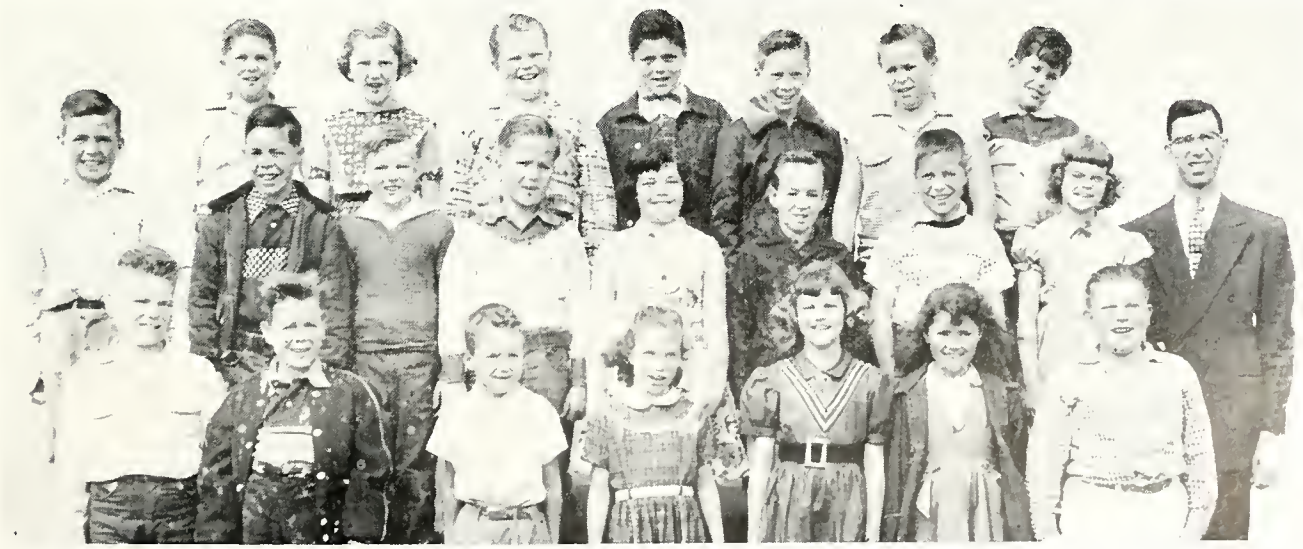




LEFT—A VIEW OF THE NEW AUDITORIUM AT BRETHREN HIGH SCHOOL, PARAMOUNT, CALIF. AT THE RIGHT IS A PICTURE TAKEN OUTSIDE CLASSROOMS.



FACULTY AT BRETHREN ELEMENTARY SCHOOL, 60TH AND ORANGE, NORTH LONG BEACH, CALIFORNIA
MARY MULLOY, PRINCIPAL, SECOND FROM RIGHT



THIRD AND FOURTH GRADES, CHRISTIAN DAY SCHOOL, FIRST BRETHREN CHURCH, INGLEWOOD, CALIF.
HOWARD VULGAMORE, PRINCIPAL, AT RIGHT



THE SCHOOL THE LORD GAVE US

BY REV. WARD MILLER
Pastor, Community Brethren Church, Whittier, California

In 1950 a group of men in the First Brethren Church of Whittier, Calif., felt led of the Lord to start a Brethren church in a new section of the city called Whittier Downs.

From the beginning it was planned to have a Christian day school in connection with the church. The building was constructed so that Sunday-school rooms would meet California requirements for elementary-school classrooms. A school board was elected, composed of Glenn Miller, John Richardson, and Roland Holmer.

After arriving on the field in July 1953, we prayed as a congregation that the Lord would provide the personnel and finances for the opening of the school in September. Beyond our fondest expectations He provided both. Miss Phyllis Schumacher, of Osceola, Ind., came to teach a combined third and fourth grade, and Miss Janice Taylor, of Kokomo, Ind., came to teach a combined first- and second-grade class.

The school opened September 14, with these two teachers and 28 pupils in the four grades. Pressure was soon placed upon the school board to begin a kindergarten. In November, Mrs. Lucille Miller became teacher of the kindergarten with 12 pupils enrolled. During the year there were additional enrollments in all grades so that 58 students were in classes at the close of the first year.

With only word-of-mouth advertising, new applications poured into the school office during the summer of 1954. By the time school opened, approximately 130 students had enrolled in six grades and kindergarten. Only the Lord could have brought about such tremendous growth! Our staff now consists of five teachers, office secretary, and a faithful janitor and bus driver.

The way in which the Lord provided equipment and finances was almost unbelievable. In these two years $2,000 worth of new school furniture, a new $5,000 school bus, a complete clock and bell system, a playground of swings, teeter-totters, three tetherball courts, two volleyball courts, and two outside basketball courts have been dedicated to the Lord free of debt. The entire school budget will approximate $20,000 for 1955-56.

When such a great undertaking is proposed, many questions arise. This was true in our situation. Will the school pay for itself? Can we expect it to build up our church? What about parents in the church who are financially unable to send their children? Will the school divert the church from its first obligation of preaching the Gospel and edifying the saints? All of these interrogations faced us and are too lengthy to answer in this article. However, we did find that the grace of God, coupled with sacrifice, have carried us through the most trying times.

Despite all the pains which accompany the birth and growth of a new venture, there is not a parent who would willingly return to the public schools. The constant stream of commendation from pleased parents is a great joy to all who are serving in the school.

As pastor of the Community Brethren Church, I praise the Lord for the blessings our Brethren Elementary School has brought to the entire life of the church family.



Mrs. Mary Murrow (l.), kindergarten, and Mrs. Betty Geftakys (r., 3d row), fifth- and sixth-grade classes.



Miss Phyllis Schumacher (l.), second grade, and Miss Patty Griffith (r., 3d row), third and fourth grade.



Mrs. Janice McMahon, and first-grade class.

MISSIONARY HERALD—

1. Pray that construction of the new denominational office building might be started just as soon as possible.

2. Pray for the editor as a heavy schedule is filled during June and July.

3. Pray for the offering being received during June and July for the Missionary Herald.

4. Pray for the entire staff as they faithfully and tirelessly serve the Lord in this missionary work of publishing the Gospel.

FOREIGN MISSIONS—

1. Bro. Albert Emmert, father of our prayer editor, Miss Mary Emmert, has an injured hip. Pray for him during these days and for Miss Emmert as she ministers to him.

2. Pray for the many missionaries traveling the thousands of miles for and during furlough and to National Fellowship in Portland, Oreg. (See the list on page 360.)

3. Pray for those who are ill—especially for Mrs. William Samarin as she returns with her family for medical care in the States. Continue to pray also for Mrs. Rose Foster.

4. Pray for our work in France as the Fogles return to the States for furlough and as Bro. George Cone, Jr., assumes the responsibility, aided by our national French evangelist, Bro. Andre Kasak.

5. Pray for Rev. and Mrs. Don Bishop as they assume the responsibilities in the leadership of our work in Corral de Bustos, Argentina.

6. Pray for spiritual protection and growth on the part of the large number who have recently accepted Christ on our various mission fields.

7. Pray for more missionaries. Acute needs in our various fields call for from 12 to 20 more just as quickly as we can send them and have the funds to support them.

8. Pray for national and native leaders in our various fields. Pray that we may have large increases in this leadership, especially in France, Argentina, Brazil, and Mexico.

9. Pray for wisdom for our native believers in Bangui, Africa, as they locate and build their large church building.

10. Pray for the solution of the problem of "more room" for our rapidly growing work in Honolulu.

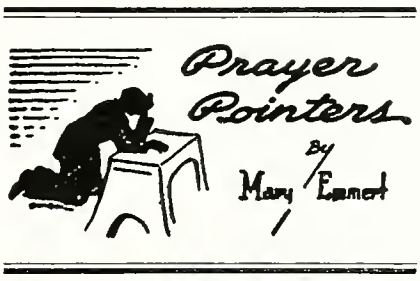
11. Pray for Rev. Clyde K. Landrum as he assumed responsibility as assistant to the general secretary in our foreign-mission office on June 1.

HOME MISSIONS—

1. Pray for the calling program being organized by the Grace Brethren Church of Fort Lauderdale, Fla., to reach the community even before the new church building is erected.

2. Pray that wisdom will be given the members of the Second Grace Brethren Church, Mansfield, Ohio, as the city is searched for their permanent location.

3. Pray for the financial need resulting from the purchase of necessary church equipment at the Washington Heights Brethren Church of Roanoke.



4. Pray that more people of the Grace Brethren Church of Cedar Rapids, Iowa, will feel the responsibility and need for attending the midweek service.

5. Pray for the Brethren Construction Company as it is divided into two groups, with churches being built in Goshen, Ind., and Parkersburg, W. Va., at the same time.

6. Pray for the work of vacation Bible schools in many home-mission churches, that workers will be provided and contacts made that will bear fruit for Christ.

GRACE SEMINARY—

1. Pray that the members of the 1955 graduating class who have been called to places of service may be given wisdom for their new ministries.

2. Pray for the graduates still seeking the Lord's will concerning a place of service.

3. Pray for college graduates who are now considering the choice of a school for their seminary training.

4. Pray for high-school graduates who are considering where they should attend college.

5. Pray for all members of the student body and faculty who will be engaged in various kinds of ministries throughout the summer.

EVANGELISTIC CRUSADE—

1. Praise the Lord for a great number of decisions for Christ in Crusade meetings in the past few months.

2. Pray that God will supply our needs for our expenses so that we shall come into the fall ready to carry out the schedule that He is building up.

WMC—

(Supplied by Michigan District.)

1. Pray that the new councils may grow spiritually and in number.

2. Pray that our churches may become more missionary minded and realize their privilege in sending missionaries into the harvest fields.

3. Pray for the cities in Michigan that are wide open for the Gospel, that Brethren testimonies might be established there.

SMM—

1. Pray for national officers as they plan for national conference.

2. Pray that many girls may be able to attend the conference in Portland and the SMM sessions.

3. Pray that all our girls may strive to accomplish their goals for this year.

BYF—

1. Pray for the selection of a national youth director.

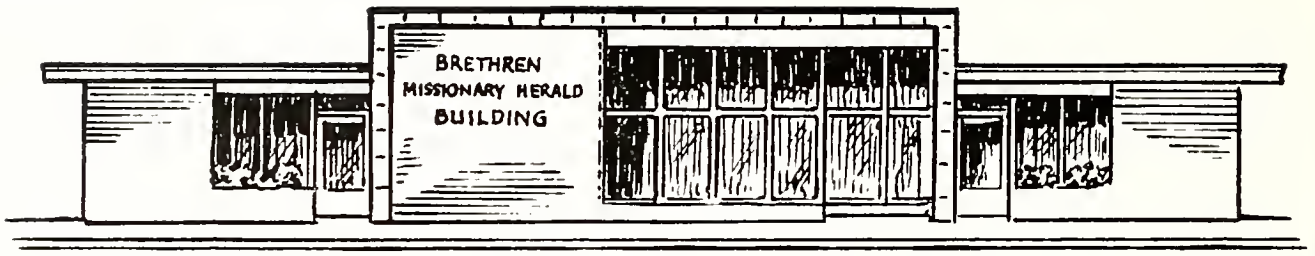
2. Pray for a good response from our young people for two Bethany Camps: Portland, Aug. 10-17, and Winona Lake, Aug. 22-29.

3. Seek the Lord's will as the National Youth Council prepares to operate these widely separated national camps.

4. Ask for divine guidance as district committees prepare local camp programs.

5. Praise the Lord for a successful year for many of our consecrated young people at various schools across the country.

6. Continue to seek the Lord's grace to accompany our many young men who are facing military service, or are already serving.

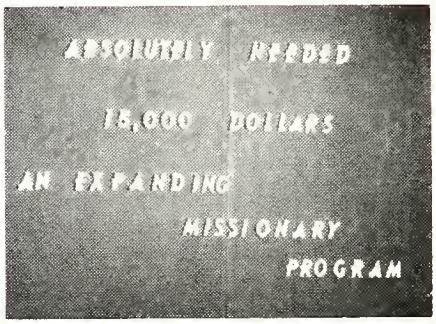


Proposed denominational office building which will be the home for The Brethren Home Missions Council (left wing), The Foreign Missionary Society of the Brethren Church (right wing), the National Sunday School Board, Brethren Youth Council, and the Missionary Herald.

TRUSTEES CONSULT

Members of the board of trustees (right) study the plans of the new denominational office building. Left to right: True Hunt, Robert Crees, Dr. A. J. McClain (consulting with board), Robert E. A. Miller, W. H. Schaffer, and Bryson Fetters.





GIVE DURING JUNE-JULY

TO

The BRETHREN MISSIONARY HERALD

1. To assist in publishing the Missionary Herald, tracts, bulletins, and Christian literature.
2. To erect a denominational office building which is desperately needed.
3. To assist in maintaining and replacing mechanical equipment.

The BRETHREN MISSIONARY HERALD

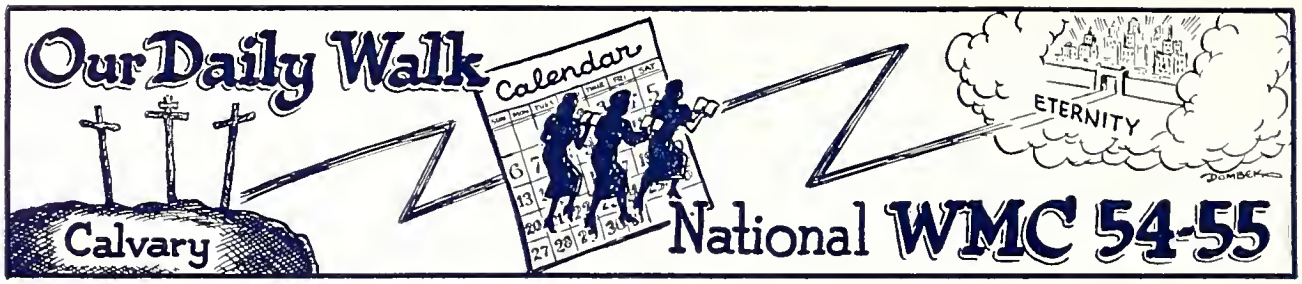
WMC NUMBER

JUNE 11, 1955



THE FAITH OF OUR FATHERS

The Declaration of Independence concludes with this sentence: "And for the support of this Declaration; with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." It is well to remember that the founders of the Republic were men of strong religious convictions; that they had faith in God, and that they put "a firm reliance on the protection of Divine Providence."—*Selected.*



OUR DAILY WALK IN FELLOWSHIP

By MRS. SCOTT WEAVER

Remember the little fellow that nestled close to his father, who asked, "What do you want now?" The little one's reply was, "Just to be near you, Daddy." There are two ties of fellowship that are blessed to the child of God: the tie of fellowship with the sons (of God), and the tie of fellowship with the Son.

As we tread the narrow way,
Together we sing, together we pray.
What is sweeter here below
Than the fellowship we know?

Comfort for the hearts that bleed,
Sympathy in hours of need,
Kindly things that others say,
Brighten up the dreary day.

Friendship, fellowship, and love,
Blessed gifts from heaven above.
Glad am I that in God's plan
There was fellowship for man.

Paul thanked God for the Philippian believers' "fellowship in the gospel from the first day until now" (Phil. 1:5). A real warmth comes to us as we meet believers of other congregations, sons of God, who are winning souls for Jesus. There is such a nearness as we share our experiences of witnessing to and winning the lost.

As we sing together, "Since Jesus Came Into My Heart," "When the Rolled Is Called Up Yonder," "Jesus Saves"; then follow up with the invitation to the lost ones about us to "Only Trust Him," for "Jesus Is Tenderly Calling Thee Home," oh, what fellowship we share! Even as the songwriter says, "The fellowship of kindred minds is like to that above."

Then there is the fellowship of prayer as we pour out our hearts together before the throne of grace for our mutual hopes, fears, and burdens. In Galatians 6:2, Paul says: "Bear ye one another's burdens, and so fulfil the law of Christ." Real blessing and joy comes to the one who listens to the burdens and problems of his brother or sister. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). The next verse reads: "Let every one of us please his neighbour for his good to edification." We ought to build up our brethren. "Let him that is taught in the word communicate [or share] unto him that teacheth in all good things" (Gal. 6:6). "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus" (Rom. 15:5). So we are to be to each other just like Jesus, who is the great God of patience and consolation, the Bible says. We are to "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15).

What is the result of this fellowship one with another? This fellowship in the Gospel in song, in prayer, and burden-bearing results in real Christian love—the kind of love that is deeper many times than even family ties. Few loves compare with the fullness of our love for the brethren.

Secondly, in our daily walk we have fellowship with the Son. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9). Jesus said in John 15:15: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." A friend is one to whom you can tell everything without reserve. In fellowshiping with the Son He tells us all about the Father's ways. How precious! "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26). He teaches us the wisdom, knowledge, and discretion of God, how to ask and receive of Him, patience in tribulation, mercy instead of criticism, humility for pride, the fear of the Lord, and the ways of the Lord. In short, He teaches us all things through the Holy Spirit that dwells within us (John 14:26). There is no end to this fellowship with our Friend who makes known unto us *all* that He has heard of the Father

There is even a closer intimacy that we can experience as we fellowship with Him. He is the Vine, we are the branches,. Here is fellowship through abiding in Him and He in us. This closeness to His holiness results in our purging. We rid ourselves of sinful habits, desire to fellowship with Christians, and love to read His Word; thus He purges, cleanses, and helps us to walk in paths of righteousness as we abide in Him.

Then there is yet a fellowship that some of His children experience beyond this. Paul said in Philippians 3:10: "That I may know him . . . and the fellowship of his sufferings." He suffered pain, thirst, weariness of body, and false accusations. When we suffer and cry out to Him we find Him to be the great God of comfort and

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 24

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

mercy. Without suffering we could never fully know Him thus. How precious and near our Comforter becomes as He abides with us.

As we suffer we learn, as Paul did in I Corinthians 1:9, that "we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." Then we can fully trust Him as the Resurrection and the Life.

Two things happen to the believer as he fellowships with the Son through suffering: both the spirit of glory (I Pet. 4:14) and the power of Christ (II Cor. 12:9) rests upon him. Have you seen a godly person suffer? Those who commit their suffering to His perfect will always take on a bit of the glory of the Lord Jesus. In I Peter 5:1 Peter said that he was a partaker of this glory! Paul also experienced the *power* of Christ resting upon him as a result of suffering from his thorn in the flesh. When he was weak, then he became strong (or powerful)—in Jesus; even as our Lord was crucified through weakness, yet He liveth by the power of God (II Cor. 13:4). Here Paul experienced knowing Him, and the fellowship of His suffering.

Just as we act like our friends and associates, take on their ways, and as husband and wife begin to look alike in their features through the years together; even so our faithful Lord is ever molding and making us into the image of His beloved Son as we fellowship with Him. He makes known *all* things of the Father unto us, He purges us from our sins, and through suffering the glory and the power of Christ rest upon us!

What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

As the little boy nestled close, just to be near his daddy, so our hearts cry out for close fellowship with other sons of God, as well as the Son himself.

DESERTED

By Angie Garber

It is Monday, and the morning sun shines bright on the desert. It is 9 o'clock, but there is no rush to have chapel and begin a new school week. No laughing children opened the dorm doors, no splashing water was heard in the washrooms, and no breakfast was served to 26 hungry Navahos.

The schoolroom has been emptied of its desks, and stands forsaken and silent. The dorms are quiet, and every little bunk is deserted. Something happened last Friday—school was out.

But oh, what happy memories for all of us! Eight months of hard work, difficult problems, and blessed fellowship. We can only thank the Lord for His faithfulness in giving us guidance, wisdom, and strength. His are the victories, ours the failures. How very much your prayers accomplished only eternity can reveal, but we know they sustained us, and we want you to rejoice with us and share in the blessings.

Let us dream of the future. Can you see the old school filled with tables and transformed into a convenient dining room? the new school with two rooms and two teachers? more children being brought in and more dorm space provided? more workers to help and more faithful Christians to pray? Perhaps if you dream with us, we will see the realization of those dreams more quickly.

Don't let us be deserted by you in these summer months, but keep us before the Lord that even more may be accomplished for His glory until our blessed Saviour returns to call Navahos, as well as others, unto himself.

WHY I CAME TO SCHOOL

By Navaho Children

Kee—My mother put me in school to learn many things.

Raymond—Because I like to learn. . . . I can learn the Word of God then some day I will go with the Lord in to heaven.

Mary—I am so glad I came to learn English and read. . . . I thank the Lord for our teacher too. . . . When I get older I am not just going to shook my head to the white people. Some of the people do that way.

Lucy—I am glad so to be in school . . . to wash the dishes . . . it help me a lot all the year in school. . . . We are come to school to learn everything teacher say to us.

Saline—My mother and father want me to go to school. . . . My mother and father tell me do not run away from the school.

Annie—We like to learn to help other people. We learned to eat on the desk. And we will learned speak.

Larry—If I want to get a book to read I can get any book I want. . . . Last year . . . when the school began I was not here that time. We came in December on Monday afternoon. The reason why I didn't learned much things. . . . They tell us about the Christ die for our sins. We can read the Bible too.

Tabby—I came to school for study hard . . . not just for play or sit do nothing.

James—I want to study and learns something. Why I go to school is not to hit the gril . . . and how to do thing when I grow up.

Amos—Why I came to school is to learn how to talk English. If you don't know English it is hard for you. If some white man talk to you you don't know his language. If you knew English you can talk to them. . . . I like this school.

Fred—When I came the first time to school I don't not know how to read the book and I don't know how to count the numbers. Now I learning hard with my work at school. Now I is know how to read the book and now I can write a letter myself. Now I can know how to work arithmetic and divide and add and take away.

[*These are written as the children actually write, since they are just learning English.*]

Who's Who for June



MRS. ARNOLD KRIEGBAUM

Laura Elizabeth, daughter of R. Paul and Anne Miller, was born July 7, 1917, at Spokane, Wash. She lived in Los Angeles from the age of three until after her first year of school. The family then moved to Philadelphia, Pa., where her father was pastor for six years.

High-school days were spent in Berne, Ind. After high school she went to International Business College, Wheaton College, and Ashland College, from which she graduated in 1938.

Laura then went to Bob Jones University to serve as secretary to Dr. Jones and as instructor in advanced shorthand. In 1940 she married Arnold R. Kriegbaum, climaxing a romance of "four long years." This marriage began her life as a young pastor's wife, with churches in Fillmore, Calif., Waterloo, Iowa, and Cedar Rapids, Iowa. One of the experiences she considers a high privilege in her life was to serve as secretary to Paul Hutchens, famous author of Christian novels, during the time she lived in Waterloo.

Under her leadership as district WMC president in Iowa, rally attendance doubled in numbers and is continuing to grow. Laura is now in her third year as national patroness of SMM. She now lives in Winona Lake, Ind., where her husband is editor of the Brethren Missionary Herald. Though her experiences have been many, she still counts the most thrilling, joyous, and contented years the three she and her husband pastored the church in Fillmore, Calif., where their three children, Richard Arnold, Ward Allen, and Karen Anne, were born.



JOHN W. MAYES

John Wallace Mayes, the writer of our Bible study for June, was born September 30, 1925, at Lanark, Ill. His father, Dr. Charles W. Mayes, had just completed the first year of his first pastorate, so John's life followed the usual pattern of a preacher's son. There was the disadvantage of being uprooted a number of times, but also the decided blessing of having many very wonderful friends scattered almost across the continent, whose prayers have meant much in his life.

To one who was there, it seems that he was born not only with a warm, friendly disposition and a sympathetic interest in everyone and anyone who came his way, but also with an unwavering and compelling desire to "be a preacher." These God-given qualities have helped to make him the successful pastor of the home-mission church at Paramount, Calif., and a much-loved Bible teacher in the Brethren high school located there.

He received his training at Bob Jones University, Los Angeles Bible Institute, Pasadena College, and Grace Seminary. While attending Pasadena College he met Marjorie Bradley, of Compton, Calif., and they were married on July 8, 1949, soon after they had both graduated from that school. They have three children—Richard Lee, Sharron June, and Linda Joy.

NORTHWEST DISTRICT PREPARES FOR PORTLAND

Dear Ladies of the WMC:

"We're on our way to Portland; come and go along."

So sang the Northwest District WMC officers as they appeared at the spring rally in Sunnyside, Wash., all carrying suitcases.

We were reminded, in many delightful ways, that we have many joys and responsibilities as hostesses at the coming national conference. How we look forward to it! A skit by the Sunnyside group, "Could This Be True?" made us laugh, but it put across a serious thought, too, and made us determine to finish our district project in time. We are buying materials to make a bulletin board for the Portland church.

Our theme for the rally was, "Daily Walk in the Word." It was ably developed by three of the newer pastors in our district: Rev. Don Farner, Rev. Jesse Hall, and Rev. Henry Dalke. Their subjects were, "Determine to Read," "Desire to Study," and "Delight to Memorize."

Altogether we had a very good rally, but we are looking forward to an even better time in August. So remember—"we're on our way to Portland," and we want to see YOU there.—*Mrs. Ernest Morrell, secretary.*

GENERAL AND PUBLICATION FUND

With this month of June we enter the final quarter of our WMC year and the quarter during which the MAJOR OFFERING is devoted to the budget needed to cover the ever-growing work of our national WMC.

It is with a sense of the extreme necessity of our making our goal in this offering this year that we urge every individual member and every local council to see that this offering is as large as any of our other three major offerings has been.

For a number of years we have consistently fallen short in this one offering with the result that what reserve we had in our general fund has been used and the future expansion of our national help to local WMC groups will depend largely upon what you do this year. In our WMC Herald for September 11, 1954, the budget for this year, amounting to $2,575, was printed. We look to the offerings of this quarter to raise that budget. Can we count on YOU?

If our local councils fail us this year, what shall we cut out for the coming year? Shall we give up our pages in the Herald, and so lose that monthly touch with each other? More than $1,500 of our budget goes toward our pages in the Herald. Shall we quite providing mimeographed lessons for all councils? Shall we discontinue printing membership, visitor, and prayer warrior cards? All of your national officers serve throughout the year without salary. It has been customary to give each of them a few dollars as a love gift at conference time to

help defray their conference expense. Shall this be cut out? Every individual member of WMC will answer these questions for herself by the way in which she responds to the offering of the quarter.

We realize that one reason this offering falls so much below the other three quarterly offerings is that it is the vacation period, and many of you miss at least one meeting while away on vacation or at national conference. Would it not be a good idea for each one of us to resolve that if we are going to be absent from any of our regular monthly meetings during the summer that we will either leave our offering with someone in the council, or better still, send it in with a little word of greeting to be read at the meeting. Your "stay-at-home" sisters will love to hear from you, especially if your letter encloses a generous offering.

Your editor feels so deeply the vital necessity of our making our goal in this offering that she feels that any council whose offering for this quarter does not reach what they gave in each of the other three quarters should seriously consider taking enough out of the local fund to bring this offering up comparative to the other three. WMC cannot run without money and we are counting on YOU.



Africa—

Stephen Paul Mason.....August 6, 1949
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Miss Estella Myers.....August 9
Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Gloria Elizabeth Mason.....August 13, 1951
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Rev. Charles R. Sumey.....August 13
Bozoum via Bangui, French Equatorial Africa.

Dr. Floyd W. Taber.....August 16
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Mrs. Charles R. Taber.....August 19
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

Mrs. Lynn D. Schrock.....August 17
Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Argentina, S. A.

Aldo Elwyn Hoyt.....August 21, 1950
Calle 31, No. 33, Don Bosco, F. C. G. R., Argentina, S. A.

David Roger Dowdy.....August 23, 1939
Jorge Ross 631, La Carlota, F. C. N. G. B. M., Argentina, S. A.

Brazil—

Rev. Bill A. Burk.....August 5
Caixa Postal 861, Belem, Para, Brazil.

In the United States—

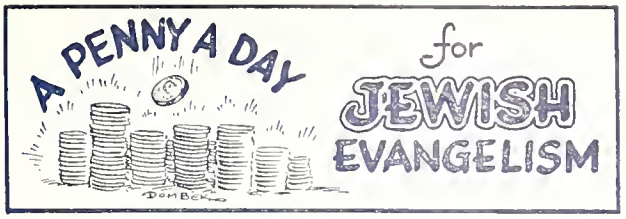
Mrs. P. Fredrick Fogle.....August 7
2226 Randolph St. NE., Washington 18, D. C.

Rev. Jack B. Churchill.....August 20
5516 Oliva Ave., Lakewood 11, Calif.

Miss Ruth Kent.....August 21
c/o Mrs. Loman Doty, Wakarusa, Ind.

Rev. J. P. Kliever.....August 21
233½ Italia St., Covina, Calif.

Miss Elizabeth Tyson.....August 25
R. R. 1, Hatfield, Pa.



The month has arrived when we should again turn in our "Thank Offering" for our Jewish work in Los Angeles. That offering should be in the hands of our financial secretary *by June 10*. If your council has not yet sent the offering in, be sure to do it this month without fail.

We hope that you ladies have been faithful throughout the year in laying aside those pennies for our Jewish brethren. If you haven't given your "penny a day," then dig just a little deeper into your purse, teapot, or sugarbowl and make up the difference. We were so happy last year over the enthusiastic response of so many of our women to the "penny a day" offering and we are looking for many, many more of our women to follow suit this year.

Let us not forget that all that we have and are as Christians we owe to the Jewish nation. Our Lord himself was a Jew, our Bible was written by Jews, the Christian church had its birth in Jerusalem. A penny a day is a meager sum to give in order that the gospel story may be taken again to our Lord's Jewish brethren whose eyes have been blinded by sin and superstition. Just $3.65 to say "Thank You" to our Lord and to carry out His commission, "to the Jew first."

LET US TAKE INVENTORY

By Mabel Hamilton

Each September our WMC begins its new year with a definite set of goals and objectives for the year. As we enter the final quarter it is time to stop and ask ourselves a few questions about some of our objectives.

DAILY BIBLE READING—Have we met the goal and finished the suggested reading?

FAMILY ALTAR—Does the family meet together in daily Bible reading and prayer? "The family that prays together stays together."

PERSONAL WITNESSING—Have we been witnessing for our Lord by testimony and tract distribution?

PRAYER WARRIORS—Are we being faithful to our prayer covenants?

MAJOR OFFERINGS—Have we met all our financial goals?

Home Missions—Did we contribute to the Navaho school?

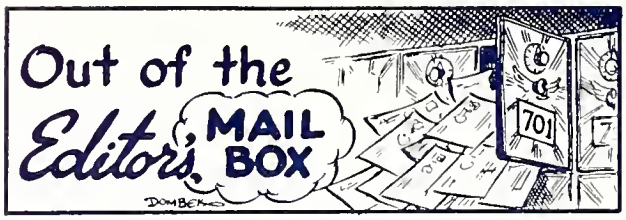
Christian Education—Did we share in this important offering to give our children a Christian education?

Foreign Missions—This offering should be in by June 10.

General and Publication—Let's put this over the top during the quarter.

Thank Offering—Are we willing to give one penny a day to carry the Gospel to those who first gave it to us? Let's get that offering in this month.

Birthday Offering—Will our birthday offering help keep two WMC missionaries on the foreign field this year? Should be in by July 10.



Before presenting council news this month your editor would like to make two explanations that we think will clarify some things concerning our WMC issue of the Herald.

First of all, we would like to explain that WMC is responsible for only three cover pages during the year. In September we sponsor a cover launching our home-missions project, in December we stress Grace Seminary, and in March we present foreign missions. All other covers on WMC issues are planned by the Herald staff and should in no way be thought of as WMC material. The cover cuts are very expensive and our budget is not sufficient to pay for them each month.

Secondly, your editor is in "hot water" over news items. Some councils cannot understand why your letters do not appear as soon as you write them. We would like to say that WMC has only nine pages in the Herald each month. We allow four of these to Sisterhood, leaving us only five pages for WMC material. We have planned a definite program of helpful items for each month. Then, whatever space is left we use for WMC news items gleaned from your letters. Some months articles are longer and there is practically no space for letters with the result that they pile up in our file. Please bear with your editor even though you may seem to wait a long time to see your council mentioned. We will get to you eventually. No letters are discarded until some mention is made of them in this column. By the way, WMC items appear *only* in the WMC number of the Herald, so send your news to your WMC editor and not to the Brethren Missionary Herald Company.

From the report of the *Lake Odessa, Mich.*, council these interesting items were gleaned. The ladies make rag rugs and present one as a gift from WMC to each newly married couple in their church. They also had a Thanksgiving supper for some 60 children of the church and community last November. They raised money for a new hot-water heater for the church kitchen in a novel way. They passed around an apron and each lady sewed her offering onto the apron under a patch.

The latest project of the *Winchester, Va.*, senior council has been the making of baptismal robes for the pastor and candidates.

The ladies of the *La Verne, Calif.*, church are rejoicing in a wonderful year for the Lord. They have met all their goals in offerings and projects and have given gifts to a number of the missionaries on furlough.

The WMC of the McHenry Avenue Brethren Church of *Modesto, Calif.*, met the family-altar goal by presenting, at a Sunday-night church service, the play, "The Value of Family Devotions," written by Rev. Ord Gehman. They also report an all-day missionary meeting in cooperation with the *La Loma* and *Tracy* councils, with Mrs. Sheldon, Miss Robinson, and Mrs. Churchill as speakers.

We are glad to report that a new WMC has been organized in the new Englewood Grace Brethren Church at *Englewood, Ohio*. We welcome them into our fellowship and hope to hear wonderful reports from them.

One unusual item from the *Summit Mills, Pa.*, report was that they made plastic stockings with Scripture verses on them and filled them with candy for the children at Dryhill, Ky.

Mrs. Clarence Sickel was guest speaker at the first annual birthday dinner of the *Sunnyside, Wash.*, WMC with 78 ladies in attendance.

The *Everett, Pa., WMC* held a covered-dish birthday dinner with their husbands as guests. They had a fine missionary offering.

The Southern Ohio District WMC spring rally was held at *Troy, Ohio*, with Mrs. Kliever as guest speaker. There were 80 women present.

The Jr. WMC of *Rittman, Ohio*, reports an average attendance of 20 members and three visitors for the spring quarter. One project was a new crib for the church nursery.

There were 125 present at the missionary birthday dinner sponsored by the Young Women's Fellowship and the Business Women's Council of the *Inglewood, Calif.*, church. We quote: "In honor of the missionaries we are supporting this year our decorations carried out the African theme. Our African village centerpieces were composed of the African banks, crepe-paper palm trees, and pipe-cleaner African natives. We even had figures to represent Miss Myers and Mrs. Kennedy. To carry out the birthday motif we had our tables arranged according to the seasons and the various months were indicated by aluminum-foil letters. The covers for our programs were old birthday cards."

The WMC group at *Beaumont, Calif.*, reports a satisfactory growth this past year. They have a work morning each month with the devotional meeting in the afternoon. Among other things they have quilted four quilts for missionaries. One 92-year-old sister pieces many of the tops.

The Michigan District rally was held at *Alto* with about 50 ladies present. Freda Kliever was the speaker.

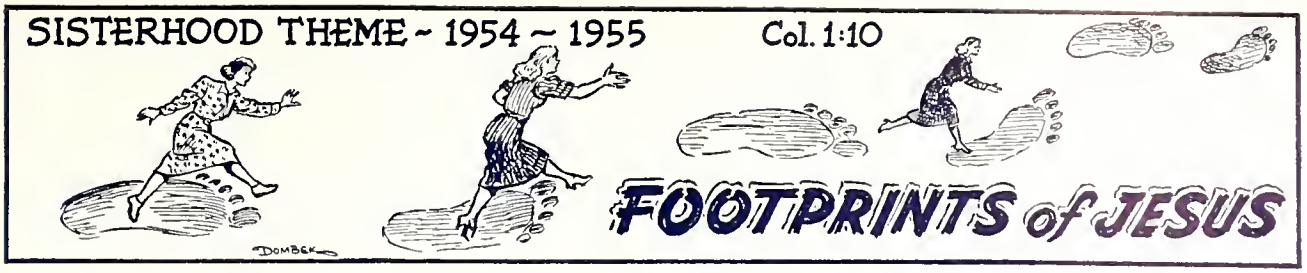
The *Waterloo, Iowa*, council held a mother-daughter banquet with 155 present. Twenty-five men of the church assisted in the dining room and kitchen.

PROGRAM FOR JULY

Missions Study—"Youth and the WMC."
Bible Study—"Our Daily Walk in the Holy Spirit."

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 21715 S. Norwalk Blvd., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipl Dr., Los Angeles Calif.
Literature Secretary—Mrs. Jesse Deloe, Box 251, Winona Lake, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Miss Mary Emmert, Dallas Center, Iowa.
Patroness of SMM—Mrs. Arnold Kriegbaum, Box 14, Winona Lake, Ind.



WATCH YOUR SPEED! RADAR CONTROLLED! (COLOSSIANS 4:5)

By AVA SCHNITTJER

(This may be presented as a radio program.)

JANE: This is Station SMM presenting our "Tips to Travelers Who Are Walking in His Footprints." Today's program: WATCH YOUR SPEED! RADAR CONTROLLED!

ESTHER: This is the month of vacations and travel. Let our Guide for the Christian traveler help you plan your tour. We urge you to consult your Infallible Map daily, keep in constant fellowship with your Faithful Guide, be sure you are well supplied with Superpower for your engine, and don't hinder your journey with excess baggage. Now today we bring a special exhortation to Christian travelers: Watch your speed! Radar controlled!

MARY: In many cities and towns, particularly near the public schools, there are signs to inform drivers to watch their speed. Often the sign reads: "Drive carefully. We love our children."

LOUISE: This is to help drivers realize that there are two reasons for driving carefully. The first is for the driver's own safety. If he rounds a curve too fast, he may overturn. If he exceeds speed limits or goes through stop signs, he may be fined or punished some other way.

JANE: Unfortunately, concern for themselves is the only consideration of some drivers. They'll say, "I know what I'm doing," or, "I know how fast I can take that curve," or even, "Sure; I saw the stop sign, but there was nobody coming."

But this sign reminds us of another responsibility: "Drive Carefully; we love our children."

ESTHER: You would be horrified if some reckless driver, speeding past your school without stopping, struck a little child who had darted out into the street after a stray ball.

Does it seem likely that our Lord holds Christians any less responsible for the spiritual welfare of others?

LOUISE: What responsibility do we have toward others?

JANE: "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

LOUISE: Who are "them that are without"?

JANE: They are the ones who are not Christians. They haven't received Christ and aren't "in Him." They are still "in the world."

MARY: But Christ died for them; He loved them, too. Remember, "God so loved the world"

LOUISE: Then why are they still "without" and why haven't they become Christians? Can't they read their Bibles?

JANE: Christ doesn't command the non-Christians to read their Bibles. He asks His own to witness to them so they will also want to receive the Saviour.

LOUISE: I wish there were more Christian girls—and boys, too. Most of the young people aren't interested in coming to our groups. There are only a few really Christian girls in our class. If they could only see and know what Christ is like and what He has done for them!

ESTHER: All they know about Christianity is what they see in us. All they know about Christ is as it is revealed in us, and if what they see isn't more attractive than what they have, they will probably prefer to stay as they are. As doorkeeper to the house of the Lord, a Christian girl may reach out to draw others into the fold; or by her gloom, her discontent, by her attention to the things she doesn't do rather than to the radiant presence of Christ, by unwise methods, she may block the doorway and keep others from seeing the wonders within.

MARY: We surely do need to "watch our speed." We can't hope to win any to Christ unless our lives demon-

PROGRAM GUIDE FOR JULY

THEME SONG—Open by singing the theme song, "Footprints of Jesus," which all should know from memory by now! Follow with a short opening prayer.

THE CHRISTIANS' ROADMAP—Read John 14:27-31.

JOYFUL SINGING—Have a singspiration, and if some don't know the words to the theme song, this would be a good time to learn them. Remember, after we leave this theme and go on to another, we don't want to forget about the "Footprints of Jesus" and all that we've learned from these topics.

PRAYER CIRCLE—Be sincere in your praying and God will hear you. Make sure that *all* the girls present take part in this phase of the meeting, even if it is just a sentence prayer.

SPIRITUAL FOOD—Seniors study "Watch Your Speed! Radar Controlled!" Middlers study "The Peace of God."

SPECIAL MUSIC—Use the talent which the Lord has given to you to His honor and glory.

LEARNING THE PAST—Make a study of these helpful articles. Do *you* know the history of your own church denomination?

SMM BENEDICTION—Sing another stanza of "Footprints of Jesus," and repeat the benediction.

BUSINESS MEETING.

strate the difference between the Christian and the world.

ESTHER: And yet the difference can't be something that is just on the outside. The teachings of the Gospel must be so much a part of us that they come forth with the freshness of life. A life of fretting, discontent, and irritability is a denial of the blessedness of the Gospel. "The joy of the Lord" should be our strength.

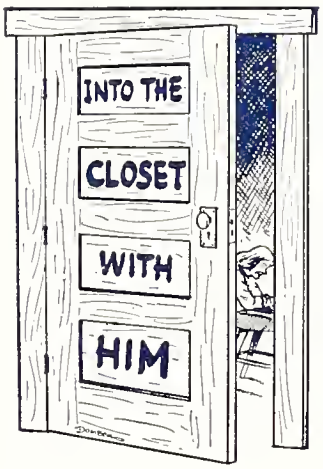
MARY: Then if we are truly wise, we'll be "redeeming the time." It's easy to let opportunities slip by, and once gone, they may be gone forever.

JANE: You may miss a train by a minute, and only have to wait for the next one. You may miss a life by a moment, and it's lost for eternity. How can you be sure you won't miss opportunities? Only by turning over the controls to the Master. Certain air vehicles are so constructed that with no person aboard, no one in the pilot's seat, they can be guided by radar equipment on the ground. Christians are so constructed that if they will relinquish the pilot's seat to the Lord, the Holy Spirit will so guide them that they will always be in the right place at the right time with the right thing to say. Then they'll be "redeemng the time."

ESTHER: It always costs something to redeem any object. It may cost in money, in effort, in thought. It may cost in selfish ease, in comfort, or convenience. But the purchase has an eternal value and "he that winneth souls is wise" (Prov. 11:30).

JANE: Thas has been Station SMM presenting our "Tips to Travelers," to those travelers who are walking in His footprints. Don't forget to WATCH YOUR SPEED. This highway is radar controlled.

PRAYER REQUESTS



Pray for the national conference, especially in regard to Sisterhood. There is a problem of the national Sisterhood officers doing all their needed work out there. Also pray that the Lord will direct in all elections, business, etc.

Pray for the writers of next year's theme, that the Lord will lead them as to what they should write.

Pray for the local Sisterhoods, that they will have a vision of lost girls, and that they will also get their reports in on time.

Pray that we may meet all of our goals this year, especially in the national project.

Pray for the national officers, who have a abundance of work to do in the summer.

SISTERHOOD OFFICIARY

President—Myra Joy Conner, 4131 Vermont Ave. NW., Roanoke, Va.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Nancy Weber, 835 Spruce St., Hagerstown, Md.
Treasurer—Mary Hooks, Box 262, Winona Lake, Ind.
Literature Secretary—Carole Sue Quartz, 511 Lamont Ave., Akron 5, Ohio.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. Arnold Kriegbaum, Winona Lake, Ind.
Assistant Patroness—Mrs. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

THE PEACE OF GOD

By Mrs. James Dixon

We have been studying God's Word to find out how to walk worthy of the Lord and how to please Him in everything. We have discovered we must cleanse our hearts from all filthiness, anger, blasphemy, and all lying. We must, in place of these things, put on tenderheartedness, kindness, humility, gentleness, and patience. We must put up with one another and forgive all those against whom we have a complaint. Finally we must love, fully and completely, as God loved us.

Colossians 3:15: "And let the peace of God rule in your hearts." The peace of God cannot rule in any heart where sin is. The peace of God cannot rule in any heart where there is no love. But if we put sin out of our lives and have love in our hearts, we are still told to "let the peace of God rule in your hearts." The word "rule" here is similar in meaning to "act as umpire or referee."

We are told to "let" (or permit) the peace of God control our hearts when temptations arise, when testings come, when trials descend upon us—"let" the peace of God rule in our hearts.

Remember, Peter could walk on the sea when his eyes were on Jesus, but when he saw the waves boisterous, he was afraid. He did not let the peace of Christ rule in his heart because his eyes were fixed on his circumstances.

Before our Lord went away, He left us a legacy. John 14:27: "Peace I leave with you, *my peace* I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." What a wonderful inheritance we have, the peace of Jesus Christ. The peace He had because He had perfect confidence in God, because He knew God was on the throne. He knew, though evil would have its day, God would triumph over all. He knew that all things work together for good to them that love God. He left us His confidence, His faith, and His peace.

It is a peace the world knows nothing about, nor can the unsaved man ever know the peace of God, for it passeth understanding.

It is faith that enables us to allow the peace of God to rule in our hearts. It is faith in the love of God and in the power of God.

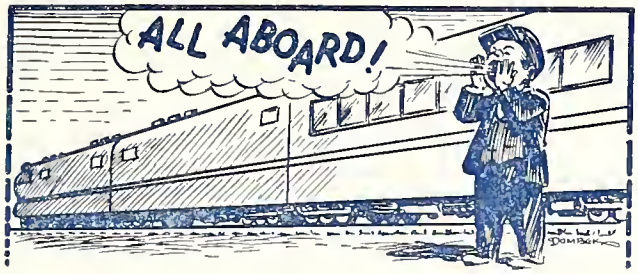
It is important that early in life we learn that when calamity comes we can let the peace of God rule in our hearts or we can go the way of the world and go to pieces.

If we let the peace of God rule in our hearts, we will glorify the Lord. We will walk worthy of Him and please Him.

"Peace, peace, wonderful peace,
Coming down from the Father above,
Sweep over my spirit forever, I pray,
In fathomless billows of love."

QUESTIONS

1. What circumstances might arise in which you need the peace of God?
2. How would "letting the peace of God rule in your heart" be a testimony before the unsaved?
3. How does the peace of God differ from any peace the world can give?



"Hello there! Yes; I'm back again, all prepared for another exciting trip to several Sisterhoods. Hope you are getting some interesting ideas for your local group from this visit. First of all, we're going to go 'way over to Taos, New Mexico, in the land of the tamales, chili, and the Spanish language, and stop in to say hello to the SMM girls there."

Every third month the girls meet with the WMC. Last November each girl brought a jar of fruit or vegetables which were sent to the Navaho missionaries. In December they all brought items for a missionary chest, which were sent to the Missionary Residence in Winona Lake, Ind. Slumber parties interest the girls, at which time they roll bandages. A great part of the meetings is spent in memorizing verses for their projects.

"As much as we'd like to stay longer, we must be heading east. By the way, this next group of girls we are going to visit must have really been working, because they increased their group of eight to thirteen! What about YOUR SMM? Well, here we are at Osceola, Indiana."

The Lord has been blessing the middler group. In December all the mothers were guests, at which time each girl presented her mother with a corsage. In March a joint meeting with the Elkhart, Ind., SMM was held, and these two groups are planning a picnic for June. One of the things that are keeping them busy is preparing for a musical and devotional meeting which they plan to present at a nursing home. A box of crayons, pencils, construction paper, and tablets, were sent to the Navaho school in New Nexico.

"We always like to hear about Sisterhoods that are working hard. When we realize that the Lord is using us in SMM to help our missionaries on the home and foreign fields, there's loads to be done, isn't there? Now let's stop in on the junior group at Ashland, Ohio."

Before Christmas the girls handpainted hankies for their parents. They are enjoying the making of stuffed toys for children in hospitals, and are handpainting towels for their mothers on Mothers Day.

"Seems like those girls like to do quite a bit of handwork, which is fine. Hope you aren't getting too tired, because we have about three or four more interesting stops. So sit back and relax. My, here we are at our next stop already! Come on, while we spend some time with the senior girls at Johnstown (Mundy's Corner), Pennsylvania."

For different variety in their handwork, these girls have been making rugs for the missionary box, and slippers for the missionaries. We know that they are receiving rich blessings from their service to their Lord.

"I wonder how they made those rugs and slippers, don't you? Or maybe you've made something unusual in your own groups that we haven't heard about yet. We sure would like to hear about it, so it could be published in this section. Let's keep going, because we have quite a way to go. But before we leave this part of the country, let's stop in to see the middler SMM at Riverside, Johnstown, Pennsylvania."

Just organized in September, their average attendance is seven. For the National Project, the girls are babysitting. At Christmastime they stuffed dolls for the church nursery. The WMC added an enjoyable time for all at a valentine meeting, at which time the new officers were installed.

"Another group not too far from here is the SMM in Uniontown, Pennsylvania. This is a large group, so let's see what they have been doing."

On April 24 a skit was presented entitled, "What Is Sisterhood?" in which all of the 18 girls participated. It was enjoyed by many people.

"Now let's go down into Virginia. The senior SMM of Buena Vista have been . . . well you read about it!"

On May 5 the junior and senior SMM girls were guests of the WMC at the mother-daughter banquet. The girls are planning to give a play entitled, "Soup, Sand, and Sagebrush," at the church in the latter part of May. They have enjoyed their many practices, and the proceeds will go toward funds to be used for the glory of the Lord. Several new members have been gained this year.

"We have something extra special in this trip! We will visit the Northern Ohio District Conference and find out a few of the happenings in Sisterhood work."

Mrs. Jake Kliever was the missionary speaker at the SMM meeting of the conference, and gave an inspiring talk, telling of some of her experiences in the homeland and in Africa. All were challenged by her message. The Sisterhood Choir, composed of 148 girls, sang at the conference (see picture). A large offering was received, and a total of 3,276 bandages were turned in from the December and April rallies!

"Praise the Lord!

"We're going to have to bring this to a close after this



Sisterhood Choir Singing at Northern Ohio Conference

HISTORY OF THE BRETHREN CHURCH--XI

By Rev. Gerald Polman

Strange as it may seem, it was only 55 years after the organization of the Brethren Church (1882), until another division of the churches of the Brethren Church took place. We should know the circumstances and results of this division. (Most of the information contained here was written by Dr. Alva J. McClain in the Brethren Missionary Herald, March 8, 1941.) The background for the division started as far back as 1919, when a question as to the faith and doctrine taught at Ashland College was raised.

"Through the intervening years there was a struggle in the church over this situation, one group insisting that the college teaching must conform to the Word of God, the opposing group defending the teachers under suspicion. The crisis of the struggle was reached in June 1937, when a coalition of liberal trustees and teachers accomplished the discharge of Dean McClain and Professor Hoyt of the seminary, who had been leading the battle for orthodoxy within the institution. Both were dismissed without notice or specific charges, in direct violation of the academic rules of the school. The college board then proceeded to change its constitution so as to place the power of election in its own hands, thus enabling it to exclude from membership those trustees who had been leaders of the orthodox group in the denomination. At the same time, openly defying the request of the General Conference, the college board increased the number of liberal and non-Brethren trustees. Facing frankly the loss of the school to the liberal party, and being opposed on historic Brethren grounds to the carrying of the controversy into the courts, about half the denomination's churches and pastors joined in the founding of a new school, Grace Theological Seminary of Winona Lake, Ind., to perpetuate the spiritual and Biblical ideals which they had hoped to see realized at Ashland College and Seminary. Thus the two groups of churches within the denomination came to be called 'the ASHLAND Churches' and 'the GRACE Churches.'

"In the meantime, the Ashland churches and leaders . . . managed to capture control of the 1938 General Conference officiary by the slender margin of an average of less than 12 votes out of 643 delegates. A year later (1939), with the General Conference officiary completely in their control, the Ashland group proceeded, in open violation of conference rules and established usage, to exclude nearly 100 delegates sent from recognized Brethren churches. By this scheme the Ashland leaders consolidated their control of General Conference beyond any possibility of loss. Immediately this controlled conference officially endorsed Ashland College as an institution of the Brethren Church, and later passed a decree of excommunication agains all 'churches, ministers, and laymen' which supported Grace Theological Seminary and any boards or organizations sympathetic with Grace Theological Seminary (1940 Minutes, page 13). Again the leaders of the Grace churches, because of their adherence to the historic Brethren doctrine of nonlitigation, decided to accept the loss of their conference rights rather than carry the matter into the courts, and met for fellowship in a separate group called the National Brethren Bible Conference."

It was during the year of 1940 that a call went out to all Brethren churches to send delegates to a legally organized 51st General Conference of the Brethren Church to be held at Winona Lake, Ind. (Tuesday) August 27, 1940. At the closing session of this conference (Saturday) a resolution was adopted which changed the name of the conference to the National Fellowship of Brethren Churches. This is the present name of our denominatoin.

last stop in Cheyenne, Wyoming. They had a wonderful service, which we'll learn about, in April."

The senior SMM sponsored the Wednesday-evening service, April 6, in observance of the Sisterhood birthday month. The girls presented a short musical program, followed by a season of prayer. The special speaker for the evening was Mrs. Loree Sickel, a missionary on furlough from Argentina, who presented a challenging missionary message.

"Well, that winds it up for this time. Thank you for writing in, for it makes such an enjoyable trip! But why haven't more of you written in, especially you senior groups? Remember, write to the national general secretary this week. She'll be pleased to hear from you, and who knows, it may get in the Herald! So keep watching this section for more news."

ALL DISTRICT PRESIDENTS AND PATRONESSES

ATTENTION! Plan now to attend the early national board meetings which will be held on August 9 and 10 in Portland, Oreg. The meetings will start at 9 o'clock on Tuesday morning. It is necessary for each of you to be present to help make our plans for next year. If you cannot come, please send a representative in your place. Futher information will be sent to you concerning this.



1. DEADLINE FOR OFFERINGS—The offerings for the General Fund and the offerings for the National Project are due July 15. The General Fund offerings are almost a necessity for our conference expenses. These should be sent to the national treasurer.

2. BANDAGES—Yes; the bandages for Africa are to be sent to the DISTRICT bandage secretary before July 15. The district bandage secretary REPORT should be sent to the national bandage secretary by August 1.

3. STATISTICAL BLANKS—These must be sent to the DISTRICT secretary and the NATIONAL president by July 15. Please remember this if you want materials for next year.

4. LOCAL SISTERHOODS—Check your goals and see if you have met all of them. We want each of your groups to be an honor SMM this year. Is yours?

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF
Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

SAN BERNARDINO, CALIF. 1st Lt. (Chaplain) Wayne Flory, USA, was separated from the army on June 1, in order that he might return to the civilian pastorate. His home address is 355 14th St., San Bernardino, Calif. He awaits the Lord's leading.

WINONA LAKE, IND. The new address of Clyde Landrum is Box 245, Winona Lake. Please change Annual.

ALBANY, OREG. E. J. Peters, formerly pastor of the Albany Grace Mennonite Church, has been duly examined by the ministerial examining board of the Northwest Fellowship of Brethren Churches and has been elected to eldership in the Brethren Church. He is available for a Brethren pastorate. Any churches interested should contact Brother Peters through Glen Welborn, 825 Ermine St., Albany, Oreg.

PHILADELPHIA, PA. Dr. A. V. Kimmell, active for many years in the ministry of the Brethren Church, departed from this life on May 27. Funeral service were conducted here May 31 by Dr. W. A. Ogden, of Johnstown, Pa.

DAYTON, OHIO. Rev. Charles Gantt has resigned as pastor of the Bethany Brethren Church. He and Mrs. Gantt are waiting the Lord's leading for their future service for Him.

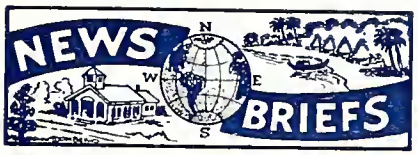
ASHLAND, OHIO. Dr. Charles W. Mayes, pastor of the First Brethren Church, Long Beach, Calif., was the guest speaker at the West Tenth Street Brethren Church, Miles Taber, pastor, on May 22. This was a former pastorate of Dr. Mayes.

ALLENTOWN, PA. John S. Neely, pastor of the First Brethren Church, has been elected pastoral counselor of the County Christian Endeavor Society. Installation of the county officers will be held June 13.

MODESTO, CALIF. Four churches of northern California held a conference for young people at the La Loma Grace Brethren Church Apr. 29-30. Other churches represented were McHenry Avenue Grace Brethren Church, Modesto; First Brethren Church, Tracy; and Grace Brethren Church, Chico. Lewis Hohenstein, pastor of the First Brethren Church, Whittier, Calif., was guest speaker.

CAMDEN, OHIO. Dr. R. L. Rossman was the baccalaureate speaker for the high-school graduation on May 22. The new address of Dr. Rossman is 189 N. Second St. Please change Annual.

WINONA LAKE, IND. The 62d annual Winona Lake Bible Conference will begin July 24 and run through Labor Day. Twenty world-known speakers and musicians have been scheduled on the program.



PARAMOUNT, CALIF. The music festival of the Brethren High School was held Friday evening, May 27, in their new auditorium. The program included the choir, the girls' glee club, the ninette, and the boys' quartet.

CORRECTION. The address of Edwin Cashman, assistant pastor at the West Tenth Street Brethren Church, Ashland, Ohio, should be 938 College Blvd., instead of 928.

FREMONT, OHIO. The Grace Brethren Church celebrated their sixth birthday anniversary May 15. Prayer had been made for $408.33 to erase the debt on the parsonage, and $746.20 was received, according to Gordon Bracker, pastor.

CLAYTON, OHIO. Clair Brickel, pastor of the First Brethren Church, was the graduation speaker at the high-school commencement exercises on May 23.



PORTLAND, OREG.—Pastor and Mrs. Vernon Harris (shown above) extend a cordial invitation to you to attend the National Fellowship of Brethren Churches at Portland Aug. 10-17, and also to worship at the Grace Brethren Church of Portland.

DENVER, COLO. George Triandaflou, student at Grace Seminary, has been called to the Grace Brethren Church, Thomas Inman, pastor, to aid in the work there this summer.

SOUTH GATE, CALIF. The Conard Peiper memorial window was dedicated at the First Brethren Church, Alfred Dodds pastor, on June 5. A special service was held, with Rev. Oran Smith, of Biola, as the guest speaker.

UNIONTOWN, PA. New pulpit furniture—pulpit and three chairs—was dedicated at the First Brethren Church on Sunday, May 29. It was Pastor Landrum's final day of pastoring that people. Rev. R. Paul Miller, Jr., will assume the duties of pastor on June 12.

DAYTON, OHIO. The Patterson Park Brethren Church, C. S. Zimmerman pastor, celebrated their fifth anniversary with a basket dinner on Sunday, June 5. Dr. Paul R. Bauman, of Grace Seminary, was the guest speaker.

WINONA LAKE, IND. Rev. Clyde K. Landrum, president of the Board of Evangelism, has announced that a new crusade team will go into the field in September. The team is composed of Dean Fetterhoff, evangelist-songleader, and Truymond Haddix, pianist and children's worker.

PRAY FOR THESE MEETINGS

Church	*Date*	*Pastor*	*Speaker*
Ramona, Calif....	June 5-19.....	Grant McDonald..	Bill Smith.
Englewood, Ohio.	June 12-19.....	Lon Karns.....	R. I. Humberd.
Osceola, Ind.....	June 26-29.....	Scott Weaver.....	R. I. Humberd.

YOUR GIFT WILL HELP THE MISSIONARY HERALD "PUBLISH AND PROCLAIM BY THE PRINTED PAGE"

OLD GLORY AND NEW GLORY

SIX MEN charged up a shell-torn hill under intense enemy gunfire. Their struggle up the rough terrain was without thought of personal safety as they carried a precious object in their grasp. At the summit they hesitated a moment and then thrust a pole deep into the volcanic earth. As the pole stood erect with their united efforts, the cordite-laden wind unfurled a bright banner from the peak of the staff.

The year was 1945. It was a cold February day on the battle-strewn island of Iwo Jima. The tricolor flag that suddenly burst its color over the ash-gray hilltop epitomized in one bold flash all the aspirations, hopes, lives, homes, families, and desires of liberty of all American men on that island. It was the symbol of all they held dear, and for which some of them now lay very still. The same red-white-and-blue standard has been such a symbol to millions of Americans since its first unfurling 168 years before, whether in peace or conflict. George Washington expressed the drama of those colors when he said: "We take the star from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

Since earliest known times flags, standards, banners have been carried by men as visible representation of things unseen but real, inexpressible yet keenly felt, ties stronger than any of earth's stoutest chains. The tribes of the children of Israel are among the first groups recorded as having distinctive standards as symbols of their unity before the Lord (cf. Num. 1:52). Hardly a group is to be found today, whether it be a royal family or a sovereign state, that does not express its aspirations by the symbols of a flag. The first authorization for the flying of Old Glory came by congressional resolution from the Continental Congress on June 14, 1777, although the familiar colors had been in use for nearly a year already. To loyal Americans the Stars and Stripes are still the symbol of the best in liberty and opportunity that the world, in the hands of the Evil One, has to offer today.

A flag is a sign of *allegiance* to some earthly alliance or power. When one joins in the recognition of some distinctive ensign as the mark of his devotion and obedience he is willing to give even life itself for its honor and sanctity.

While still earthbound the Christian is commanded to submit to the powers that be as ordained and permitted by God (Rom. 13). But we must all confess from the groanings of the Spirit within us that we are "strangers and pilgrims on the earth" and that we "desire a better country, that is, an heavenly," for which we seek and earnestly wait. There is our true citizenship; there is where our inheritance awaits us; there is where there will be no divided allegiances; there is where our treasures are stored. All allegiances from our earthbound existence will fade and pass, whether by choice or the crisis of death, just as will all other temporal things of this creation.

As much as we appreciate and thrill at the sight of Old Glory flying from the highest masts in its inspiring dignity, it will not compare with the sight of our heavenly home and the ramparts of light. Just as there will be no need of the sun there, there shall be no need of a national emblem, for all nations shall be one in Christ, completely.



BY EVAN ADAMS
Missionary to Navahos

WHO MADE THE FLAG?

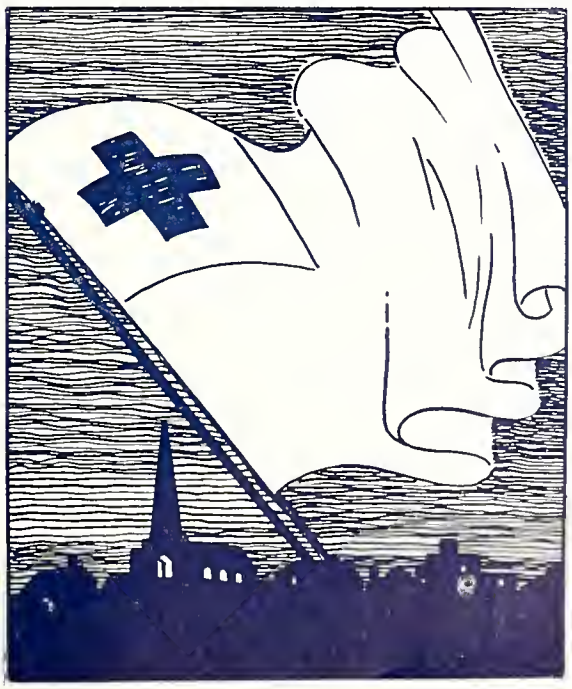
A flag was raised over the Jamestown worsted mills. From the owners of the mill itself I learn:

The flag was made of wool from American sheep—
Sorted by an American,
Carded by an Italian,
Spun by a Swede,
Warped by a German,
Dressed by an Englishman,
Drawn in by a Scotchman,
Woven by a Belgian,
Supervised by a Frenchman,
Inspected by an American,
Scoured by an Albanian,
Dyed by a Turk,
Examined by an Irishman,
Pressed by a Pole.—*Selected*

IF YOU DRIVE A CAR, READ THIS ARTICLE

LET'S CALL IT SIN

By THOMAS INMAN
Pastor, Grace Brethren Church
Denver, Colo.



A siren wails. A red light flashes in your rear-view mirror. A police car passes you and waves you to the curb. Are you puzzled as to why you are being stopped? If so, it may be that you are wondering *which* of the violations you have been caught doing! Is it for not coming to a full stop at that last stop sign? Perhaps you are saying: "But I always slow down and look both ways!" Or is it for driving a *few* miles over the speed limit? Maybe you console yourself by thinking: "But I was late to an appointment and, well, everyone else speeds a little."

Thus the reckless disregard for carefully planned laws goes on day by day in this "land of the free and the home of the brave." Not all of these involved are by any means nonbelievers. Some of them, one is almost ashamed to say, are Brethren —laymen and laywomen and *ministers of the Gospel;* people who know well enough that the Lord never gives a Christian the right to act in an un-Christlike manner; people who realize the value of the human life; people who read in God's Word that "the powers that be are ordained of God." For what reason this disregard of laws? For a little personal pleasure or comfort and *because everybody else is doing it.*

The writer once heard of a *preacher* who said that when he traveled, he just put the pedal to the floor and prayed the Lord to keep all the *fools* off the road! A joke? Perhaps, and then perhaps not. A fool is one who acts as if there were no God. How about you? Maybe you haven't been willing to call it by its proper name—"sin." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

The Bible is quite clear on our relationship to the "powers that be." Let us take a brief look at Romans 13:1-4a:

"Let every soul be subject unto the higher powers. [This was written to Christians. Do driving habits somehow lay outside the realm of the authority which we must be subject to—outside the realm of the Christian's manner of life?] For there is no power but of God: the powers that be are ordained of God. [Lawmakers and enforcers receive their power from the Lord; yes, even when they are making and enforcing traffic laws!] Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. [You may know that the word 'damnation' refers to the condemnation of the civil powers, but back of that civil power is the mighty power of God, and our attitude is ultimately against Him.] For rulers are not a terror to good works, but to the evil. [If you have a sick feeling in the pit of your stomach every time you see a blue uniform astride a motorcycle or hear the wail of a siren or see a blinking red light, maybe it is because your road 'work' isn't what it ought to be.] Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have the praise of the same: for he is the minister of God to thee for good."

You judge yourself. Have you been calling this sin? Are your actions behind the wheel those of a believer? Are your driving habits a testimony for the Lord? Remember, the life you save may be your own, or it may be the life of someone yet without the Lord as his Saviour.

In just a few weeks many of us will be heading for the National Fellowship of Brethren Churches at Portland—many of us by automobile. Will ours be a cavalcade of calamity or a caravan of Christlikeness behind the wheel?

SPEEDING AUTO FAILS ON CURVE

SLAUGHTER ON HIGHWAYS MOUNTING TO NEW HIGHS

Police 'Crack Down' On Reckless Driving

SAFETY COUNCIL PREDICTION CORRECT ON TRAFFIC DEATHS

Five Killed in Crash



Complete School—Temple City, Calif.

The San Gabriel Valley Academy

A HISTORY AND CHALLENGE

By Dr. Francis M. Altig, Chairman of Board

School had recessed for the summer of 1947 and the godly mothers of some of the children were observing the difficulty with which they were reading. They discovered that their children could not sound out new words and that they stumbled over or skipped words they did not recognize, even though they were ready to enter high school.

One mother who had been a teacher before coming to California and who had two children, one of whom was ready to enter school in the fall, became so perturbed that she called another mother who was similarly anxious about the scholastic welfare of her children. Together they began calling Christian parents of their acquaintance with the result that between 25 and 30 such folk gathered for prayer and planning to see if a genuine, Christian, high-standard, old-fashioned "Three R's" education might be possible for their children. Together they were led by the Holy Spirit to form the Christian day school since known as San Gabriel Valley Academy.

School opened a week following public school in the fall of 1947 due to the difficulty of finding adequate housing and playground space. The need was presented to the East Pasadena Brethren Church and, at the recommendation of the board of trustees, the church extended a welcome to the new-born school to use its facilities. Registration day saw the same crowded out as all eight grades and kindergarten were offered. A branch was opened immediately in the local Mission Covenant Church, whose pastor was a member of the school board of directors. Buses brought the children from and to their homes. The first year ended with two fine young ladies receiving their diplomas, the congratulations of the teachers and the board, and the good will of all who were interested in the school.

Since it was felt best to have the school all meeting in one place, the following year it used the Sunday-school facilities of the Bethany Church of Alhambra.

During this time the board of directors came to the conviction that an organized church should sponsor the school. They moved to ask the churches in the order which they had sheltered the school if they they would care to sponsor it. The first of these, East Pasadena Brethren, accepted the school and has carried it on wonderfully since January of 1949. At this same time the church was able to secure the temporary buildings of the Lutheran school and church on Las Tunas Drive in San Gabriel.

In 1952 a larger property was secured in the adjoining community of Temple City and the buildings were moved to this new location. From then till February of 1954 these facilities served for school and church alike when the new chapel was dedicated at 5537 Temple City Boulevard. Now grades four through eight meet in the two rooms provided for their use in the new chapel, and the lower grades and kindergarten, with the office, use the other facilities. Playground and gymnasium equipment are provided, and a large shelter area for eating and recreation is under construction.

The largest number of graduates for any one year has been 10. Because of additional attractions of the public schools, many of the students have dropped out in the earlier grades. We are happy to announce graduation service for two this coming June 16, the second such service

(Continued on Page 388)



Left — Temple City kindergarten, Mrs. Klotzbach, principal and teacher.

Upper right—6th, 7th, 8th, and 9th grades, Mrs. Aeby, supply teacher.

Center right — 1st grade, Mrs. Carlson, teacher.

Lower right — Grades 2 and 3, Mrs. McDermott, teacher.



SOUTHEAST DISTRICT RALLY

The laymen of the Southeast District held their quarterly rally at the Vernon Brethren Church, Limestone, Tenn., on May 6, with approximately 75 men present.

We had a very enjoyable program which included a guest speaker, Mr. Grover Lee, of Cleveland, Tenn., a Fishers of Men representative, who brought us a very inspiring message on the responsibilities of laymen as commanded by God's Word.

The reports from the churches of the district showed much visitation being done by the laymen. Several groups reported that they had installed signs on roads and streets giving the directions to their church. The laymen have held a number of services in jails, sanatoriums, prison camps, and have had services at several little country churches of other denominations who have no pastors. Reports showed many rededications and a number of first-time confessions of faith in these services.

An offering of $48.71 was taken, which was designated for the Board of Evangelism.—*Frank W. Campbell, secretary-treasurer.*

NORTHERN OHIO RALLY

Friday, June 24, the Northern Ohio Fellowship of Brethren Laymen will meet to install new officers and elect officers-elect. The officers for 1955-1956 are Earle Cole, Cuyahoga Falls, president; Frank Marsh, Canton, vice president; Harold Quartz, Akron, secretary-treasurer; and Ray Casteel, Akron, boys club advisor.

The nominating committee has prepared this list of nominees for the election of officers-elect who will have one year to serve on the district executive committee before taking office: For president, Herbert Houts, Rittman, and Neil Carey, Akron; for vice president, Harold Crone, Ashland, and Max Beal, Ankenytown; for secretary-treasurer, Robert Meiser, Canton, and Don Royer, Middlebranch; for boys club advisor, Ted Cellar, Ashland, and Ivan Amstutz, Wooster.—*Earle Cole, secretary-treasurer.*

ATLANTIC DISTRICT LAYMEN MEET AT ALLENTOWN, PA.



Visiting Laymen Gather in Front of Allentown Church

A time of Christian fellowship and business was enjoyed by those who attended the Atlantic District Laymen's Fellowship dinner meeting at the First Brethren Church of Allentown, Pa., May 7.

There were 94 men present, which compares very well to the number that were present at the first laymen's meeting at Hagerstown, Md., a little over a year ago, when 20 of the laymen met.

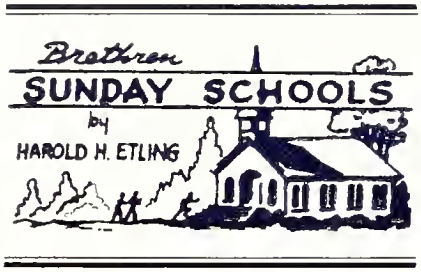
A tasty meal was furnished by the Allentown church, and afterward some of their talented men presented musical testimonies. Pastors Landrum, Neely, Weber, and Polman harmonized amazingly well as a surprise quartet. Then Rev. Clyde K. Landrum brought us the message concerning the Board of Evangelism and the need for more support from laymen for the Brethren Evangelistic Crusade.

In the business session that followed, it was decided to hold a laymen's retreat for several days in the fall as the next meeting of the fellowship.



Atlantic Laymen Register for Rally

An offering of $62.46 was received for the Brethren Boys Club work.—*Richard D. McCarthy, corresponding secretary.*



SWEPT OFF OUR FEET!

It is literally true that on Sunday, August 22, 1954, we were swept off our feet! The National Sunday School Board of the National Fellowship of Brethren Churches had prayed and planned and worked for a great national Sunday school convention, and now we stood to sing the opening hymn. Before we had finished the singing of the first stanza of that hymn, the ushers came to tell us that every seat in the auditorium was filled and there were more standing on the outside than had gathered on the inside. They were awaiting a place in the convention auditorium.

Quickly we moved to the lower auditorium of the Grace Seminary Building, and began all over again. Now the ushers were carrying chairs, making room in this lower auditorium for more and yet still more people. The second national Sunday school convention was under way. It proved to be more than any of us had even dared to think or hope. Within minutes of our moving to the lower auditorium, it too was filled to capacity, and still they came.

But we recognize that we dare not live in the past. The second national Sunday school convention can only be a stepping stone for the third. We are looking forward to this third convention with eager anticipation. We are trusting that you will help us to make it the "greatest."

THE THIRD NATIONAL SUNDAY SCHOOL CONVENTION WILL BE DIFFERENT.

It will be held in a different place.

Beautiful Jennings Lodge, located at the edge of Portland, Oreg., will be the scene of our activities for the two-day convention. Jennings Lodge with its tall and majestic evergreens will make us conscious of the marvelous creation of our God. It will be an ideal spot in which we can discover ways and means of reaching "men and women" for Christ through our Sunday schools. Ample room will be provided for the many worshops that we will be including in the program.

It will be held at a different time.

Tuesday and Wednesday, August 9 and 10, are the days given over to this Third National Sunday School Convention of Brethren Churches. Last year we began on Sunday morning and continued through Monday night. This year our convention will begin on Tuesday morning at 9 o'clock. That means that many can drive to the convention after their Sunday services are over, and be on time for the opening session.

It will feature different music.

One of the highlights of every convention is the good music that is presented. This year we believe your heart will be thrilled as you hear the singing of the delegates, and as special musical talent is presented. Watch the pages of your Brethren Missionary Herald for further announcement about the musical program of this national Sunday school convention.

It will feature different speakers.

Our convention this year will feature some outstanding Sunday-school speakers with messages on Sunday-school work that will be of vital help to you and your Sunday school. Full announcement will be made in future issues of the Herald.

It will feature different workshops.

The workshops of last year have been the subject of many excellent words of encouragement. This year there will be many new workshops, for the program is being enlarged. Subjects for workshops already assigned are:

The Task of the Superintendent.
The Obligation of the Teacher.
The Art of Lesson Preparation.
How to Use Visual Aids.
Helps for Children's Divisions.
The Cradle Roll and How to Use It.
The Responsibility of the Pastor.
The Opportunity of the Secretary.
The Art of Lesson Presentation.
How to Build your Sunday School.
Helps for Youth Departments.
The Home Department and How to Use It.

It will picture for you different displays.

Have you wanted to "see for yourself" the books, filmstrips, slide, materials that are available for use in your Sunday school? Then come to the Portland convention and see for yourself, for there will be displays of many items of interest to every Sunday-school teacher, officer, and pupil.

It will present different emphasis.

Yes; the year of 1955 has been a great year in Sunday-school work in our National Fellowship of Brethren Churches, but we are only beginning. Much more is to be accomplished, and we believe that under God the year 1956 will be our greatest year to the present. The new slogans, goals, contest plans, etc., will be set forth and we believe these will help you to make your Sunday school a greater Sunday school in the year 1956.

THESE TWO DAYS OF SUNDAY SCHOOL CONVENTION will bring you information, inspiration, and fellowship that can only be found in a National Sunday School Convention of the National Fellowship of Brethren Churches. Plan to attend, to be inspired, and to go away from the convention ready to do a greater job for Jesus Christ. THE SUNDAY SCHOOL IS BIG BUSINESS.

SAN GABRIEL VALLEY ACADEMY

(Continued From Page 386)

from the new chapel. At present there are 83 students enrolled, one of whom is a seventh-grade honor student who has been with the school from the original kindergarten. We have five teachers, an office clerk, and the superintendent, who is pastor of the church.

This is opportunity for a mission work in a real sense of the term because many of the children come from homes where Christ is not known, loved, and served as Saviour. We greatly need a man teacher who can care for the upper grades and serve as principal. Credentials in this state are not required, but should be in the possession of such an instructor to maintain our enviable standards with the California State Board of Education. We earnestly solicit your fervent prayers for the Lord's guidance as we seek to bring Christ into the homes of the community through the children.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

JUNE 18, 1955

PARKERSBURG, W. VA., BREAKS GROUND—STARTS BUILDING













Top down—

Witnessing the ground-breaking ceremony.

Sign on the new location.

Mr. Vernon Latham, Brethren Construction Co.; Mr. Lester Lockhart and Mr. Howard Gault, of the Building Committee, and Rev. Lester O. Smitley, pastor.

The footer for the new church.

Center down—

Brethren Construction Co. equipment trailer.

A new school opposite the church location.

Extreme right—

Pastor Lester O. Smitley smiles at the prospects for a new church in Parkersburg.

EDITORIALS

BY LESTER E. PIFER

Need for More Workers

Anyone who follows the progress of our over-all church program can see that our fellowship is expanding rapidly. There is a need for more foreign missionaries, a need for more home-mission pastors, a constant need in the established churches for pastors, and a continual call for workers in other phases of the Lord's work.

Some have indicated that this may be the time to halt our expansion. Is this true? Is this the attitude that Christ would have us have? We are reminded that there were only a comparative few that were His followers when the Great Commission was given. Yet He instructed specifically that we were to go into all the world and preach the Gospel to every creature. This is our God-given task. Who among God's children can shirk this responsibility? Our Lord graphically told us that the harvest is plenteous, that it is white unto the harvest, and that the laborers are few. But He also declared that we were to pray the Lord of the harvest to thrust forth laborers into the field. Have we done this?

Each door of opportunity that is opened to the Brethren Church should become a challenge to the whitened harvest. Each believer must realize that God would not open the door of opportunity without the willingness to provide workers to meet each need. God will only open such doors to those who have the message to give and to those who will be willing to give out the message of the Gospel of Jesus Christ.

Therefore a solemn responsibility rests upon every member of our fellowship. The Apostle Paul gave this instruction to young Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Here is a principle that will help to meet this need. When the early church had a need for workers, they laid their hands upon those that were qualified and sent them to the task. May God enable us to pray about the need for workers, to see our responsibility to reach the world with the Gospel, and to do our part in helping qualified young men and women to arise to this need.

Child Smoking

A few years ago it was the goal of the tobacco companies to put a cigarette in the mouth of every man. When this was accomplished in a certain measure, they determined with the help of Hollywood to put one in the mouth of every woman. When one looks into the world, it can be readily seen that their effort has been largely successful. Next the teen-ager was in line. Today this is common among young folk. Those who do not use the "weed" are branded "nonsocial" or "religious." Now the market is flooded with candy imitations prepared in packages fashioned after the different brands. The child obtains these packages and proceeds to pretend. The appetite is being whetted until the time when he will muster enough courage to try a real one. Could it be that this is the plan of the advertisers?

The attitude of the world has changed toward this indulgence. When a child, I was taught in the schoolroom that the cigarette was harmful, poison to the system, injurious to health, and not clean. Today, teachers think nothing of "lighting up" in the presence of the young scholars. The power of advertising, the gradual lowering of moral standards, the working of sin in the lives of men and women have made this terrible habit common.

Recently in the newspapers an Associated Press wirephoto was carried showing a 3½-year-old boy who is a constant smoker of cigars. He spends a dollar a week on this habit. It all came about through a stunt in teaching him to smoke. The mother admits now that it was a mistake. But sadly, the family physician has said it is not harmful to his body.

This does not agree with the findings in medical circles today. The American Cancer Society has found that there is a definite link between lung cancer and smoking. Smoking shortens life, causes undue nerve problems. It becomes a habit which is not profitable or logical.

God never intended that these bodies should become slaves to such habits. The Christian parent must guard against this on both spiritual and physical grounds. Our bodies are the temples of God. He dwells in them; we are not our own because we have been bought with a price, the precious blood of Christ.

Missionary Herold Offering

The season for our missionary gifts to the Herald has arrived again. This year the need is greater. The Missionary Herald faces a building program. We must all agree that their work through the printed page has done much to sow the seeds of the Gospel, to promote all of our missionary interests, and to give us needed and adequate materials for churches and Sunday schools. Over and over again we hear of new folks who have entered the Brethren Church by first an introduction through the Missionary Herald.

We trust that each reader will make this need a matter of prayer and then will give as the Lord directs that there may be a sizable increase in their annual offering. Pray that the Lord will lead them in their expansion that our Missionary Herald will become a greater missionary organization to adequately meet the needs of our churches.

CLEVELAND DEDICATES COMPLETED CHURCH

The First Brethren Church, Cleveland, Ohio, dedicated their completed building on Sunday, June 5, 1955. The lower auditorium had been used prior to this time while members of the church worked to finish the upper auditorium. Rev. Lester E. Pifer, assistant field secretary for the Brethren Home Missions Council, was the dedication speaker. Read the July Home Mission Number for a complete report.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 25

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Krlegbaum, ex officio.

COME AND GROW WITH US

By Lester O. Smitley

Parkersburg, W. Va., may be somewhat isolated from the rest of the Brethren churches, but it is not insulated from the hearts of those who have been praying and giving for the Lord's work here in the Mountain State.

For some months a little group of God's people had been meeting together for Bible study and prayer. Occasionally Rev. Stanley F. Hauser, who was then located at Grafton, W. Va., came down to lead them in their study. In the fall of 1952 I came in answer to the call of God and of the people to pastor the flock. The people realized, and I myself realized, my inexperience as a pastor, but we also realized the adequacy and completeness in the Lord. We have been meeting in a building which at one time was a fire station. In spite of the earthly handicap, however, we have seen the Lord working in His own way. During the past few months the Lord has blessed us by adding about 12 to our flock.

We saw another movement of the hand of the Lord on May 1, 1955, when Brother Lockhart and Brother Gault lifted the first shovel of soil to initiate the building of the Grace Brethren Church of Parkersburg. We might have laughed a little in unbelief when Janice, a girl in Mrs. Smitley's junior prayer meeting, prayed a prayer in December: "Dear Lord . . . let us have our church finished in May," but thank the Lord for little (?) hearts that trust so simply. Who knows how many churches are built by the so-called simple prayers of children. "But without faith it is impossible to please him"

It was a beautiful day, and 62 people had gathered to witness the ground-breaking service on Sunday, May 1, 1955. The service took place immediately after the Bible school on Sunday morning. It was opened by the singing of a hymn, followed by prayer. Rev. James Moellendick, superintendent of the Union Mission of Parkersburg, gave a short inspirational message which challenged our hearts to press on for the glory of our Lord Jesus Christ.

This new visible movement of the hand of the Lord has given us new courage and zeal for the Lord. We continue to covet the prayers of all that God's work will go on, that many unsaved will be converted, and that Christians will grow in the grace and knowledge of our Lord.

The little challenge on the bottom of our sign, "Come and grow with us," was suggested by Dr. L. L. Grubb. It is a very fitting one, and many have taken the message to heart. Our prayer is that many others will be sought out by the Lord here in our new location.

SECOND UNIT AT PARKERSBURG



James Knepper, Rev. Lester Smitley, Vernon Latham

The large letter "P" on the cover is not only symbolic of "Parkersburg" but also "progress." With the two units of the Brethren Construction Company now operating, it will mean more home-mission churches can be built by these Brethren men who have dedicated their talents to the Lord's work in this way.

Although this will be the first church for Mr. James Knepper as a Brethren Construction Company member, you cannot say he is inexperienced. It was this same Mr. Knepper who ate his lunch in a few minutes and spent the rest of his noon hour in helping build the York, Pa., church. Of course, he spent hundreds of hours additional in the evenings and other free time from his regular job. He is the first member to join the crew who was not a member of the Sidney (Ind.) Brethren Church.

Mr. Vernon Latham, upon whose shoulders will fall a great responsibility in building the Parkersburg church, has helped in the construction of the churches at Dayton, Ohio; Roanoke, Va.; York, Pa.; Wheaton, Ill.; and Goshen, Ind. As one of the pioneers of the Brethren Construction Company he has gained the experience that will be of great help now in forming the second unit. The large "P" in addition to being symbolic of Parkersburg and Progress should include the word "Prayer," for which there is a great need.

TESTIMONIES OF THOSE WHO HAVE "COME TO GROW WITH US"

"Since we have been under the teaching of the Word of God by Rev. Lester Smitley, pastor of the Grace Brethren Church, we have found our salvation in Christ Jesus. Our joy is in the knowledge that He lives in our hearts and is the governing spirit in our family. In Him we have found peace, joy, and new life. May we have the prayers of others that our church will grow in number and in strength for the glory of Jesus Christ."—*Mr. and Mrs. William Walker.*

"I'm thankful that the Lord is my personal Saviour and that He washed my sins away. My family and home life have been completely change with the Lord guiding us. The teaching of the Word has blessed us in many ways. We are steadily growing in the Lord and constantly praying for those still lost in sin."—*Mrs. Edwin Morris.*

"Since I first attended the Grace Brethren Church, I have been abundantly blessed. With the fundamental teaching of this church, truly the slogan, 'Come and grow with us,' means something to me."—*Richard Runion.*

"Two months ago I began attending the Grace Brethren Church, and ever since I have had more blessings than I can count. I thank the Lord for this church and for its ministry. I hope that some day I can play a bigger part in this church, helping to build God's heavenly kingdom."—*Sandra Spiker.*

"Before I started attending the Grace Brethren Church

(Continued on Page 394)



REVIVAL COMES

Records Break at Martinsburg

By Earle E. Peer

The year 1955 has been a year of record breaking at the Rosemont Brethren Church. Our Sunday school won the Brethren National Sunday School Contest two months in succession. Easter Sunday saw all previous attendance records "smashed" as we crowded 255 persons into our Sunday school. For the month of April a 59-percent increase in attendance in the contest was only good enough to land us third place! However, in May we came back to win the first-place pennant again. The "battle of the bulge" tells the story. In the accompanying photograph, Mr. Robert Triggs, junior department superintendent, points his finger to the junior girls class meeting behind the curtain partition. If the partition were of a solid material, the class would not have room.

January 1, 1955, the Rosemont Brethren Church went self-supporting and God gave us a REVIVAL! The windows of heaven have been opened and the blessings have been falling ever since. The finances of the church are now better than at any time in the history of the church. January, our first month as a self-supporting church, was a record month financially, with more funds placed in the Lord's treasury than ever before. We are also happy to report an increase in our home-mission offering over last year, which, coupled with the fact the church went self-supporting, we feel is a real spiritual victory. Our Easter offering for foreign missions is now about $400 more than last year. Our goal is to double last year's offering. Truly God has been showering us with blessings!

April 17 is a day long to be remembered at Rosemont Brethren Church for a number of reasons. During the opening exercises of Sunday school that morning almost $2,000 worth of new equipment was dedicated to the Lord. A new Crown tape recorder and radio microphone used in broadcasting "The Gospel Truth," along with a Smith-Corona typewriter, a Gestetner duplicating machine, new Inspring Hymns songbooks, 48 new folding chairs, and a communion table presented by former Pastor and Mrs. M. L. Myers, were presented to our Lord to be used in His service. This new equipment has already substantially aided the pastor in the ministry of the Word of God in Martinsburg, W. Va.

The morning worship which followed that morning was the beginning of a two-week revival meeting with Dr. L. L. Grubb as our evangelist. This also proved to



Left: Mr. Robert Trigg points to the "battle of the bulge," referred to in Earle E. Peer's article. Right top: the Rosemont Brethren Church. Right bottom: a revival congregation.

be another one of the greatest blessings in our church. In many respects this revival was the most unusual this pastor has ever experienced. The weather was bad, but the attendance was good. It was rainy and cold, but the attendance held up very well during the entire meeting, with the church filled almost every night. That morning service concluded with 43 decisions for Christ. Seldom today does one see such a mighty moving of the Spirit of God upon the hearts of men. Two women accepted Christ for the first time and 41 Christians rededicated their lives to the Lord.

Every service which followed that in the entire meeting saw decisions for our Lord, with a total of 116 decisions, of which 24 were first-time confessions of Christ as Saviour. Some of those who came for rededication came for the assurance of salvation. This revival was not only unusual for the way in which God moved by his Holy Spirit, but it was also unusual in the opposition presented by Satan, our archenemy and the opposer of revival. But, as always, God gave us the victory through our Lord Jesus Christ, for when the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him. God used our Dr. Grubb in a marvelous way in the preaching of the Word of God. This, accompanied by prayer, was responsible for the many spiritual victories won for Christ. If you should ask me to characterize this revival with just one word, it would be "prayer."

A few other blessings which came along with the revival was that the pastor received an increase in salary effective May 1, a decision of the official board to purchase or build a parsonage, and the employment of an architect to begin work on plans for a new building. The pastor and wife are also very appreciative to the beloved of the flock for a new summer suit for the pastor and a 52-piece set of Rogers silverware for the pastor's wife, which came as birthday presents. Pray for your former home-mission church in Martinsburg that we may continue to hold forth the Word of Life and win many precious souls for our Lord.

GRACE GRADUATE GOES TO BERRIEN SPRINGS



Top: Rev. and Mrs. Gilbert Hawkins and son. Bottom: Sunday-morning congregation at Berrien Springs.

Rev. Gilbert Hawkins, a 1955 graduate of Grace Seminary, has moved to Berrien Springs, Mich., to assume the full-time pastorate of the Grace Brethren Church in that city. Brother Hawkins has been a student pastor during the school year while living at Winona Lake, Ind. Don't fail to remember these graduates in home-mission churches and other fields of activity as they now devote their full time to the Lord's work.

THE PARAMOUNT NEED OF PARAMOUNT, CALIF.

By John W. Mayes, Pastor

It is sometimes our privilege to go into new communities to build new Brethren churches, but it is not often our privilege to be established with a sizable plant in an area and watch it change from a rural-type community to an entirely new field. Such is our experience at Paramount. About six years ago, with the beginning of the Brethren High School there was little, if any, thought that we would have a Brethren church here in time to come. As the Brethren High School grew and the buildings became of sizable proportion with a 10-acre campus, it seemed a shame to have them idle each Sunday. A Sunday school was then begun, which in due time became the Paramount Brethren Church. Our buildings include about 18,000 square feet of floor space available to the church and divided into 15 classrooms of 25 to 50 seating capacity each, and with an auditorium seating about 500.

Paramount Is a Community of Need

If you have read much of the problem of juvenile delinquency, you no doubt have read the name of our small city. It ranks high on the list of problem cities for juvenile lawlessness. Into this Dutch dairy farm area have come many different peoples, some of them not of the highest sort, and consequently the problems of lawlessness skyrocket. Our town is not "overchurched." As in many other places, few people here attend church. The few churches we have are small, and until the present, the field was too widely scattered for rapid growth.

Paramount Is a Community of Expansion

Almost next door to us there is a new tract of 40 homes soon to be erected. All predictions are that the dairies near us have only a few short years before they, too, will be pushed out to make way for an expanse of new homes. The county planning commission shows new highways to be put through our area. The citizens are in community development meetings. Because of our facilities, two of these meetings have been held in our buildings.

With the completion of our beautiful new church auditorium we will be physically ready for a long-range church-expansion program along with the growth of our community.

Paramount—a Church of Influence

With a heritage of the Brethren High School, the impetus of its tremendous growth, the aid of its fine facilities so carefully planned for a church, and the love and admiration of our community, built upon our fine campus and our fine students, we believe in the providence of God that this church shall one day become a church of tremendous influence. Because of the unchurched here already, the unbuilt homes which are now surveyors' instruments in an open field, the cows now walking in pasture fields where soon children will be playing, and most of all, because of a strong nucleus of about 100 people who desire to build a church, we are trusting that the Lord will do great things for His holy name.

Pointers on Your Vacation

By Lester E. Pifer

Summer is the time for vacations. Christian people, too, look forward to that time in the summer when they can get away from the regular line of duties and enjoy some new scenery and atmosphere. However, too many times these summer vacations are marked with tragedies, wasted time, and little profit to our spiritual lives. A vacation can be profitable and blessed of God if used for His glory. Let's take the Lord into consideration in our plans, not merely for our own selfish desires.

Your vacation provides *an opportunity for spiritual enlightenment.* This year's national conference at Portland, Oreg., offers to every member of the Brethren Church a fine opportunity to combine the finest in scenery, fishing, boating, general sightseeing, and spiritual enlightenment that can be found anywhere. National conference is a spiritual highlight for all. The whole family would profit from this trip.

It may be that your vacation time or means will not permit you to go as far as Portland. There are many Bible conferences that offer a splendid vacation. Along with the outdoor beauty and recreation that the conference grounds offers there is that spiritual atmosphere, the meeting of new Christian friends, the messages from God's Word, and the working of the Spirit of God, all of which may make the vacation the best and most profitable that you have ever had.

It was on my first vacation in the new Christian life that missionary challenges and the call to God's service were presented to me so effectively. This was at national conference and Camp Bethany that the Lord spoke to me about His work. There I yielded my life to him, placed my fagot on the fire, and determined by His grace and power to become a servant of the Lord.

Those things which I learned that year made an indelible impression on my life. I have never forgotten the new Christian friends, the fellowship that I enjoyed with God's people, and the instruction from God's Word that came to me that year. God took that vacation and made it a spiritual victory in my life. It may be that the Lord will use this year's vacation as an instrument to lead you to new heights in your Christian experience. How important, then, that He be taken into consideration in our plans.

Secondly, your vacation provides *an opportunity for the gathering of new methods and ideas for Christian service.* Your trip may take you some distance away from home. It will probably cover a weekend or two and several prayer-meeting nights. To take a vacation from the services of the Lord would not be honoring to Him. Can it be that our vacation would be so planned that there would be no time for the Lord and His house and worship?

Plan to stop on the way for Sunday school and church. Do not fail to attend an evening service and prayer meeting somewhere. It will give you new inspiration and blessing. Keep your eyes open for promotional ideas that are being used, the methods that are being used in the various departments, the manner in which services are conducted, and any new means that might be used profitably in your own church or Sunday school. Note how friendly the people are, the type of message that is given, and the general atmosphere and characteristics of each church you visit. It will help in the appreciation of your own church and give you a greater interest in the progress that your group is making.

Do not forget that the Lord expects our tithe and gifts during vacation time too. Too many times the Lord's money is consumed in the vacation simply because we are not in our particular place of worship. The expenses back home go on whether you are there or not.

Thirdly, your vacation provides *an excellent opportunity for personal witnessing for Christ.* Our responsibility in soul-winning covers every moment of our life. We are the ambassadors of Christ. We are charged with the message of the Gospel. The Holy Spirit indwells the believer, endeavoring always to lead us to be a personal witness unto Christ. We are not our own. We belong to Him. Therefore, Biblically speaking, this vacation is His, and should be for His glory. Paul said: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Arm yourself with plenty of well-chosen gospel tracts. The man who puts the gasoline in your tank, the waitress who serves you your meal, the clerk you may purchase a souvenir from, or the family you camp beside may need Christ. That gospel tract, that personal testimony, your very manner of life may be the message needed to bring that soul to Christ. Carry a New Testament or Bible with you on this vacation. Keep yourself well supplied with the Scripture and a willing heart to cope with any situation that Christ may afford you. Keep in mind His promise: "Lo, I am with you alway, even unto the end of the world." It may be that your vacation will pay off well in every respect and that the Lord will give you a number of souls for His glory.

Prayer is important in any vacation. Pray for safety on the highway or whatever your means of travel. Pray for God's leading in your vacation. Pray for opportunities to witness, and, finally, pray for your testimony that in every respect you will be an example of what God expects in each child of His.

"COME AND GROW WITH US"

(Continued From Page 391)

I believed in God and that the Bible was the Holy Word of God; however, God was a remote personality and the Bible a mystery. Now, as I attend this growing church with its teaching ministry, I find my old concepts of a remote and an impersonal God and a religion of mystery being swept away. The shining light of increasing knowledge and understanding brings into sharper focus the God who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*Mary Lydick.*



Alexandria, Va. (Robert Markley, pastor)—

No doubt you have already received a letter from our church secretary, Mrs. Wayne Smith, regarding the Commonwealth Avenue Brethren Church voting to go self-supporting as of January 1, 1955. I praise the Lord for this as it means that $1,500 can be used somewhere else. His name is to be praised, too, for under our refinanced program we will be paying on our total indebtedness $100 more per month, and at the same time we will need to raise only $240 additional per year to meet the payments. God is blessing us for being better stewards.

Cuba, N. Mex. (Evan Adams, missionary)—

The past month has been especially busy for the workers at the mission. I think we could say that May was the busiest month of the year. Our Navaho Bible Conference ended Thursday, May 26. The men could stay only five days of the originally planned ten, and I am sure it was directed of the Lord. We were so tired and the workers needed rest so badly that I doubt if we could have gone the full time. We are expecting the Churchill family and Marybeth Munn this afternoon for a two-day visit and missionary meetings with the Navaho Christians.

Dayton, Ohio (C. S. Zimmerman, pastor)—

The fifth anniversary of the Patterson Park Brethren Church was observed on Sunday, June 5, 1955, with Dr. Paul R. Bauman, vice president of Grace Theological Seminary, as the anniversary speaker. In the evening, Dr. Bauman gave an illustrated message on "Egypt: Its Riches, Its Ruins, Its Restoration." Our Sunday-school average was 102 for the month of May, which was a good record, but lacked 1 of equaling our April record.

Seattle, Wash. (Thomas E. Hammers, pastor)—

Dr. L. L. Grubb, of the Brethren Home Missions Council, Winona Lake, Ind., flew here for a building-program rally on Sunday night, June 5. On the following Monday we contacted various banking institutions in our city which are considering the possibilities of helping us finance our building program. On Sunday, June 5, we began our third year of regular services in the parsonage, and this is all the more reason we should pray about getting a building on our lots at 68th Street and 35th Avenue, NOW.

Clayhole, Ky. (Sewell S. Landrum, missionary)—

One more visit and the school work which takes almost three days per week will be over until next fall. I have had 11 classes totaling more than 450 children. We are now getting ready for Bible camps and DVBS. This will keep us busy from May 30 to July 15, with only two weeks between. The children look forward to the Bible school and we will have some help again this year.

FORT LAUDERDALE STARTS BUILDING FUND DRIVE



Fort Lauderdale group on a recent Sunday.

The Grace Brethren Church, Fort Lauderdale, Fla., started a building-fund drive on Sunday, May 1, 1955, which netted nearly $1,200 for the day. With the amount already in the fund and the $2,000-plus Minute-Man offering, the goal is to go over the $5,000 figure in the month of May. The architect has finished the auditorium plans and is working on the Sunday-school wings which will be ready in a few days. The pastor, Ralph J. Colburn, reports: "The seasonal loss continues to be felt in attendances, but we are making good new contacts and will get some real gains from them I am sure." Give praise to the Lord for the responses on behalf of this new work.

An Urgent Call

Anyone knowing of people interested in a Brethren church in the following communities please contact the Brethren Home Missions Council immediately:

BOSTON, MASSACHUSETTS

BUFFALO, NEW YORK

WINONA, MINNESOTA

ISRAEL CALLS!

TRADITION—TRAGEDY

By Bruce L. Button

The greatest hindrance that confronts the missionary as he attempts to point his Jewish friend to Jesus, the Messiah, is tradition. Blind tradition never follows reason; rather it follows in blind obedience the pattern set in ages past, regardless of the facts. And such tradition, sooner or later, results in tragedy for all persons involved. Judaism and believers in Judaism hold tenaciously to tradition. Their beliefs, their hopes are based on tradition. The constant repetition of tragedy resulting from observing tradition has brought the average Jewish person to an almost fatalistic attitude in things pertaining to the spiritual. Occasionally, when tragedy strikes, one of these dear people will penetrate the blinding veil of tradition into the realm of reason and research. For such there is great hope, for the Holy Spirit is able to deal with such people.

About a year ago a Jewish woman rang the doorbell at the mission. After I admitted her and we were seated, she told me her reason for calling. She had a son—ach! such a son—tall, handsome, intelligent; a young David, if you please. She loved him; how she loved him; even after the death of her husband—may he rest in peace—didn't she see that her son received the finest education that could be had? And didn't she watch over him and encourage him when difficulties were encountered? Didn't she always live in a fine neighborhood where he would meet the finest people? And she saw he was *bar mitzvah*. And she attended *schule*; always she attended *schule!* And the result—trouble! Oi, such a trouble! That her son should want to marry a *goy*, a *shiksa*, a Catholic girl. Her heart was breaking. And at this point she broke down and began to cry.

I asked her what she expected of me in this matter. She replied she wanted me to talk to her son. Perhaps I could reason with him. Perhaps he would listen to me. I asked her why she did not go to her rabbi with this problem. She replied she had spoken to her rabbi about it, but that he refused to do anything about it. He had said his intervention in the matter could be construed as an anti-Christian attitude. This he would not have happen for the world. She would have to handle the matter herself. And then she pressed me again with the question: "Will *you* talk to my son and this girl?"

I told Mrs. F. that I would talk to these young people. I warned her I must deal with them as I felt led of the Lord. I also told her that she must also be present, for what I had to say would concern her also. She agreed to these conditions and then let me bear a witness to the satisfaction one finds in Jesus, Messiah and Saviour. However, she was so distressed by her immediate problem it is douhtful if she understood anything I said. When she left the mission, she gave me her name and address and told me she would let me know when I could call and talk with her son.

After an interval of three weeks, during which time Mrs. F. did not attempt to contact me, I called at her home. My knock went unanswered, even though I could see Mrs. F. through the glass door, seated in the living room. Two other attempts received the same treatment. On the fourth attempt, about two months later, Mrs. F. answered the door and recognized me. She told me her son would not see me, that he was married—and shut the door. In the months that followed I attempt to contact Mrs. F. at her home two or three times a month. At no time did she answer the door, and I was fast reaching the conclusion that tradition held full sway in this woman. Here also blind obedience had gained the upper hand.

My next contact with Mrs. F. was in the regular house-to-house calling program. I knocked on her door simply because her record card was next in line and not because I thought there would be a chance to witness. The door opened and Mrs. F. extended a friendly greeting and an invitation to come into the house. After we were seated she began: Her son had been home; not his wife, just the son. Such trouble! Oi, such trouble! She had gone to his traveling case to see if there were clothes to mend or buttons to sew on. As she examined his clothes, what did she find? A crucifix and a rosary! Oi, could you believe it? And her boy who had known the

GOSHEN CHURCH GOING UP



The new Grace Brethren Church of Goshen, Ind., is rapidly going on to completion. The latest available picture for this issue, taken about May 25, shows the laminated arches going into place. The church is being built by the Brethren Construction Company, and it was here that another new member, James Knepper, of York, Pa., joined the crew. To meet the demands for new home-mission churches, the crew was divided and Mr. James Knepper and Mr. Vernon Latham moved on to start the new building in Parkersburg, W. Va., while the other members remain to complete the Goshen church. Tom Bailey is supervising both projects, with Vernon Latham assuming much of the responsibility at Parkersburg.

yamakah and *talith*. How could he do this to her? And he had been married in the Catholic church. Surely he was apostate, for one was not permitted to be married in the church unless he changed to a Catholic. No longer was her son a Jew. What should she do? If he would listen, would I talk to him?

I told her I would welcome the opportunity to talk to all of them. I told here there was a solution out of all this seeming trouble. And I began to deal with her about salvation and sacrifice and sin and Messiah from the Old Testament. I pointed out how she and her son and her new daughter needed a common tie to bind them together. I stressed that tie did not lie in the Catholic church or the Jewish synagogue. I pointed out it did reside in a Jewish God-Man, the Lord Jesus, the Messiah of Israel and Saviour of the world. I read such passages as Genesis 49:10; Deuteronomy 18:17-22; II Samuel 7:12-22; Psalms 2:10-12; 16:10-11; Isaiah 9:6-7; 53; 7:14; 61:1-3; 65:1-7; Jeremiah 31:31-34; Zechariah 12:10-14, and many other passages from the Old Testament. And each time I pointed out to Mrs. F. how these were fulfilled in Jesus of Nazareth. I dealt with personal sin and with the necessity of a sacrifice for sin, of the fact that it is the blood which makes a covering or a shield for the soul. And all through my testimony Mrs. F. repeatedly said: "Does it say that in the Jewish Bible?" I assured her these were the statements of the Jewish Bible and that I was reading to her from that very Book.

Our conversation lasted from 10 in the morning until 1 in the afternoon. During the conversation I invited her to our Bible class and she assured me she would attend the first week in June. As I was leaving, she asked where she might obtain a "Jewish Bible." She never knew these passages we had read were in the Jewish Bible. I promised her I would bring her the Bible she requested, and she could check the passages herself. And with that I hurried home to a belated lunch.

Mrs. F. has received her Bible and by the time you have read this article, she will (pray God) have attended one or two of the Bible classes at the mission. Perhaps I will have had the chance to talk to her and her son and her new daughter. Do remember to pray for her and her loved ones. And pray that I might have the opportunity to talk with these young people and have the wisdom of the Lord guiding me as I talk with them. Praise the Lord for those who are permitted to see beyond tradition. Last of all, pray for those who are still in the bonds of tradition, that they, too, might reach the point where research and reason enter the life and blind obedience flees into the darkness it causes.

PRAYERS FOR REVIVAL AT LANSING ARE ANSWERED

By Donald Hocking

Our revival meeting at the YMCA, Lansing, Mich., began on May 29 and ran through June 5 for a total of 10 services. An average of 40 people attended the services, with the highest attendance at 55.

The first decisions came on Tuesday night, when two men came to rededicate their lives to Christ. After the service closed a young man, 14 years old, came to find Christ as his Saviour. By the closing Sunday evening a total of 15 decisions were recorded, of which three were first-time confessions. "Unto Him be the glory."

Since January 1955 the Lansing folk have been praying for a revival meeting. Insurmountable obstacles in the eyes of men dimmed the outlook of our meetings time and time again, but "prayer was made without ceasing of the church unto God." God removed every obstacle and answered each request.

God sent us Dean Fetterhoff as His messenger to revive the hearts of Christians and point others to Jesus Christ for salvation. Excellent music was provided by the evangelist and the Messner brothers, Dick and Bob, who will be representing Grace Seminary as a gospel team this summer.

How we praise God for doing more than we could ask or think! We were able to raise the expense of the meetings and in addition $212.40 was given for the work of foreign missions. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:20-21). This is the testimony of the Grace Brethren Church of Lansing, Mich.

Now we are praying for continuation of the revival in the hearts of those who were contacted during the meeting, and that some who did not make a decision will do so very soon. The Lord has called the pastor to the foreign-mission field and the church is praying that God will soon send His man to Lansing to take up the work. We do not want Jeremiah 8:20 to be true of Lansing, Mich.: "The harvest is past, the summer is ended, and we are not saved." The possibilities are tremendous, the responsibility great. Who will stand in the gap?

TWO MISSIONS JOIN IN FELLOWSHIP

Rev. Sam I Horney, along with the native pastors of the Taos, N. Mex., area, recently drove to the Navaho Mission for an overnight stay, taking with them some 40 Spanish-American Christians. A service in the evening proved to be a time of real fellowship with members from both missions, the mission personnel, and representatives of the Brethren Home Missions Council taking part.

The occasion for the get-together was the shooting of pictures to be used in producing another Navaho film. The new film will replace the present "Forgotten Navaho," and is expected to be ready for release this fall during the Thanksgiving offering period.



A mixed Navaho and Spanish-American congregation.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

SPECIAL. The Brethren Youth Council requests that all camp directors who will be needing camp emblems please order immediately so that an adequate supply can be obtained from the manufacturer.

LEAMERSVILLE, PA. Joseph L. Gingrich has accepted the call of the Leamersville Brethren Church and will assume his new duties about July 1. After this date his address will be R. R. 2, Duncansville, Pa. Please change Annual.

PHILADELPHIA, PA. The new address of Robert Crees (after June 28) will be 112 W. Godfrey Ave., Philadelphia 20, Pa. His home phone will be WAverly 4-7639. Please change Annual.



KITTANNING, PA. Kathi Ann is a new arrival at the home of Pastor and Mrs. Donald W. Rossman, of the North Buffalo Brethren Church. When she arrived on June 1, she weighed 9 lbs., 9 oz.

GOSHEN, IND. Grace Brethren Church, Herman Hein, Jr., pastor, broke their Sunday-school record with an attendance on May 22 of 112, and 115 on May 29. The worship attendance for May 29 was 110.

BARBEE LAKE, IND. At a recent meeting of the Leesburg Brethren Church, Bro. Foye Miller was officially asked to start a new Brethren Sunday school in the lake region east of Leesburg, where he has a number of contacts. After canvassing the communities around the lakes, he held the first service of the Barbee Lake Brethren Fellowship in the Conservation Club Building on June 5. The service was in the form of an illustrated Sunday school, an idea Brother Miller has had for some time. The Bible lesson was presented verse by verse in slides with color drawings and pictures for illustration. Nathan Meyer, pastor of the Leesburg Brethren Church, was the speaker.

LYON, FRANCE. Camille Sue Cone was born May 26 to Rev. and Mrs. George E. Cone, Jr. She weighed almost eight pounds.

DALLAS CENTER, IOWA. Albert Emmert, who would have been 93 in six days, departed to be with Christ on May 30. Brother Emmert was the father of Miss Mary Emmert, former missionary in Africa.

FORT WAYNE, IND. Pastor Mark Malles, of the First Brethren Church, spoke on the television program, "Faith for Today," on Thursday afternoon, June 2.

LOS ANGELES, CALIF. The 167th general assembly of the Presbyterian Church in the United States has voted to approve the ordination of women as ministers. It now goes to 256 presbyteries for their vote.

By Bus to Portland

If you are interested in going to National Fellowship by bus, contact should be made at once with—

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If 36 people are interested, the price will be $65 (round trip). DO NOT CONTACT the Missionary Herald. Contact should be by special delivery letter or phone if you are interested.

BELLFLOWER, CALIF. Curtis C. Mitchell has announced his resignation as pastor of the First Brethren Church. He will assume his new duties as assistant pastor to George Peek, pastor of the North Long Beach (Calif.) Brethren Church in the near future.

In Memoriam

Buddy Dean Hughes, 20, a member of the Johnson City Brethren Church, was laid to rest May 11. The service was conducted by Pastor Dean Risser, with John Burns, former pastor, delivering the message. Mr. Hughes was drowned accidentally while swimming near Montgomery, Ala., where he was employed by the Woolworth Co.—*Dean Risser, pastor.*

Daniel W. Graybill, 81, went to be with the Lord following a heart attack on Feb. 8, 1955. He was a charter member of the First Brethren Church of Inglewood, Calif., and was a boyhood friend of the late Dr. L. S. Bauman. He has been a staunch supporter of all the interests of the Brethren Church. He is survived by his wife, Elva.—*Glenn O'Neal, pastor.*

Mrs. Frank Amstutz, of Berne, Ind., mother of Mrs. Gordon Bracker, went to be with the Lord on May 3.

Mary E. Bearss answered the summons of the Lord whom she loved to "come up hither" on May 6. She had been a member of the First Brethren Church of Long Beach, Calif., since 1932. For many years Sister Bearss, together with her surviving husband, John H. Bearss, served on the board of deacons of the Long Beach church. Due to health conditions they have not been able to attend the services in recent years.—*Dr. Charles W. Mayes, pastor.*

Mrs. Katherine Raudenbush, the mother of Mrs. Stanley Hauser, of Conemaugh, Pa., died suddenly on May 24. Sister Raudenbush was a faithful member and worker of the First Brethren Church of Philadelphia. For many years she served that church as a deaconess, Sunday-school teacher, and young people's leader. There are many preachers, and missionaries and their wives who benefited greatly by the guidance and teaching of "Mother" Raudenbush.

Her son-in-law, Rev. Stanley F. Hauser, is now serving the Lord as pastor of the Conemaugh Brethren Church.

Funeral services were conducted in Conemaugh by the undersigned, who was privileged to receive spiritual help and teaching from this saint of God.—*William A. Steffler, pastor, First Brethren Church, Dayton, Ohio.*



"Our Father which are in heaven." What a blessed reality this! What a glorious truth! As the Apostle John declares, "Behold!" Behold what manner of immense and boundless love the Father has given to us that we earth-born, sin-conceived creatures should be called His sons. How is it that God should be a Father to us? From whence do we declare our pedigree that entitles us to this high privilege? Surely we cannot point to our human parents and say, "I have received it from them," or to our great nation and say, "America has made me thus," or even to our church and find our heavenly status there. Much less can we find in our own lives that which unequivocably qualifies us as His sons.

The only answer, the only record which is true, and which legitimately guarantees that we have a Heavenly Father is this: "And this is the record, that God hath given to us eternal life, and this life is *in his Son.* He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11-12). There it is! In His Son. God only had one divine Son, His only-begotten. The only one of whom He could say, "My beloved Son in whom I am well pleased." And yet God wills His Son to us, so that by believing in Him we are accepted freely into his heavenly family. It is our faith in that Son as our Saviour, indeed as our very life, that entitles us to divine sonship. Truly such love manifested toward us by God should cause us, like the Apostle Paul, to bow our knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named.

We are now the sons of God, and it is our blessed privilege to call God our Father, provided that we have trusted in Christ as Lord and Saviour. However, our lives will only testify to that sonship as the life of the Lord Jesus is seen in us. When we look to ourselves for those divine qualities, we are immediately forced to cry out with the Apostle Paul, "O wretched man that I am." How far short we come, how little like the Master do we fill those holy requirements of absolute obedience to the Heavenly Father. Who of us can say like Him, "I always do those things which please him." Thus as His sons we must walk by faith, and not by sight. Our daily acceptance as God's sons is our faith which says, "Christ liveth in me." The more conscious we are of His abiding presence in us, the more conscious will we be of our Heavenly Father, for Jesus said that both He and His Father would come and manifest themselves to us.

The key to having a greater consciousness of their presence is by meditation in God's Word. As we behold God and Christ in the Word, the life pattern of true fatherhood and sonship is seen. And not only is the pattern of the life seen, but Christ is also seen as dwelling in us by the Holy Spirit as our life of sonship. As we lay hold in greater degree by conscious faith our very lives will be increasingly purified and sanctified unto our Heavenly Father. As we consider how He who dwells in us endured such contradiction of sinners against himself, we will be the more willing to gladly suffer shame for His name.

As we realize that there abides in us One who could say to His accusers, "Which of you convinceth me of sin," it will quicken our desire to have a clean-cut testimony before an unholy world. As we consider that Christ who is our life was absolutely undefiled, there will be no desire for a secret devotion to some idol of impurity in our hearts. When we think of His love toward His own, how He loved them to the very end, which meant laying down His life for them, we shall feel a fervent love for our brethren. As we see the absolute committal to the Father by Him who is sanctified in our hearts, there will be a delight in doing our Father's will. When we pause to think of His sacrifice for us while we were yet sinners and enemies of His Father, there will be a greater concern for the souls of our enemies, or those who are strangers to us.

As we are more aware that the same One who prayed to His Father with strong cryings and tears lives within, we shall more readily supplicate before the Father's throne. Like Him we shall take less of the counsel of men and more of God. We shall seek less the praise and reward of the creature, and more of the Creator. We shall care less for this world's good and more for the heavenly treasure. Anxiety will be displaced by quiet confidence, sorrow by joy. There will be compassion rather than condemnation, resignation rather than rebellion, obedience than obstinacy. This is the Christ, the Son of the living God, and the life which I now live in the flesh by the faith of that same One.

And yet we see through a glass darkly. It does not yet appear what we shall be. Before long we shall be beholding our Elder Brother face to face. Faith shall be turned to sight. Seeing our shame with sorrow, we shall admire His glory with fullness of joy. But a moment in His unveiled presence will transform us completely and forever into His likeness. The Father's great goal for His many sons will be reached. His unfailing purpose to conform those who love Him into the image of His Son will have been finally carried out. Then shall the righteous shine forth in the kingdom of their Heavenly Father, and the prayer that His will be done on earth as in heaven be answered. Then shall the entire creation awake to behold the manifestation of the sons of God. Truly we can rejoice in the goodness and the greatness of our Heavenly Father.

BY SIBLEY EDMISTON

Missionary to Mexico

LIKE UNTO THE HEAVENLY FATHER

By P. FRED FOGLE
Missionary to France

The Word of God contains many admonitions for the Christian concerning his life on this earth while waiting for the redemption of his body at the coming of the Lord. Included in these are such passages as Ephesians 5:1, "Be ye therefore *followers of God* as dear children"; I Corinthians 11:1, "Be ye *followers* of me, even as I also am *of Christ*"; and another passage, though not an exhortation, I Thessalonians 1:6, "Ye became *followers of . . . the Lord.*"

The word "followers" in these texts is actually "imitators" or "mimickers," that is to say, mimickers in the sense of imitating something *good* that someone else has done or is doing.

God is the Heavenly Father of all those who have become His children by personal faith in Christ. Because of this, we are to be His followers, His imitators. We are to imitate in that which concerns our children what He has done and does yet in His dealings with His children.

There is no better way to know how a Christian father should raise his children than to study, in the Scriptures, the characteristics of the Father in heaven.

God is a loving Father. Too often, fathers think that it is only the mother who is expected to manifest tender love for the children. Tender love is not restricted to femininity. The fatherly love of our God far surpasses the love of any woman who has ever lived. The fact that the Bible speaks of one person of the Godhead as "Father" should help us to understand that a father should love his children, and should manifest that love just as much as the mother.

God is a patient Father. The history of Israel teaches us this, as does the history of the Christian church. He is likewise infinitely patient and longsuffering toward the church of our day, a church so often lukewarm. There certainly is a noticeable contrast between the patience of God and the impatience of human beings. So often we are impatient with our children, and very unjustly so, because of nervousness or strain caused by the activities or work in which we are engaged. The friction between parents and children is not always caused by disobedience, but at times by the impatience of parents. Children often need severe discipline, but we must be careful to execute it after much patience has been exercised.

God is a forgiving Father. Children's actions at times give cause for vexation. This can easily become uncontrolled anger and the anger can lead to a spirit of unforgiveness. Turning the light on ourselves, we parents will soon see that our actions are enough at times to provoke the Lord to anger. But we have a God who forgives those who come to Him to ask for mercy. He is the "Father of all mercies." Let us imitate Him and be always willing to forgive.

God is a good Father. The psalmist said: "Good and upright is the Lord: therefore will he teach sinners in the way." You may think that you are a good parent, but how does your goodness compare to God's goodness? Be ye imitators of the Lord.



God is a just Father. So often we are tempted to "play favorites" when there is more than one child in the family. We have a tendency to "spoil" one and not the others, and, in fact, be at times unkind to the others. The Heavenly Father does not do so. He is no respecter of persons. It may seem to us that this is not true, for some Christians get along so well while others have a very difficult time. We cannot understand, for we measure spiritual blessings in terms of the temporal. We approach the situation from a materialistic point of view. Actually, the Lord offers the same *spiritual* blessings to each of His children. He is just.

God is a holy Father. God told the Israelites that they were to be holy because He, the Lord God, is holy. Peter repeats this for Christians in his first epistle. Fathers, if our homes are to be godly, if our families are to live holy before the Lord, then we ourselves are to be holy and pure. "God hath not called us to uncleanness but unto holiness (I Thess. 4:7). In this wicked age, this admonition must be taken seriously.

God is a perfect example as a Father. In all these things and many more, our Father in heaven is an example. Can you say as much for yourself? Are you always a good example for the children? Can you say: "Do as your daddy does, and the Lord will bless you"? Are you the spiritual father of your children, as well as being the physical father? Have you been able to win your child to Christ at a tender age because your example has been such that he will listen to what you say about Jesus?

Be ye imitators of God—of Christ—of the Lord!

BE YE FATHERS LIKE UNTO THE HEAVENLY FATHER!

FATHER'S DAY . . . IN MEXICO

As we approach the day set aside on the Calendar as Father's Day, many passages of Scripture come to our minds relative to the duties and responsibilities of fathers. The great God-given privilege of fatherhood cannot be separated from its equally great responsibility. From the earliest times respect, reverence, and affection for father, as well as the guiding principles of his life, were most tenderly and sternly prescribed.

The tragedy is that so many fathers of this world never hear the Scriptural teaching concerning their position before God. We think of the burden of David's heart as he wrote in the 103d Psalm that the affection of a father for his children should be as the affection or compassion of God for them that fear Him. In this day when business and other cares occupy all the thoughts as well as time, many children are denied the proper concern of the father.

From the Scriptures we learn that the Hebrew father had supreme rights over his children in the home, even to the power of life and death. These rights were to be governed by love and an interest in the welfare of the child. Today, selfish interests often govern the training and guidance of the children. A lack of respect for individual rights is often noted in the parent. When these same traits are manifest in the child, the adult society calls it "delinquency."

In the average Mexican home the father holds a position of respect in the minds of the children. This respect will likely be based upon his power to instill fear in the heart of the child. His own background, especially religious, leads him to use this as his most effective means of control. The absence of Christian principles such as honesty and dependability is a noted condition. Human affection is usually present, but there is often a lack of real love. Since many of the civil laws are so lax, often the father feels very little responsibility toward family obligations. He can go and come at will and have no fear of the civil authorities. In this sense, every day is "Father's Day."

There is a gratifying contrast in the home of a believer and that of the average Mexican family. With the coming of a life-changing experience with Christ comes a sense of duty and respect based upon Christian principles. Fear gives way to trust. Doubt gives way to faith. Joy and peace take the place of sorrow and tragedy. I think of the testimony of Rafael Vasques, of Obregon, Sonora. He tells of his life as a fighter and ruffian. He spent much time and most of his paycheck in the bars and drinking places. He carried pistols as his means of protection. But it was not until he had buried his guns in a concrete foundation and placed his complete trust in Christ that he found real protection and peace of heart.

As one walks the street of the average Mexican village he is impressed by the overwhelming number of men as compared to that of women. A favorite pastime for the men is to meet friends in some bar or favorite lounging place and pass the hours in conversation. Since time means so little to him, a man can spend much of it in this manner. But the customs of the people are not our principal concern. They are souls for whom Christ died, and so few of them know the forgiveness of sins by grace through a personal faith in Christ. They have been taught that through faith in a religious organization and the teaching of the church they can gain the only degree of security possible of being had in this life.

From birth almost every child is trained by a Roman Catholic mother under the constant and careful tutelage of her confessor, the result being that he receives impressions that remain throughout life. He is by nature more religious and emotional than his comparatively cold-blooded Anglo-Saxon brother. The main outlet of this religious temperament has been the Roman Catholic Church.

Though the men are less inclined toward the religious things of life than the women, yet on special occasions many find their way to the place of worship, there to pay homage to some saint. He has been taught that there are many heavenly mediators to whom he may go in prayer. These mediators, or favorites with God, in turn intercede before the Father in behalf of the petitioner. In fact, Mary has such a special place before God that more prayers are offered through her than through Christ.

He has also been led to believe that he was born into the kingdom of God through the ordinance of baptism. It is very likely that his mother made sure of his baptism when he was very young. The Eucharist is a means of grace and necessary to salvation. Penance is looked upon as an outward sign of inward penitence of the heart. Since both of these are in the hand of the priest, he exercises great control over the lives of his followers.

Surely there can be no doubt as to the great need in Mexico for the Gospel. The vision of this need must stir our souls as we read again the words of Christ: "Except a man be born again, he cannot see the kingdom of God" (John 3:3). The message of liberty in Christ must take the place of the message of enslavement to a so-called "Infallible Church." Father's Day will come to Mexico only when the Gospel has penetrated the darkness and scattered the night of paganism.



By A. L. HOWARD
Missionary to Mexico

O DIA DOS PAIS

(FATHER'S DAY)

IN BRAZIL

BY BILL BURK
Missionary to Brazil

Annually a Sunday in August, it's considered a day especially "for the Chief of the House." On the six weekly workdays, *O Pai* (the father) awakens to the tune of the 5 o'clock whistle of the train (a 19th-century woodburner), reminding the people of the Vila de Icoraci that they have just half an hour before leaving on the one-hour trip to the city of Belém and the day's labor. *O Pai* always sleep in a bit on Sunday morning—he's allowed to stay in the hammock until at least 7:30 this one day of the year.

Shortly thereafter he's greeted by his children and wife, each with a gift to Father—useful gifts exactly like those any dad in the States might receive. In fact, as we ask various people what is the gift for *"O Pai,"* they always tell us that it will probably be a handkerchief, tie, a pair of socks, or a tie clip!

When *O Pai* is a child of God, he will soon be at church this morning to worship his own Father in heaven. (We've found here that a good measuring rod of the father's interest in spiritual things is his presence in Sunday school. They seem to think that this service is only for the children, but gradually more of these Christian dads are coming with their families.) A few of the Roman Catholic fathers will go to a 9 o'clock mass, but the majority leave this sort of thing to the women and children, remaining in the house while the family is gone. (It's true that many men seem ready to point out the errors of Catholicism, and it's also true that they participate little in the services of that church; yet few will acknowledge that they are not "Catholics," for from childhood these people are reared around the dogma and festivities of Rome. What a contrast is the wholehearted stand for Christ taken by our families of believers.)

To us the next event of the day may be a picnic. To the Brazilian it's the same thing, but certainly not the word. They've adopted many words from U. S. advertisements, short-wave radio programs, and the ever-present Hollywood movies, one of which their own Portuguese dictionary nows lists as *Pi-que-ni-que*. In the States you'd pack a basket lunch, get into the car, and drive to some crowded park. The lunch is packed here, too, but the rest is different. A *barco* (or canoe, oftentimes a dugout) takes the place of the Ford and a sparsely populated island takes the place of the city park. The new National Geographic map of Brazil—March issue—shows clearly some of the many islands around Icoraci (near Belém at the mouth of the Amazon). The contents of the basket: the ever-present *san-du-í-che*, a pastry made with shrimp (either fresh or dried), and possibly a casserole of chicken and vegetables.

If they're home from the picnic in time, they'll honor the Brazilian custom of a snack at around 4 o'clock. On this festive occasion, mother will probably have ready for *O Pai* some cake and something to drink. Probably among the most popular family drinks would be listed *cho-co-lá-te* or cocoa, and *Guarana*, a bottled soft drink which reminds me much of our own nickel bottle of cream soda.

Without a doubt, the main meal of the day for the Brazilian family is usually served around 8 in the evening. (On nights when we have meetings in our central church, i. e., Sunday and Wednesday, two neighbor boys are regularly called out of the service for their family supper just after the preacher begins his sermon, promptly returning in time for the "conclusion.") A special choice dish reserved for receptions and holidays is *pato no tucupí*. Roast duck is served with a second dish of sauce made from the juice of the yellow manioc root (in contrast to the poisonous white root from which the juice must be discarded). *O Pai* breaks off the part of the duck of his choice, dips it into the sauce, and then proceeds to enjoy this specialty.

Often because of the cost they have no meat, but if at all possible for "the Chief of the House," the mother will have been at the market at 5 or 6 in the morning to buy beef, fish, or even some crocodile meat. (Incidentally, this manner of shopping also constitutes another of our petty problems, for Sunday morning is the time when most of the weekly shopping is done. The fathers who come to Sunday school always stop at the market on their way home; those who don't come shop earlier for a better cut of crocodile!)

Bedtime? Normally, possibly, but certainly not on Father's Day or on any other holiday. At around 9 o'clock a few of the intimate friends of *O Pai* will arrive "to count anecdotes," as the Brazilian would say, closing the happy day some time later with more cookies, sandwiches, and *Guarana*.

When bedtime finally comes, or on any occasion when the children will for a time be separated from their father, one observes in many happy homes a very interesting custom. The children, standing, will ask, "Father, give me your blessing." The response of the father may very well be: "It is God who blesses you. May God make you a good person."



SPIRITUAL FORCES AT WORK



By John Zielasko
Missionary
to Brazil

"The forces at work in the Eisenhower family were, above all, spiritual." This statement was made by Bela Kornitzer in an article about the Eisenhowers and the reason for their success.

Arthur, the oldest son, said: "I'm pretty sure that any virtues we may have are the result of the atmosphere we grew up in—I mean our home environment when we were boys back in Abilene. Mother and Dad were both very religious. Dad's father was a River Brethren minister, you know. There were often religious services at our home, where Mother played the piano and sometimes Uncle Chris Musser, Dad's brother-in-law, would preach. We had family prayers and Bible-reading every night."

Every one of the brothers testified that their father was a powerful influence in their lives and that they are better men because of that influence.

In the 1800's Alexis de Tocqueville visited America and made the following observation: "I sought for the greatness and genius of America in her commodious harbors and her ample rivers, but it was not there; in her rich mines and her vast world commerce, but it was not there; in her fertile fields and boundless prairies, but it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

We agree with Alexis de Tocqueville, but we feel obliged to add that the secret of America's genius and power lies not merely in the message of righteousness as proclaimed by ministers of the Gospel, but also that message as it is daily lived in the lives of Christians. The message from the pulpit means nothing if it is not put into daily practice by the families in the pews. It is the home that is the foundation of a society. It is the home that feeds the life blood to a nation. Schools, churches, colleges, social activities are influential, but the home is still the key which opens to the members of the family the activities of life and leads them to a life of righteousness or unrighteousness.

Roger Babson once said: "I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the chambers of commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far I have not heard of a single one."

Fathers and mothers exercising their God-given responsibilities in the home are the backbone of a nation. David was a godly man; yet it is clear in the Scriptures that, in relation to Absalom at least, David neglected his responsibilities as a father. It was personal guilt which caused David to cry: "O my son Absalom, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (II Sam. 18:33). David failed as a father with Absalom. Frankly, we expected more of a man with the spiritual insight which was David's.

Now in the history of another Biblical father, the story is somewhat different. I refer to Cornelius. Cornelius, you will remember, was a professional Roman soldier. He was the military officer in charge of a detachment of soldiers sent out by Rome to protect her foreign interests. His occupation force was responsible for the security of that particular part of the empire. Rome, as have all first-rate nations, expected of her soldiers obedience, physical fitness, pride, and combat readiness. She was concerned about the morale of her troops but paid little attention to the morals of her soldiers. Anything goes as long as it doesn't bring public disgrace or bad publicity to the outfit or the country. This was the slogan of Rome, as well as of modern armies. An officer must refuse to see the sins of his men if he is to win their confidence and lead them to victory. Therefore it is rather startling to read that Cornelius was a devout man and one that feared God.

So powerful was the spiritual influence of Cornelius that it extended far beyond the circle of his own immediate family. His servants and even some of his soldiers were ready to follow God because of the life of faith that Cornelius lived before them. When it came time for Peter to preach the Gospel in the home of Cornelius, we discover that all of his relatives were there and many of his friends too. What is even more amazing, everyone present accepted Jesus Christ and became a born-again child of God. Cornelius was a father who fulfilled his spiritual responsibilities to his family, as well as being the breadwinner.

Now, father, how are you fulfilling your responsibility to your children? Will your children praise you as the Eisenhower brothers praise their father for the spiritual guidance he gave to them? You have a responsibility along this line, you know. The Scriptures plainly say: "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Father, it is your instruction and guidance in spiritual matters plus your godly walk (or the lack of these things) which will have the greatest influence on your children.

A preacher friend of mine was

(Continued on Page 404)

(Continued From Page 403)

speaking of God's relationship to the believer as a father, and he was attempting to show that the believer will be more apt to accept the words of God, his Father, than to believe the words of those who deny the truths of God. To better illustrate the point, he tried to demonstrate that a child will accept more readily the words of his father than those of a stranger. So he turned to a little fellow on the front pew and said: "Son, if I told you something, and your dad told you something else, who would you believe?" The little fellow looked into the eyes of the preacher and replied in a voice that brought a tear to most eyes, "I would rather believer you, mister."

I trust that none of your children have so low an opinion of you, father. Nevertheless, don't you think it would be a good idea to take inventory of the kind of influence you are having on your family? On Father's Day, as your children bring to you that new tie, or those new socks, why not ask yourself these questions, father: Am I fulfilling my God-given responsibilities in my family? Can it be said of my family, the forces at work are, above all, spiritual?



Covington, Va.

Our spring revival - evangelistic services were held May 1-14. Robert E. A. Miller, Roanoke, Va., was our evangelist for the campaign and from the outset it was evident God had chosen His man for this particular ministry in Covington.

Interest was fine; in fact, the best in two or three years. This good interest continued throughout the special services and many visitors were present each night. Christians from neighboring churches and communities including Roanoke, Buena Vista, Iron Gate, Clifton Forge, and Covington furnished a variety of musical numbers.

There were six first-time professions of faith in Christ and many rededications of life. The largest attendance was 235 and the lowest was 85, with an average of 132 for the two weeks. The meetings were climaxed on Sunday, May 15, with a homecoming Sunday school of 269 and worship service in the forenoon, a homecoming dinner in the church basement at noon, and a parsonage dedication service at 3 o'clock.

We thank God for the ministry of Brother Miller and we thank Him, too, for the spirit of our people for many weeks prior to and during the meetings which brought down a deluge of revival, evangelistic, and other unusual spiritual blessings.—*Paul L. Mohler, pastor, First Brethren Church.*

Riner, Va.

This new work at Riner is surely promising. It is a district project, sponsored by the local churches. Tommy Craghead, who graduated a year ago from Grace Seminary, is the first pastor of this new group. He is loved by the entire community, and it shows in church attendance. The prayer meeting attendance averages around 75. Scores of local people are now looking to this new work for their own spiritual future. The uncompromising stand of Brother Craghead for the Gospel, for the separated life, and for soul-winning is gaining the confidence of many.

The meetings drew a wide interest. Many drove long distances to the meetings night after night. Every service saw from 25 to 50 people that had never been there before. The neighboring Brethren churches had several delegations each week.—*R. Paul Miller, evangelist.*

La Verne, Calif.

March 20-April 3 were days of real joy at La Verne, Calif. During these days the Lord gave the thrill of preaching and meeting precious saints in the Lord.

Ted and Gloria Lee, formerly with Jack Shuler and Merv Rosell, were directors of music.

Prayers were answered, decisions were made, and we give the Lord Jesus the credit for working in this campaign.—*Bill Smith, evangelist.*

South Gate, Calif.

Recently we concluded two weeks of special meetings with Bro. Bill Smith, who brought us strong soul-searching messages from God's Word. Bro. Dan Thomas ably assisted by providing a feast of good musical features, including some of his own compositions.

Eight lives were rededicated, and seven girls publicly professed faith in Christ for the first time. Average attendance at the meetings was 115, with a high of 192. We were especially pleased with the faithful attendance of so many young people.

Our building program is not yet completed, but the sanctuary has been in use since the first service of this year, and we are hoping to have the work finished soon. Recently a beautiful stained-glass window was installed in memory of Conard Pieper, who was the second young person to have been called into the presence of his Lord since this church's inception over 25 years ago. —*Mrs. F. C. Hickey.*

Radford, Va.

April 18 through May 1 was a time of real blessing for us here at the Fairlawn Brethren Church when we had Bro. Edward Lewis with us for revival. Attendance was not as good as we had hoped for, but our Lord surely blessed those who attended. Several delegations from neighboring Brethren churches attended the services. Brother Lewis preached straight from the Word of God, presenting a real challenge each night.—*K. E. Richardson, pastor.*

The meetings which were held at the Fairlawn Brethren Church were a real blessing to our hearts. It was our first meeting with Brother Richardson and we found him to be zealous for souls. We had the privilege of seeing 18 people make first-time decisions and 44 rededications for Christ.—*Edward Lewis, evangelist.*

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

JUNE 25, 1955



A TRUCK FARMER BRINGS HIS PRODUCE TO TOWN—VILLA MERCEDES, ARGENTINA

MISSIONARY CHILDREN . . . A HERITAGE

"Lo, children are an heritage of the Lord" (Ps. 127:3). This is God's Word and all Christian parents have found it to be true. It is not less true on the mission field than in the homeland and certainly not less true on the part of missionary parents compared to parents living in the homeland. Probably there are no people on earth who appreciate their children more than foreign missionaries.

In most of our fields, as in most other primitive fields, it just isn't suitable or advisable to have children remain on the mission field with their parents during the teen-age years, especially as these are the years of high school and college training. There are physical, social, moral, and spiritual reasons for this, and I believe it is a matter of general agreement by all of our missionary parents.

We all want to make the best possible arrangements, keeping uppermost in our minds the interest of the missionary children, as well as the interest of the continued missionary service on the part of the parents. Many plans have been tried in ours and in other mission fields. We should like to discuss these briefly.

Possible Plans

The central high school on the field.—This plan has been tried in a number of mission fields of the world with varying degrees of success, depending upon the field, the age of the mission, and the general moral and spiritual tone of the community. It needs to be remembered that these must be boarding schools. The children are away from their parents for many months at a time. Problems are multiplied. Sometimes this may be advisable in certain of our mission fields, but it doesn't seem to be the solution to our present problem.

Mother remains in the U. S. A.—Quite frequently from other mission fields mothers have returned to the United States and established homes in this country during the teen-age years of high-school and college life. In this case the father returns to the mission field for at least one term of service while the remainder of the family stays in the United States. This may have been successful in a few cases, but we have known few happy families so separated. The home in this country is not complete. The father is not acting as the father to his own children. The mother has responsibilities that she should not be asked to carry. Unless given very special grace the father will probably do a very poor piece of missionary work during such a term of service.

Both parents remain in the U. S. A.—Some missionary societies have followed the plan whereby the parents remain in the United States in what might be thought of as an extended furlough during the teen-age years of the children, or during the high-school and college periods. The father accepts a pastorate in the United States or other Christian service in the homeland. Usually this means the end of foreign missionary service for that family. It is possible, but it is not too probable, that the parents will return to the foreign field again. This plan would be a solution to the problem were it not for the fact that after one or two terms of service the missionary parents are only ready to begin doing their very best work, and the expenses to the foreign missionary society as well as to the family have been so very great both in money and in the time in language study and mission study that this as a general plan seems not advisable.

Residence in private homes.—Many godly Christians in the U. S. A., who love children and have had some success with them, have opened their own homes and welcomed one or more missionary children into them. This is the nearest possible thing to the normal parent-child relationship, and is probably the plan looked upon with greatest favor by missionary parents. Looking forward to such a relationship during the years on the mission field, parents and children freely talk of the experiences ahead and thus prepare themselves in much the same way that parents and children in the homeland prepare themselves for the time when the children leave home for preparatory school or college. These homes where missionary children have resided may be made available by the relatives of missionaries, by close personal friends, or by those Christians who, even though they are not personally acquainted with the missionary family, feel led of the Lord to offer themselves and their homes.

A missionary children's home.—There are some of these homes now in operation in the United States, and they seem to fill a real need. These are homes established, often by churches or denominational groups, for the purpose of caring for a number of missionary children in rather a dormitory arrangement. Godly couples are in charge and they serve in the capacity of parents in the absence of the parents. Should we ever establish such a home we would need godly Brethren families, possibly parents themselves, who, although not too old, have reared a family of children through the teen-age years and done a commendable job. Several of our missionaries have spoken with great favor of this plan.

Our Appeal

We are discussing these matters because they are very pressing present needs in the thinking of many of us.

Parents cannot return to the field, and we would not ask them to return, until they have some suitable and happy arrangement for their children in this country. A very urgent need for our missionaries in the foreign field accentuates the need for the solution to these problems in the homeland. There are ways in which you may help

(Continued on Page 410)

"YES"

AND THE REASONS WHY

By Clyde K. Landrum, Assistant General Secretary

A missionary friend of mine home on furlough once told me of a question that was put to him upon his arrival back in the United States. He was asked: "Do you plan to return to the foreign field?" The missionary was shocked at such a question! Upon regaining his composure he replied: "Yes; of course. That is my place of service for my Lord."

Soon after I had decided to accept a position on the staff of The Foreign Missionary Society of the Brethren Church I had a similar question asked of me. It was: "Do you think that you can be satisfied to leave the pastorate and serve in that type of work?" My answer was a firm "Yes." I could have gone further and stated that I could not be satisfied to be anywhere else now that the Lord had shown me that this is His field of service for me. This article is my testimony as to why I am satisfied—yes, completely happy—to be in this new work.

As a child of God I am subject to *His call* and I desire *His will* for my life. This is a requisite for real peace of mind on the part of any Christian. Therefore, from the first contact that was made to bring me into this work, I wanted to be sure of the Lord's call in the matter. I prayed about it. My family and I prayed together about it. Not only did we pray, but we talked it over as a family. My feeling was that, since the whole family was affected, the whole family should be in on the decision, so I took them into my confidence. We looked at it from all angles. We claimed the promise of Psalms 32:8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

We began to see the hand of the Lord guiding us in the way which we should go. We saw His hand in the open door of invitation to serve here, and we saw it in the closed doors of service elsewhere. Praise Him for the closed doors, too! I could have been happy to remain in the pastorate which I loved dearly, but the Lord was leading to bring me here. After all of this I sincerely believe that I am here as the result of His call—and that by being here I am in His will for my life. Therefore, I *am* satisfied.

Another reason why I could answer "yes" was the fact that I like a *challenge*. I like a field with great responsibilities. I have it in the field of foreign missions. Our ministry as a Society has expanded considerably in recent years, but even with our growth and enlarged outreach we are still covering only a small part of the world. There is so much to be done. Millions of the earth's people have never even heard the name of the Lord Jesus Christ, much less having the gospel message preached to them in all of its fullness. Every second many people in foreign lands go out of this life without Christ into a hopeless eternity. The need to reach them is great and pressing. The field is a challenging one. I am pleased to have a small part in such a tremendous work.

Early in life I was impressed with the fact that the responsibility of reaching the lost millions of the world is the duty of *all* of us. The Scripture admonition is expressed in the plural "ye." I see this plural "ye" as including all of God's people, and somewhere in that vast throng I see myself as being addressed. I have no right to assume that someone else will do my share of the work, but rather should face up to my responsibility. As a youngster growing up in the church, no service stirred me as much as the services in which missionaries spoke. I will always remember the feeling of urgency and responsibility which came to my heart as I heard the Gribbles and other missionaries present the need of the foreign field. I was so impressed with the need for action that I felt we must all go right then to remedy the situation. I was not able to serve so fully then, but I am now able to have a part in that work. I praise Him for the opportunity.

Furthermore, I *like* foreign missions! It is my opinion that the Lord gives us peace of mind and joy in the work to which He calls us. I have always thrilled to the thought of foreign missions and I have always had a love for the work. In associating with missionaries and seeing how they face the seriousness of their work with joy in their hearts, one cannot help but love the work and thrill to its progress. Because of this I have always had a genuine freedom in appealing for funds for foreign missions and in promoting the cause in any way. My heart is really in it. I like it!

To sum it all up, I simply say that I am happy to be associated with The Foreign Missionary Society of the Brethren Church. It will be a busy ministry, but I am anticipating many blessings in it. The few days that I have been here have served to impress upon me the great amount that there is to learn and the tremendous amount of work to be done. However, I claim for this occasion another promise from the Book which says: "I can do all things through Christ which strengtheneth me."

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 26

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

ABOUT SCHOOLS IN AFRICA

As we have visited in the churches and spoken of our schools in Africa, many have asked questions we were not able to answer. Hence the request was made of Dr. Orville D. Jobson, the superintendent of our mission in Africa, to write rather extensively concerning our integrated school system in Africa. This article is a review of the material which Dr. Jobson gave us in answer to our request.

There are schools and there are classes. The schools are more official in their character, while the classes are the study groups before they are organized into schools.

Vernacular Schools

The missionaries refer to these vernacular classes by various terms—*ecole catechisme*, church schools, children's classes, reading classes, and so forth. These are classes held in the churches to teach young people to read the Scriptures in their native tongue. There is nothing official about these classes, but with a good teacher they can become "schoolish" and even include a little French, such as counting, reading, and writing with ink. The program followed depends upon the ability of the native teachers available.

Vernacular classes are for small children and are really children's Bible-reading classes. Children may attend these for two years before entering the regular day school of the mission or of the government. The vernacular classes are usually taught by native teachers or monitors under missionary supervision. Often, however, they are taught by the missionaries themselves if native teachers are not available.

French Schools

The French schools make up the day-school system of French Equatorial Africa, and we have the privilege of operating some of these schools under the oversight of the mission in a Christian atmosphere with Christian teachers. These are operated in much the same way that many of our Brethren churches are operating Christian day schools in America. These schools are referred to as regular schools, government schools, day schools, or French schools.

They have a well-defined schedule and a complete system worked out by the Government Educational Service, and they are supposed to follow that system. There are six grades, called the preparatory, the elementary, and the middle—all three with two classes each. The first certificate is given at the end of the six years' work in the French school.

Monitor's Schools

In order that we may have better native teachers for the vernacular classes and the French schools, we have what are known as monitor's schools. In these schools missionaries teach teachers how to teach.



One of Miss Grace Byron's vernacular classes at Bassai.

Bible Training Schools

There are two branches of Bible training schools—the junior Bible school, now called the elementary Bible school, and the Bible institute. The elementary Bible schools are taught by missionaries in each district of our mission and are preparatory to the Bible institute. We have tried to correlate these schools with prepared lessons and other helps so that there will be equality on the part of the men from the various districts who enter the Bible institute. Entrance examinations are given to try to insure that this equality exists.

The Bible institute, located within a few miles of Bozoum, is really our graduate school of theology in Africa. It is the training school for prospective church and lay leaders. The hope is to have a large number of the young men graduating from the French schools continue their training in the Bible institute. In this way they will be excellently trained for the day-school work. The Bible institute course has recently been increased from two years to a three-year course.

Classes for Native Nurses

Classes are held by the medical missionaries for native male nurses who desire to become medical assistants. Those who are finally to serve as medical assistants are urged to attend the Bible institute, taking a two-year course. Our only hope of greatly expanding our valuable medical program in Africa is through these trained native medical assistants.

Missionary Children's School

The missionary children's school, taught by a particular missionary, is to care for the education of the children of missionaries through the elementary grades. There are two four-month terms in the school year and two vacation periods of two months each. It is a boarding school, since all children, except those who may live on the station where the school is located, must be away from home for the two four-month periods each year. This school has been a great blessing to the missionaries on the field.

The "Why" of Church Day Schools in Africa

By Charles R. Taber, Bassai

The other day, while discussing with some of my fellow missionaries the contribution to be made by each department of our mission to the African church, the thought occurred to me that there has never been published in the Brethren Missionary Herald a real discussion of the "why" of church day schools in Africa. To meet that need, I am jotting down a few thoughts that occur to me on the subject.



Charles R. Taber

One thing must be made clear at the start—whatever does not contribute to the real growth and permanent welfare of the African church has no place in the program of our mission. No ministry or department is a law unto itself, and each must have its reason for being, or it should not be.

Two Mistaken Attitudes

There are two extreme, and I believe mistaken, attitudes that have been taken toward missionary educational programs. One, most often noticed among liberal, social-gospel missions, is that education is an end in itself. Its proponents may or may not avowedly profess the Socratic dictum that knowledge is virtue, but they act as if it were true. If one can only fill man's mind with knowledge (and his stomach with good food), he will be good, and the Kingdom will be brought in. The mistake here, obviously, is that it just isn't so. For good or bad, man's will is quite independent of his memory and of his reason, so that he often chooses to act against either or both. Man's depraved *will* must be changed—a work that only the Holy Spirit working in regeneration can do.

The other wrong attitude is that, since missions exist solely to preach the Gospel, education has no place in a mission program. It is quite true that Paul probably never established an elementary school. But have we any way of knowing what Paul would have done if he had been working in areas of total intellectual darkness? As far as I can find out from the New Testament, the people to whom he ministered, in both Asia and Europe, were quite well educated. They had a tradition of intellectual awareness and of scientific and philosophic research. Paul ministered to the sort of nations that produced Plato, Cicero, and other intellectual giants. It was to ordinary metropolitan churches that he was able to write, with the expectation of being understood, such closely reasoned and deeply philosophical epistles as Romans, Ephesians, and Colossians.

The Need for Education in Africa

The contrast between the Pauline Mediterranean world and Africa today is obvious. Here, centuries of degradation and oppression have wrought their nefarious work upon the human mind, quenching it, warping it, bestializing it, and all but destroying it. Can it be to the glory of God that His crowning creation should thus grope in mental night? Or is it not rather His will that man should love, worship, and serve Him with his whole being, including the mind?

At home, we tend to take education for granted. Of course, we expect our young people to go to high school, perhaps to college. We accept it as quite normal that a seminary should have high scholastic entrance requirements. We have no conception of what our country, and more especially our churches, would be like without this education, because the thought has never occurred to us that it could ever be otherwise. But, brethren, it *is* otherwise here. And there is no reason to expect that African churches can be strong without one of the things that provides the strength of our American churches.

Obviously, then, there must be some sort of program to awaken men's minds and discipline them to study if we are to prepare some of them to exercise the sort of spiritual and intellectual leadership we have found necessary at home. And the African church needs, just as much as the American church needs, a membership capable of reading the Bible intelligently and of making reasoned decisions in the exercise of their Christian liberty. In a word, the African church needs education.

Who can furnish it? Here, just as at home, one might look to public schools. But here, in addition to the materialistic influence exerted on children in public schools at home, there is the decisive factor that the government will not be able, even if it so desires, to furnish enough education to enough children to make a difference soon enough. So if Christian day schools are needed in America on spiritual grounds, they are needed in French Equatorial Africa on spiritual *and* statistical grounds.

Positive Results

Now what positive results can we expect by operating schools for the African church? There are several.

1. One of the most crucial and immediate problems in several of our districts is the loss of young people to agencies that offer them some sort of education. Some go to the government schools, and there absorb all that their impressionable minds can of worldly evil influences. One case may suffice to demonstrate this point. The son of one of our best pastors, a young man of unusual ability and promise, went to the government school, made good, won a scholarship for higher training, and was away from home for three years. It had been expected that he would become one of our monitors, and he even took the entrance examination and was accepted. But after returning home, he not only turned up his nose at the modest financial rewards of the Lord's service, but actually used his influence to turn away three others who had likewise been accepted.

In addition, the Roman Catholics are making a determined bid for the youth of French Equatorial Africa. Realizing the insatiable thirst for education that exists here, they have instituted a priority program of opening schools. One of our missionary pastors wrote me recently asking if something couldn't be done *now* to hold the numbers of children who are leaving our village

catechetical schools for the glamor of Catholic French schools.

Unless we are to lose a large number of potential church members and leaders, we must hold these young people now, and the magic word now is education.

2. Not only will Christian schools hold the young people away from the evil influences, but they will put them under the positive, good influence of a Christ-centered, Christian-staffed school, with all the potential opportunity for character building.

3. One of the worst fruits of ignorance is superstition. Although this is primarily a spiritual problem, I believe that education can furnish a valuable aid in dispelling the intellectual clouds that so often serve as foundation stones for superstition. People often say, quite incorrectly, that Africans do not think in terms of cause and effect. The truth is that they do, because it is the nature of man, even of degraded man, to think that way. But they do, at least partly because of ignorance, assign *wrong* causes to the effects that they see, and this is the heart of much of their superstition concerning disease, the weather, and so forth. Now it is all very well to tell the African that the mountain spirit did *not* cause the rain, but his first question, spoken or not, is, *"What does?"* To give him the answer is to educate him, at least on that score. I do not claim this so much as a means of winning converts, but of building up the faith of Christians by adding a leg of reason to replace the toppled leg of superstition, in much the same way as arguments against the theory of evolution are used at home.

4. Finally, education will furnish us with better material for our Bible Institute, permitting the raising of standards, and resulting in a strong leadership, without which the African church will never stand alone. If you could hear the preaching of some of our better men, you would wonder how the church can ever grow. Of course, there are some, like Marc Volongou, who are of such intellectual stature as to transcend their educational limitation and become real scholars of the Word, but they are at least as rare in Africa as in America.

The Opportunity Is Now

I think we missionaries, in our enthusiasm to tell you of the successes and victories the Lord gives us, often give you too rosy a picture of the African scene. We too often tend to deemphasize the defeats, the setbacks, and the problems. Perhaps we have given you the impression that the work is practically done in Africa. If so, we should remind you that the work is far from done, that tremendous mountains loom ahead, that we are really just getting under way.

What are we going to do to fill the mental void in our African church, to give it the intellectual tools to go ahead with its own program and to stand on its own feet? Are we going to be able to do enough soon enough? Or are we going to forfeit this opportunity? The answer lies with you, with your giving, and especially with your prayers. "For a great door and effectual is opened unto me, and there are many adversaries."

FACTS AND FIGURES

Communism, distributing literature by the billions, has already placed four pieces per person in Africa.

France is classed as a Roman Catholic country, but only 6,000,000 out of the population of 43,000,000 are practicing that religion.—*E. F. M. A. Missionary News Service.*

SHARING OUR SYMPATHY

The experiences of this life came to an end for our Bro. A. V. Kimmell on May 27, 1955. As we heard of his passing we, his many friends, desired to share our sympathy with Mrs. Kimmell and the family in this time of bereavement.

For your information we quote from one of the Philadelphia newspapers, dated May 28, as follows:

"The Rev. Arthur V. Kimmell, retired pastor of the First Brethren Church, Oxford Ave. and Knorr St., died yesterday in Albert Einstein Medical Center. He was 74. Dr. Kimmell also was a former president of the Foreign Missions Board of the Brethren Church and had traveled extensively abroad on missionary work. He lived at 7236 Tabor Rd. and had been pastor of the First Brethren Church for 20 years until his retirement in 1950. He is survived by his wife, Mary; four sons, Dumont, Vance, Paul, and Orlyn, and two daughters, Mrs. Ada Soubirou and Mrs. Ella Cameroun."

The funeral services were held at 2 p. m. on Tuesday, May 31, at the Wetzel and Son funeral home, 6902 Rising Sun Ave., in Philadelphia, with Dr. W. A. Ogden, pastor of the First Brethren Church of Johnstown, Pa., in charge. He was assisted by Rev. J. P. Kliever, one of our missionaries on furlough from Africa, and other minister friends. The burial was in the George Washington Memorial Park at Whitemarsh.

We will remember the many years that Brother Kimmell was prominent in the Fellowship of our Brethren Churches and how greatly he helped us with his wise counsel.

MISSIONARY CHILDREN—A HERITAGE

(Continued From Page 406)

1. *Pray.*—Pray for all of our missionary parents and children, and pray too for our Foreign Board as we seek to assist parents in this most personal and pressing problem.

2. *Volunteer.*—Neither the missionaries nor the Board will approach you. You must volunteer if any arrangement is to be considered. If you feel led of the Lord to help in this matter, either by opening your home as a place of residence for one or more missionary children, or in offering yourselves to serve in the capacity of parents in a missionary children's home if such should be established, please volunteer.

3. *Give.*—Possibly you have a home that you would like to offer as a gift now or as a bequest when you are through with it to be used for the purpose of establishing a missionary children's home. You may desire to make money gifts designated for this work. If you are interested in giving in one way or another, please write to us at the Brethren Foreign Missionary Office, P. O. Box 588, Winona Lake, Ind.

RUSSELL D. BARNARD,
Editor, Foreign Mission Number.

Help Hockings

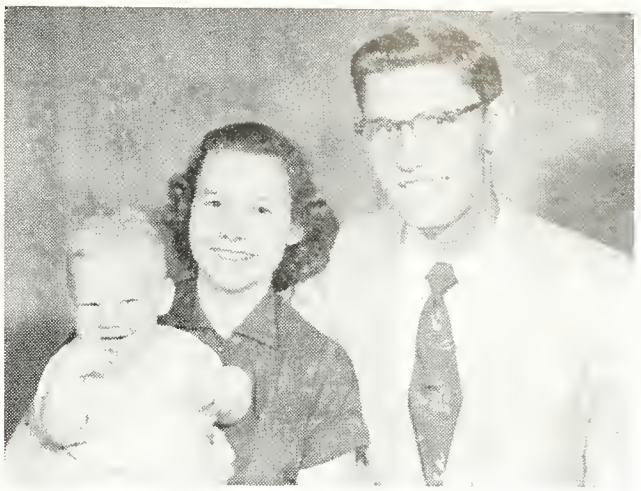
From the time he was a small boy Don Hocking has been thinking and planning for foreign missionary service; hence, all of his preparation and training have been with this in mind. Following high-school days he attended Bob Jones University and graduated there with a B. A. degree in 1952. He then studied at Grace Theological Seminary, receiving his B. D. degree in May of 1955, with honors.

On June 5, 1953, Miss Betty Ruth Reeves became Mrs. Donald G. Hocking. Her home was in Miami, Fla. She, too, had been planning to serve as a foreign missionary; hence, it was just natural for Don and Betty to meet at Bob Jones University. Mrs. Hocking graduated from the university with a B. A. degree in 1953. They have one little son, James Randall, who will be a year old in July.

Both Brother and Sister Hocking are members of the First Brethren Church of Long Beach, Calif., where for different summers Brother Hocking served as a youth worker. He has also served as a student pastor at the new Brethren church at Lansing, Mich., having just concluded his work there with a special revival meeting, which was greatly blessed of the Lord.

The Hockings plan to leave for France early in November of 1955, where they will spend several months in language study before proceeding to the field of their choice, French Equatorial Africa. The exact time of their leaving the United States will depend very largely on the receipt of outfit funds considered necessary for them.

Outfit Club chairmen in the different local congregations will receive full information in regard to the Hocking outfit needs shortly after July 1. They will immediately present this appeal for the Hockings and receive funds toward the supplying of this need. We believe



Jimmy, Betty, and Don

$1,100 is essential for the purchase of the outfit which they will need, and with another $1,100 for its transportation to the field and the customs which they will have to pay, the minimum which they must receive is $2,200. We could wish that they might have the maximum that is suggested for missionary families with one child, and that is a total of $3,700, with one-half designated for the purchase of outfit and the other half for the expenses involved in getting the outfit to Africa.

Will you please make your gifts through your local Outfit Club chairman and through your local church. We hope that all of the funds may be gathered in within the next month or six weeks so the Hockings will then have sufficient time to purchase and to pack the outfit and will not need to be delayed in their leaving for France in the fall.

THE BIBLE AN IMPETUS TO LITERACY

With few exceptions the greatest sustained impetus to literacy among primitive peoples has come from the intense desire new converts have to read the Bible themselves, and from the equally intense desire on the part of missionaries to teach them. God's Word in the hands of Christians who faithfully read it is a fountain of spiritual nourishment.

In primitive areas languages must first be reduced to writing and then the Scriptures translated. The task is only begun when the translators have finished. Influences from ancient prejudices and powerful taboos have to be counteracted in many places before people dare think of learning to read. Confidence must be instilled to help prospective pupils overcome the opinion that they can never learn such a lofty and mysterious art as converting written symbols into intelligible speech. Shyness that is literally painful hinders many of them and requires of the teacher the exercise of no little diplomacy. But the student's insatiable curiosity can often be turned to good account by a resourceful teacher who appeals to it in order to keep these active children of the forest or jungle attentive through long periods of methodical drill.



African natives reading their Bibles.

When, however, his basic desire is to read God's message, no barrier can prevent either a young or an old person from acquiring a command of his written language.

Some of our fields are in lands which have highly developed literary traditions and a class of people well versed in their written language. Yet there still exists a high percentage of illiteracy among the people. Not until the Bible is printed in their language and some of them become Christian does the urge to acquire the ability to read become really strong.—*The Alliance Weekly.*

FRANCE - - - A CROSSROADS OF NECESSITY

Editor's Note—This is the fifth in the series of historical sketches on our six fields of missionary endeavor.

For over 30 years our missionaries serving in French Equatorial Africa have been spending from several months to a number of years in language study and training in France before proceeding to the field in Africa. These missionaries have naturally had their faces set toward Africa and, although they cooperated with existing evangelical testimonies in France, no permanent testimony for the Brethren Church was ever attempted. This is not to be understood as a criticism of our fine missionaries in any sense whatever, nor of the Board of Trustees of our Society who sent them. Their immediate interest, and ours, was in Africa, and we were bending every effort to getting our missionaries to Africa in the shortest possible time.

Possibly 10 or 12 years ago from various sources our people began to ask: "Why don't we have a work in France—wouldn't it be a help to our work in Africa?" As a result, in 1947 the General Secretary and his wife, along with Dr. and Mrs. Orville D. Jobson, made a very serious attempt at investigation in France in relation to the possible establishment of a Brethren testimony there.

After returning to the States, the General Secretary very urgently advised our Board of Trustees to consider the establishment of a Brethren testimony in France. The Board of Trustees made this recommendation to our Society in August 1948 and it was unanimously approved by the Society.

At that time it seemed that missionaries were immediately available for the opening of the work in France, and many plans were completed for the beginning of the work. Then illness and other unavoidable circumstances caused the newly chosen field to continue without workers.

For a year or more before Rev. and Mrs. Fred Fogle were appointed to serve in France and actually sailed for that country, they had been in contact with our Society and very greatly challenged by the opportunities of the preaching of the Gospel in France. They sailed from the United States in November of 1951, arriving in France on November 13. After spending approximately a year in language study, the time came when a decision must be made as to the part of France which would constitute the center for our Brethren testimony and activity. Brother Fogle made a very extensive investigation of the various areas in France, both by visit and from accumulated information given by others, and finally recommended to our Board of Trustees that the work be established in Lyon.

At about this time Rev. Bernard Schneider, a member of our Foreign Board and pastor of the Grace Brethren Church of Mansfield, Ohio, made a visit to Europe and advised with the Fogles. He concurred in the plan that the city of Lyon should be the center of our activity. This city is the third largest city in France, with a population in the greater Lyon area of between 800,000 and 1,000,000 people. It is the strategic center for all southeastern central France and has excellent educational advantages, a very fine system of roads, railroads, and bus lines. It seems to be very well fitted for our center of activity and for language study as far as the missionaries in preparation for Africa are concerned. There are about 15 or 16 Protestant testimonies in the city, many of them very small and some of them definitely modernistic, so it will be very easy for you to see that the city of Lyon is very, very far from being effectively evangelized.



Apartment houses overlooking the Saone, River, Lyon.

In the fall of 1954 the General Secretary visited France again and, in consultation with Brother Fogle, laid plans which have been approved by the Board of Trustees of the Society looking to permanent worship quarters, as well as to arrangements for community evangelization and for national French believers to assist in the work there. Property for our public meetings has been purchased, located in east central Lyon at 179 Avenue Felix-Faure, near the prominent street intersection called Place Robert de l'Isle, and the first services in the newly remodeled quarters were held on February 27, 1955. A national French evangelist, Bro. Andre Kasak, recently graduated from the European Bible Institute, has been employed to assist in the work. He and his wife and little child moved to Lyon about March 1. A uniquely planned portable tabernacle has been built and will be used in various locations in the city of Lyon. Word has just come to us that four were baptized at the first baptismal service on May 15, and that 13 took part in the first communion service on May 29, all receiving a real spiritual blessing. The attendance at all meetings is commendable.

The most critical need in France right now is for more workers—both North American and French national workers. We are asking the Lord to give us at least one family in the immediate future and another later, making a unit of three North American families to serve in that land. We believe that a minimum of three families is necessary before we can have an effective testimony

that will have continuity and be energetically evangelistic. These three families, with French national evangelists—at least one associated with each family—would form three very definite centers of activity. Although they might be separated by hundreds of miles, they would be very closely knit together because transportation is not a serious problem in France.

By the latest census there are approximately 42,000,000 people in France, probably at the present time approaching the 45,000,000 mark. The Catholic Church only claims from 5,000,000 to 8,000,000 active communicant members. The Protestant church only claims from 500,000 to 1,000,000 active membership. Granting the extreme highs in each case, you'll be able to see that in France there are at least 34,000,000 who are unreached with any effective religious contact and certainly not with any gospel contact. There are probably between 36,000 and 38,000 villages, towns, and cities, and possibly 35,000 of these are yet without any effective evangelizing testimony. It is very interesting to travel through France and notice these villages, large and small, dotting the countryside. Many times as many as three, four, five, and six of them may be viewed from any one location. There are over 30 cities in France with a population of 75,000 or more, and most of these have probably only one or two small evangelizing testimonies.

Christian workers with whom we have talked on both sides of the Atlantic agree that "this is the day for France." Communism is making a great bid for France. We must win for Christ or we will lose to Communism. Self-preservation on both sides of the Atlantic demands the defeat of Communism and the victory for the Christian message.

Our missionaries in France, Brother and Sister Fred Fogle and family, will arrive in the United States on July 1 for furlough. While they are away, Brother and Sister George Cone, Jr., will be in charge of our testimony in Lyon, aided by Bro. Andre Kasak. The Cones are engaged in language study in France preparatory to their missionary service in Africa.



A passerby reads one of the gospel posters just put up by Brother Fogle. Note his bicycle and paste bucket in the foreground.

BAPTISMS IN BRAZIL



These 11 were baptized on Easter Sunday, April 10, 1955, at Macapa, Brazil, by Bro. Edward Miller.

ARGENTINA—A LAND OF OPPORTUNITY

Argentina is a land which is growing rapidly as a result of the immigration of many people from Europe, the expansion of her industrial plants, and the raising up of new industries. It is a land of promise to many people who are coming into the country. The growth in population has given to us the responsibility of reaching that many more people for Christ. There are many churches in this land, but this is no indication that the people have Christ in their hearts. The vast majority of the people were brought up in the church, but they know nothing of salvation in Christ. Many of them attend church regularly, but they will spend eternity separated from Christ.

One man expressed the other day why he was a member of the church—he was baptized when a baby and was brought up in the church. This man had graduated from a university but had never read the Bible. Praise the Lord he and his wife are now reading the New Testament. We trust and pray that they will come to know Jesus Christ as their Lord and Saviour.

There is opportunity to preach the Gospel in the land of Argentina, a liberty which is not to be had in some of the other South American countries. We praise the Lord for this liberty. We pray that it will continue this way. There is the ministry of the tracts, children's classes, loudspeakers on the cars, personal work, and the posters which are placed on the walls of buildings. We trust that soon we will have a radio program over the local station in Rio Cuarto. Pray for each of these ministries that they will be used of the Lord to the salvation of many precious souls.

We praise the Lord for the opportunity which He has given to us to serve Him in this land—a land which needs to know Jesus Christ as its Lord and Saviour.—*Donald E. Bishop.*

Children attending Good News Clubs of the Child Evangelism Fellowship in 1,000 U. S. cities contributed $30,000 to foreign missionaries last year.—*E. F. M. A. Missionary News Service.*

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.



SEATTLE, WASH. Rev. and Mrs. Thomas Hammers (above) extend a cordial invitation to all delegates to the National Fellowship at Portland, Oreg., Aug. 10-17, to visit their services at the View Ridge Brethren Church, 6242 30th Ave. NE.

FREMONT, OHIO. The mortgage of the Grace Brethren parsonage was burned by Dr. Robert Culver, former pastor, on May 15. On June 5 the Sunday school completed its project of payment for the pews and burned their note. On the same day the church gave John Martin, a student at Grace Seminary, a unanimous call to be the assistant to the pastor, Gordon Bracker, for the summer months.

DAYTON, OHIO. The First Brethren Church has unanimously voted to adopt the Broadway Plan of Church Finance, which will enable them to proceed immediately with the building of their new church at Philadelphia and Earlham Drives. William A. Steffler is pastor. Plans for the ground-breaking services are for June 26.

KITTANNING, PA. June 24 was the day set for the mortgage-burning of the parsonage of the First Brethren Church, William Schaffer pastor.

JOHNSON CITY, TENN. Miles Taber, pastor of the West Tenth Street Brethren Church, Ashland, Ohio, has been invited to be the speaker at the ordination of Dean Risser on July 6.

HAGERSTOWN, MD. Jack Peters, formerly employed in the shipping department of the Missionary Herald during his years of study at Grace Seminary, has accepted the call to the pastorate of the Independent Brethren Church. He is located at 207 Bryan Place.

PHILADELPHIA, PA. Mrs. John Gault, 308 Hampton Rd., Hatboro, Pa., is the new clerk for the Third Brethren Church. Please change Annual.

NEWS BRIEFS

FORT WAYNE, IND. It is a common thing for our Brethren preachers to speak on radio, but is a comparatively new privilege and honor for them to appear on television. Mark Malles, of the First Brethren Church, has appeared twice in the month of June. On June 12 he was on a half-hour program, with the choir assisting him.

PORTLAND, OREG. Vernon Harris will terminate his pastorate with the Grace Brethren Church in September.

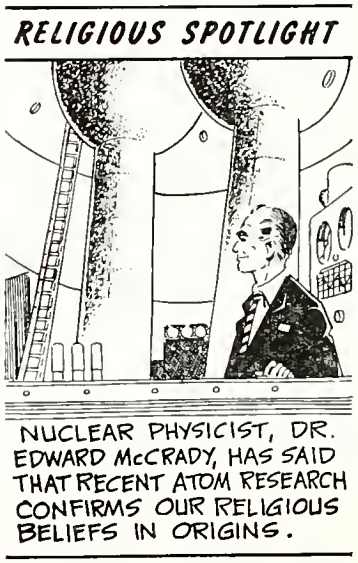
DAYTON, OHIO. The Women's Missionary Council of the North Riverdale Brethren Church, Russell Ward pastor, sponsored a "Family Night" on June 7 in the form of a basket dinner. Rev. James Marshall and family, on furlough from Argentina, were the special guests and speakers for the occasion.



SUNNYSIDE, WASH. Eighty-four years in darkness! Such was the picture of Mrs. Bertha Feenstra before she accepted Christ in a morning service recently at the First Brethren Church, Harold Painter pastor. For the last 25 years she was in the darkness of Christian Science, but after accepting Christ she wrote her "mother church," denouncing that belief, and then burned her entire collection of Science books. When she was baptized (picture above), 15 others were also baptized, three of whom are new members of the Grandview Brethren Church.

WOOSTER, OHIO. Cynthia (Cindy) Jo was welcomed into the family circle of Pastor and Mrs. Kenneth Ashman, of the First Brethren Church, on June 2. Her father says she is as pretty as a picture and is a good baby. Her weight was 7 lbs., 15½ oz. She was 19 inches tall, with dark eyes and a good crop of dark hair.

THREE HILLS, ALBERTA, CANADA (E/P). The first annual Pacific Northwest Keswick Convention will be held here on the grounds of the Prairie Bible Institute August 9-14, 1955.



MEET THE EDITOR

The missionary aspect of the Missionary Herald will be presented by the editor in the following churches as indicated. You are invited to attend and see what God is doing through the printed page.

July 3 (a. m.)—Davenport, Iowa
July 3 (p. m.)—Garwin, Iowa.
July 5—Leon, Iowa
July 6—Cedar Rapids, Iowa
July 7—Dallas Center, Iowa
July 8—North English, Iowa
July 10—Waterloo, Iowa
July 17 (a. m.)—Winona Lake, Ind.
July 20-21—Conemaugh, Pa.
July 26—New Troy, Mich.

A SAILOR SAVED TO SERVE



Jack Peters

By Jack K. Peters

Truly the Lord "brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." I was a member of one of the largest churches in Roanoke, Va., and I didn't have the Lord Jesus as my personal Saviour. I had the idea that salvation meant belonging to a church, so I made sure that I was a member of a big one. I would attend church in the morning on Sundays and serve the Devil in the evening.

In 1942 I joined the Navy and was granted leave after my boot training. On one of the nights when I was at home I was out drinking and serving the Devil. The Lord allowed the automobile that I was in to wreck. As the automobile crashed, the Holy Spirit of God said: "Jack, if you do not live through this, you are on your way to hell." This incident caused me to do much thinking about eternal things, but before long I had abandoned these thoughts from my mind.

As I returned to Chicago from boot leave, the Lord in a miraculous way separated me from my friends from the hometown. These friends were sent to Norfolk, Va., and I was sent to Bremerton, Wash. There I met some sailors who called themselves "Navigators." They invited me to a Bible class, and there for the first time in my life I came face to face with the fact that I was a sinner and that my sin's penalty had to be paid. I learned that Jesus Christ

(Continued on Page 416)

Serving the Lord

By Betty Pratt

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6). The Lord has truly directed my paths since I accepted Him as my personal Saviour. When I was about 13 years old I attended a summer camp at Deep River, Iowa, and, along with a number of other girls that week, was saved. I am so thankful for the courage He gave me to take that step that I might put my trust in Him.

It was difficult at times to live a Christian life and testimony before my schoolmates, but the Lord was with me and helped me. While in high school I belonged to a Bible club which was held one night a week and was attended by many of the Christian young people of the high schools in Cedar Rapids. This Bible club meant a lot to me and



Betty Pratt

helped me in my early Christian teachings. Through the help of my pastor I was drawn closer to the Lord and really learned what it meant to live a separated life.

After finishing high school I worked in an insurance office for about a year and then went to work in the office of the City Bus Lines, a national bus firm with suboffices in Cedar Rapids, Iowa. I had to work surrounded by the temptations of the world, but with the grace and love of the Lord Jesus Christ I was able to face them and through these temptations I learned to lean upon Him more and more.

(Continued on Page 418)

PREACH OR PRINT THE GOSPEL?

By Jesse B. Deloe

Ever since the day in the early forties when I yielded my life to the Lord to use as He would, I have been amazed—yes, sometimes actually startled—at the way the Lord has worked.

On that day, at an evening service, my wife and I and four children left our seats in the First Brethren Church of Washington, D. C., and went forward to publicly dedicate our lives to Him in full surrender.

I soon became anxious to serve Him better and, having worked at night all my life on a newspaper, I felt the need of attending more of the services of the church, which such work prohibited. Speaking to Pastor Bernard Schneider about the matter, I was assured by him that the Lord was able to supply my need and that if I *really* meant it, he would join me in prayer to that end.

Accordingly, we met in his study one morning and Brother Schneider again said, "Jess, be sure you really mean what you are asking for. The Lord will answer." Together we asked the Lord to cause a change to be made in a working schedule that I had followed for 22 years.

God worked. He didn't change the working schedule. He took me out of the job! Within a day or two of our meeting together, an opportunity came to take a civil-service examination for the U. S. Government Printing Office—an opportunity which I took—and before the results of the exam were in I had been appointed and was working for Uncle Sam five days a week, leaving nights free to serve the Lord and attend prayer meetings (for the first time in my life).

Serving him in the local church

(Continued on Page 418)



Jesse Deloe

PRAY AND GIVE FOR PUBLICATIONS

Serving the Lord as a Secretary

By BOBBETTE OSBORN

Perhaps some people think that one does not need to have a calling from the Lord to work in an office, but I know the Lord called me to work in an office.

The Lord saved me, when I was about 10 years old, under the ministry of Rev. Leo Polman, who at that time was pastor of our church in Fort Wayne, Ind. My mother and brother also made their decision for Christ at that time and we soon became active in the church.

As I recall my life after becoming a Christian, I believe the things that influenced me most were the weeks spent at Camp Indisinewa, where we became acquainted with our pastors and missionaries and their wives. It was one summer at camp that I gave myself completely to the Lord to use as He saw fit. The district youth rallies, SMM, and our Sunday-evening young people's meetings helped to mold my young Christian life.

In high school I felt the Lord was calling me to South America as a missionary and I began preparations toward that end. In the fall of 1947 I entered Bob Jones University to begin my college work. It wasn't possible for me to graduate there, but I did complete my college work in 1953 when I graduated from the Fort Wayne Bible College with an A. B. degree in Bible. During my later college years I did not feel the call of the Lord to be a missionary as I had before, although even today I am still willing to go if He should so lead me.

I began looking for work when I graduated and did not know definitely what I should do. I was offered a job as an X-ray technician. The day for me to start to work had been decided, as well as my wages. Even though everyone I spoke to about it urged me to take this opportunity, I turned it down because I felt the Lord was not leading that way. Instead, I took an office job for an automobile dealer in Fort Wayne. During the six months I was there I was discontented with my work



and I felt the Lord had something better for me.

I made mention to my pastor, Rev. James Hammer, about my wanting to work for one of our Brethren boards at Winona Lake. He inquired when he visited Winona, but there was no opening and I gave up the idea of working there. Then one Wednesday evening he called my home and said that Rev. Arnold Kriegbaum was in his office and had an opening for a secretary at the Missionary Herald. I almost said I wasn't interested, but decided it would not hurt to talk to him, so I went to the church office and met Rev. Kriegbaum. Nothing was decided that evening, but within the next two weeks I felt that the Lord was leading me to accept the job. That was one and one-half years ago and I have had no doubt in my mind since that the Lord has called me to serve Him in an office.

I truly thank the Lord for leading me here. It is a real privilege and blessing to work with other Christians of like precious faith and to meet those who enter our building. Although I have been a Brethren for about 15 years I have learned to appreciate the Brethren Church even more from being closely associated with those of our boards.

Before I started working for the Herald I had never considered it as a missionary endeavor such as our home and foreign missionary work, but after I started working here I began to realize that the Herald magazine is really a "missionary." It goes into the homes of the unsaved and some have found Christ as Saviour through its pages. The Missionary Herald helps to establish new churches as it paves the way for a pastor to come to its town and start a home-mission church. Hardly a week passes that we do not receive a letter from one of our subscribers telling us how much the Herald is appreciated and what a blessing it brings into that home.

Each Monday morning our Herald family meets together for prayer before we begin a new week. We pray for the Herald as it enters homes that it may be used of the Lord. This time of prayer has been a real blessing to me and again I praise the Lord that He has called me to the Missionary Herald where I might serve Him in this missionary work as a secretary.

A SAILOR SAVED TO SERVE

(Continued From Page 415)

paid the penalty for me on the cross at Calvary. It was at that time that I asked Jesus Christ to come into my life and save me from my sin. The Lord then led me aboard a battleship in the Pacific, where two other fellows and myself began a Bible class. In the classes the Lord spoke to many hearts and drew them unto himself.

After I was discharged, my wife and I, who had both belonged to churches where the full counsel of God was not proclaimed, were led by the Lord to the Ghent Brethren Church in Roanoke, Va. The Lord later directed to Bob Jones University and to Grace Theological Seminary. The Lord led me to the Brethren Missionary Herald, where I could serve the Lord three years while completing my seminary work. This is my last year at the Missionary Herald as I have completed my course at Grace Seminary. I cherish the blessings that I have had while working for the Lord at the Missionary Herald.

DURING JUNE AND JULY GIVE TO OUR PUBLICATIONS

SERVES THE LORD AS PROOFREADER

By Goldie Ostlund Buikema

Born in Minnesota of Christian parents, I was named "Goldie" for a devout Christian Jewess, but I did not fulfill my parents' Christian expectations until many years later. I spent my married life in Chicago, the birthplace of my husband, and we attended a modernistic church.

After major surgery my mother dealt with me about salvation. On recounting my good deeds to her, Mother answered they were as filthy rags to the Lord. Six months later she died, and at the funeral services the preacher said to us children: "We know where your mother is, but where are you going?"

To escape from the words of Mother and the preacher I buried myself in church and civic affairs. I was proposed for a state office in the Parent-Teacher Association, but the Lord blocked the way and used this frustrated ambition to draw me to himself. In my home on March 26, 1936, I accepted the Lord and in the four years following my conversion, my husband, three daughters, and at that time, our only son-in-law were won to the Lord.

In 1942 the Lord took my husband to himself. In my devotions shortly afterward I was led to Psalm 119: 165: "Great peace have they which love thy law: and nothing shall offend them." This verse proved to be a great strength in the trials that followed.

In 1943 I suffered a heart attack; in 1944 a broken back and financial reverses which later necessitated my going back into the business world. In 1945 my youngest daughter, Lois, and her husband, Lynn Schrock, went to Argentina; in 1946 the middle daughter, Mavis, now Mrs. N. O. Blake, to China. I comforted myself with the thought that I still had one daughter in the States, but in 1952 the Lord called her and her family to Kenya Colony, Africa.

I had gone back to Minnesota, and in 1946 the position I had held on a newspaper before my marriage was again opened to me. Later on I felt the call to go into Christian printing, which I did, finally settling back in Chicago working on Christian publications.

My health became impaired in 1952 and the doctor advised my leaving Chicago. In 1954, when Bro. Arnold Kriegbaum heard I was going to be free, he invited me to join the Missionary Herald staff, which I did in August.

The Missionary Herald is the voice of the Brethren Fellowship, and I have found it to be a worthy voice. It gives the entire brotherhood the opportunity of becoming acquainted

(Continued on Page 418)



Mrs. Goldie Buikema (left) and Miss Bobbette Osborn are busy on mailing day at the Herald.



Mrs. Goldie Buikema



Jake Kliever, missionary to Africa, translating theological articles in the Missionary Herald into native language.

SERVES THE LORD IN BOOKSTORE

By Mrs. James G. Arrington

The Lord has given unto me a godly heritage. At the age of 12 I publicly confessed Jesus as my Saviour at an evangelistic meeting at a Methodist church. The family altar was the means of leading me to the Lord and growing in the Lord. I was sheltered from the world and wasn't allowed to attend worldly amusements. In fact, to this day I have never attended a movie in a theater. My mother's prayers followed me throughout my high-school days, although I failed to witness by lip. I was considered a "goodie" girl. As I think back on those days, I marvel at the everlasting arms of my Heavenly Father, which kept me from going with the crowd.

Upon graduation from high school I worked as office assistant and sales clerk. However, these were restless years, for the Lord was calling me to prepare for His service. It was at a Youth for Christ rally at Charleston, W. Va., that I was challenged with the white harvest fields. After much prayer, I left for Prairie Bible Institute, Three Hills, Alberta, Canada. The summers at home between semesters were spent in conducting daily vacation Bible schools. One summer my roommate and I conducted 12 schools in rural communities. In April 1952 I was graduted after four years of blessed study of God's Word.

I returned to Covington, Va., to work one year at J. C. Penney Company to save for further schooling, as my parents had so graciously financed the previous four years of schooling. I joined the First Brethren Church of Covington, Va., which I had been attending during the summer vacations from Bible school.

On June 1953, James Arrington and I were married. He was a student at Grace College and I returned with him in the fall to Winona Lake, Ind., where I attended Grace College for a term. James is now a senior there. The Lord has so wonderfully led me to work in the bookstore of the Brethren Missionary Herald. It is a real joy to meet

(Continued on Page 418)

Your Gift to the Missionary Herald Helps to Publish the Gospel

SERVES THE LORD AS BOOKKEEPER

By Blaine Snyder

Jesus said: "Suffer the little children to come unto me . . . for of such is the kingdom of God." How glad I am that our Lord uttered these words, for that makes them real to me. It was while I was a small lad that a revival meeting was held in our church (Conemaugh, Pa.) which has affected my entire life. For it was during these meetings that I accepted Jesus as my Saviour.

Looking back over the years it is with joy that I remember the influence and help that my mother was during my early years. It was through her that I was led to see my need of Jesus in my heart. The passing of the years has unfolded the true significance of that great day.

We have had many tokens of the grace and providence of the Lord. Wars, depressions, "the high cost of living" have brought home to us the ability of God to supply our every need. There have been many things which we have desired to have, but experience has shown that one can get along without them. Not the "things," but contentment and peace are our greatest ambition. Paul said that he had learned to be content in whatever state he found himself, and that this had been great gain.

In the providence of God it is now our privilege to serve Him and the church at the Brethren Missionary Herald Company. In our opinion there are two essential elements in the life of a denomination. They are a denominational seminary and a denominational literature. Of these two the first could go without its effect being felt as quickly as the second. For we remind you that the influence of the seminary through the men and women who have been trained there could not be cut off in a moment. However, even one issue of the weekly paper failing to reach its reader has an immediate effect. Thus we can safely say that our weekly paper is the very pulse of the church. Apart from it we cannot go on.

But the placing of this paper into your hands is a complex operation involving many persons. Among the "many" we find ourselves in the accounting department. Even in business there is a day of reckoning to be faced when the books are opened



Blaine Snyder

(technically "closed"!). It is the keeping of these accounts which constitutes our daily routine in the office.

It would be a privilege to meet all our friends who read our church literature. But whether we meet you or not, we believe that we both love the same Lord and count it a privilege to serve Him in whatever capacity and place He shall choose for us. Pray for us that we shall use our time and talents in the best service for the church.

SERVING THE LORD

(Continued From Page 415)

In August 1953 I felt called of the Lord to serve him at the Missionary Herald and I have enjoyed my work very much. I count it a privilege and thank Him for the opportunity He has given me of serving Him in this way. It has been a real thrill to work with a complete staff of Christian people who love and serve the same Lord and Saviour I do. I still wonder sometimes why the Lord picked me to fill this position, but I know that I cannot lean on my own understanding, and if I acknowledge Him I have the assurance that He will lead me, which He has very definitely done so far in my Christian life. I really praise Him for it.

SERVES . . . IN BOOKSTORE

(Continued From Page 417)

and serve the customers as they come into the store. My husband and I have longed to get out in home or foreign service, but as he prepares for the Lord's service at Grace Theological Seminary and College, I have been reminded by my Lord that my work at the Herald is sending out the Word of God by the printed page, which cannot return unto Him void.

PREACH OR PRINT THE GOSPEL?

(Continued From Page 415)

only whetted my appetite for a wider ministry, and, after graduating from Washington Bible Institute, I asked the Lord to let me preach. He did—here and there—but He still wanted me to print the Gospel rather than preach the Gospel, so after I had hesitated about yielding fully to a call from the Brethren Missionary Herald (partly because I *knew* the Government would not allow me to leave the work area during wartime, and because I *knew* that my union would not grant me a transfer to another jurisdiction, and I *knew* that I had no funds with which to travel all the way to Indiana and move our furniture also), He began to work.

After a period of restlessness—I now know it was the Holy Spirit convicting me of my lack of faith—I yielded and told the Lord that if the call came again I would say yes first and worry (?) afterward. He took me up on it and when the call came in February of 1945, and I applied to the Government for release, asked the union for transfer, and prayed for the funds, each request was granted and we were on our way!

Ten years I have served the Lord in this place and as I see the work of our hands go out to the various places of the world, carrying the Gospel to all lands, I praise the Lord first, that I was able to yield myself to His will when He had something better for me, and second, that He is able to do exceeding abundantly above all that we ask or think (Eph. 3:20). Praise Him for it!



SERVES . . . AS PROOFREADER

(Continued From Page 417)

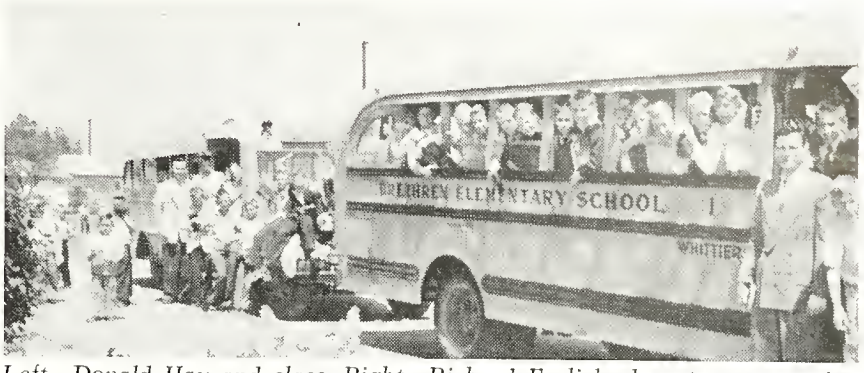
with all the pastors who contribute articles for it. It is a missionary magazine that invites sinners to accept the Lord and edifies the saints.

It is a pleasure to work with the Herald family, whose editor and personnel are desirous of being an influence for Christ on all with whom they come in contact.

Laymen Can Build Sunday Schools

By GLENN E. MILLER

Superintendent, Community Brethren Church Sunday School
Whittier, Calif.



Left—Donald Hay and class. Right—Richard Fralick, department superintendent, and class.



Left—Patricia Moore and class. Center—Glenn Miller, Sunday-school superintendent. Right—Connie Lancaster and class in station wagon.

Vision, prayer, sacrifice, and hard work add up and become miracles. In the late summer of 1950, three miles southwest of the city of Whittier, orange groves were vanishing and three-bedroom houses were appearing. Houses mean young families and lots of children. Five houses to an acre, multiplied by four in a family, gave an answer of 20 "souls for whom Christ died" for each acre of ground. One hundred acres meant 2,000 prospects. Here there were many hundreds of acres of beautiful orange trees soon to be sold. Yet there was no church. And "how can they hear without a proclaimer?"

VISION—The Lord sent a folding church trailer to Los Angeles to give three Brethren laymen an idea. Out of busy lives, God gave these men time and money to build a folding trailer church, 8 x 30 feet when folded, and 24 x 30 feet when unfolded, and seating 120 people. After four weeks of work, one Saturday afternoon this church which had been built was folded up and towed three miles to our six acres of Washington Boulevard property. By evening a new Brethren Chapel had been set up, ready for services, complete with boardwalk.

PRAYER is the key that unlocks the door of opportunity. In this chapel the first Wednesday night, by the light of Coleman lanterns, six young Brethren families kneeled on a board floor and dedicated themselves as missionaries to this mission field, with its city of homes and its thousands of people. Every Christian ought to be a missionary, though it means leaving the church of your youth, even if you must relocate your home, or change your job. Laymen ought to be starting new churches in new areas to reach new people. We had problems, three great enough to shut our work off as we dealt with planning commissions, zoning boards, and building departments. Prayer from yielded hearts opened the way.

SACRIFICE IS TO BE EXPECTED. God sacrificed His dear Son. Likewise we must be willing. No mission board helped us financially. No Brethren church gave or loaned us money. Our property cost us $22,000. We had plans for a 5,000-square-foot building. Seven months after our first prayer meeting, we had 118 in Sunday school, 80 in the morning church service, and 40 to 50 in the evening service. In the front of the chapel, tacked to the plywood wall, was a poster. It portrayed a mountain of debt. By the mountain was a verse: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove . . . and it shall remove." We believed that verse. It is God's Word. God's few people in this place sacrificed. The result, $22,000 worth of ground, 5,000 square feet of building, furnishings, and a final mortgage of $25,000. The Lord removed the mountain. Remember, His way is a way of sacrifice.

HARD WORK is a prime necessity. We hired only a portion of the carpenter work. Everyone helped. Even the ladies and children nailed lath and sheathing. Neighbors saw and heard the call to work; then some came to Christ. Blisters and blessings are inseparable. Hammers and Bibles do the job. For a year our laymen, without a pastor, organized a church, taught, preached, knocked on several thousand doors, hammered, sawed, plastered, and painted. Then our pastor came. Five months later, as we held our first service, a Christmas-morning Sunday-school program, in our new auditorium, we had over 300 present. God's people here know the value of hard work. It is necessary to build a church, and even more necessary to reach a home.

SUCCESS, both spiritual and growth in numbers, is the result of several factors in our school. First, we have the homes and their families. Doorbells must be rung and invitations given. Three busses have been of real value to bring in the children. Organization is foremost in our plans. The superintendent looks after promotion, teachers, and curriculum. The assistant superintendent supervises transportation, enrollment, and records. The secretary-treasurer does the work his title in-



Leonard Moen, teacher, and junior-high boys meet on lawn.

dicates. The most important part of our organization is eight departmental superintendents who are spiritual, capable, and real leaders. Consecrated teachers not only teach the Word, but bring children to Christ as Saviour. The result is that in our junior-high department of 30, almost every scholar is saved.

High-school young people are our greatest asset. God has given us about 30, 8 of which are teaching classes. Dr. Herold Capron is their teacher. The teaching of the Word plus weekly activity brings dedicated lives. Last Thanksgiving weekend we took them to beautiful Laguna Beach for a retreat. Christmas week was spent at Big Bear Lake by the fellows. Easter week, Catalina Island, 25 miles off the California coast, was their home for four days.

God grant today that Brethren laymen and their families might have a vision of new houses, new families, and the thousands of children and their parents that we can reach if we build new churches and Sunday schools. Laymen and pastors, let's look for strategic plots of ground from two to five acres, in new subdivision areas, buy them, and start Sunday schools. Then through the children reach dads and mothers for Christ and start a church building. Trust the Lord to honor vision, prayer, sacrifice, and hard work to see the project through. It works.

CHALLENGE UNLIMITED!

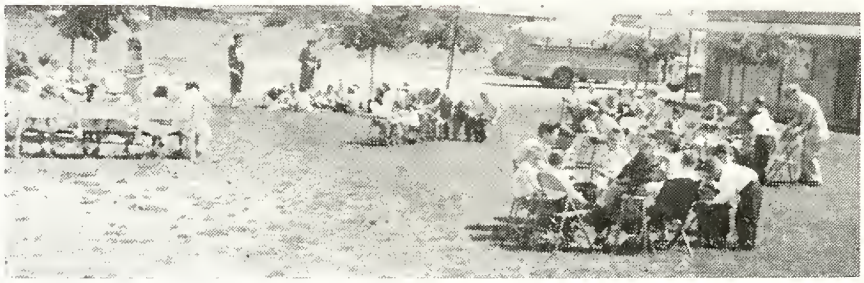
By WARD A. MILLER

Pastor, Community Brethren Church and School, Whittier, Calif.

Recently when Grandpa came to our house his first exclamation was: "My, how the children have grown!" We had seen them develop day by day, but the change was not so noticeable to us. At times this is true of the Lord's work. His hand of blessing is so constant that in the face of veritable miracles there is often failure to recognize His goodness. Because the Lord has blessed so abundantly we would like to share with you some of the blessings that He has bestowed upon Community Brethren of Whittier.

Following a burden of heart from the Lord to begin a new work, several Brethren families in 1950 purchased six and one-half acres of orange grove in a rapidly growing section of the city. A novel portable chapel was first placed on the property. It soon proved inadequate to accommodate the crowd and in May 1952, after months of labor and sacrifice a permanent building was dedicated to the Lord during the ministry of Wayne Flory. This building has three large classrooms for Christian-day-school and Sunday-school use, restrooms, kitchen, office, and an auditorium seating 250 people.

A glance at the Bible-school average attendances shows a steady increase from the beginning: 96 in 1950, 160 in 1951, 231 in 1952, 254 in 1953, and 274 in 1954. Almost phenomenal growth has been made in 1955, with average attendances for the first four months as follows: 302 in January, 335 in February, 378 in March, and 465 in April. Such growth is not accidental with such serious handicaps as 11 classes meeting out of doors on the lawn, in busses, etc.



Six primary classes meet on lawn because of lack of room in building. Two other classes of same department meet inside.

Church attendance has also made significant growth. Because of the crowded condition in our auditorium plans are being made to arrange for two morning services on Sunday, with the Bible-school hour in between. Sunday-evening attendance has tripled and prayer meeting has doubled along with the membership.

The first evangelistic meeting since becoming pastor was held in April, with R. Paul Miller as evangelist. The Lord gave the church family a good revival and a goodly number made decisions for Christ. Nine complete families came into the church as a direct result of the campaign. It has been wonderful to see "household salvation" as the Word of God was fearlessly proclaimed.

Last but not least is the Christian day school the Lord has provided. In the short span of two years the school has grown from a small beginning of four grades, two teachers, and 28 pupils to seven grades, five teachers, and 130 pupils. A school secretary and a janitor-bus driver have also been added to the staff. As far as we can determine, every child in our school that we feel is old enough to understand, has received the Lord Jesus as Saviour.

As we look over the fields around us we are overwhelmed at the small number we have reached. Several thousand families are our responsibility and they will not be reached with the Gospel unless we do it. We are inaugurating a regular visitation program whereby we hope to know the spiritual status of these homes. Our second house-to-house canvass will cover a new area just completed. Our last canvass netted over 70 new pupils for our Sunday school.

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

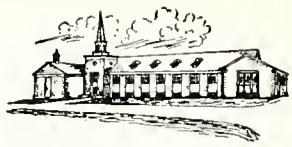
JULY 2, 1955

Graduation Exercises at Grace Seminary and College



Upper left—Professor Whitcomb formally receiving the gifts from the senior classes. *Upper right*—Dr. A. J. McClain congratulates Assistant Professor Wayne Snider as he confers upon him the Th.M. degree. *Lower left*—the school choir sings under the direction of Donald Ogden. *Center*—Dr. Walvoord, president of Dallas Theological Seminary, delivers the commencement address. *Lower right*—a scene at the college banquet.

EDITORIALS



By Paul R. Bauman, Vice President

The Christian and the Oath

A decision of genuine interest and considerable importance to Christian people was recently handed down in Washington, D. C., by the United States Supreme Court. The court has ruled that witnesses with religious scruples against oath-taking do not need to make more than a simple affirmation that they will tell the truth. The ruling reverses the conviction of Perry Bowen Moore, of Sullivan, Ill., who received a two-year sentence on charges of draft evasion from a federal judge in Chicago when he was not permitted to take the stand in his own defense, nor were other defense witnesses permitted to testify for him because they refused to swear the usual oath or to "solemnly swear" that they would tell the truth. "There is no requirement," the high court said, "that the word 'solemnly' be used in the affirmation, and the judgment of conviction is therefore reverse and the case is remanded for a new trial."

Mr. Moore is not to be excused if he is guilty of evading the draft, and whether he was right in going so far in refusing even to use the word "solemnly" in his affirmation is undoubtedly open to debate. But he certainly stood on Biblical ground, however, when he refused to take an oath, and he stood on good constitutional right when he insisted on the right to affirm. Many Christian people do not know their rights in this matter, and, unfortunately, many do not know the teaching of the Scripture. The writer has been somewhat surprised from time to time as he has traveled about over the country to find how few of our Brethren people know what the Bible teaches about the taking of an oath. Yet the Scripture is certainly plain in its teaching. Jesus said: "Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth; for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one" (Matt. 5:33-37 ASV).

When James wrote to those that held "the faith of our Lord Jesus Christ, the Lord of glory" (Jas. 2:1), he said: "Above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment" (5:12 ASV). Both from the lips of our Lord and His inspired apostle the words came as a command. Consider, if you will, the force of the command as it was reaffirmed by James—"ABOVE ALL THINGS"! Surely, then, the matter of a Christian's taking an oath can hardly be considered unimportant. But why?

Space forbids a full discussion of the subject here. Those interested may refer to books and pamphlets by Dr. Hoyt, Dr. McClain, and Dr. L. S. Bauman. The references in the Bible are not to the sin of profanity, which is something else. Nor is the practice limited to merely taking an oath in court.

The practice is wrong in the first place because it is a direct violation of the Lord's command. Jesus said: "Why call ye me, Lord, Lord, and do not the things which I say?" It is wrong also because it may put the Christian under an obligation later which he cannot conscientiously fulfill. He is bound only to Christ; his full allegiance belongs to Him. If it is not sufficient guarantee for him, as a child of God, to give his word by a simple yea, yea, or nay, nay, then what good will it do to bind his soul under the penalty of a thousand oaths? The oath is wrong also because it so often binds a Christian in very closest ties to those with whom he should not be joined. The Bible says: "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). How many a man has been responsible for withholding blessing from himself and has been robbed of a strong testimony for Christ just because he has refused to obey the Lord in this command. Let us not forget that Jesus said: "If ye love me, keep my commandments" (John 14:23).

An Occasion for Prayer

The financial report of gifts to Grace Seminary's general fund during the month of May was $3,556.48. This is little more than half the amount set up in the budget for each month to care for the very minimum in the operational expense of the school. Bear in mind that this report is for May, and there are the summer months of June, July, and August to be reported yet. The work of the school will be greatly crippled if it is necessary to be deeply in the red at the opening of school in September. Will you join in praying that the Lord will in a very gracious way supply this summer need which is no less heavy than it is in the winter months? We are sure you will also make use of the little Monthly Plan envelope.

800 Attend Graduation Services

If you had been one of the 800 people who attended the graduation services of Grace Theological Seminary and College on the evening of May 20, you would have felt, beyond the shadow of a doubt, that your gifts to the school through the years was money well invested for eternity. Sixty-one men and women received diplomas and degrees. Many will recall that it has not been many years since there were not 61 in the entire student body and faculty combined. On occasions of this kind, as well as during the regular school program, we are almost "bursting at the seams." (See cover page.)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 27

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

NEW STAFF MEMBERS AT GRACE



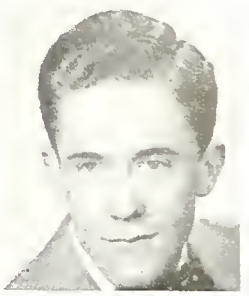
Nathan Meyer



Richard Messner



James Sweeton



Alva Steffler

Four new members will be serving on the teaching staff of Grace Theological Seminary and College when school convenes in September. Official announcement of their appointment by the Board of Trustees was made by the board's president, Dr. W. A. Ogden, at the graduation service on May 20. The additions will continue to strengthen and enlarge the ministry of the school.

Nathan M. Meyer will serve in the seminary as instructor in homiletics. For the important work of teaching men to effectively prepare sermons and preach the Gospel, Brother Meyer is well qualified. His college training was received in Elizabethtown College, Pennsylvania State College, University of Pennsylvania, and Manchester College. He spent five years teaching in the public schools in Pennsylvania and was an elementary public-school principal for one year. He also spent seven years in business. Brother Meyer's eight years of experience in the ministry have been especially valuable, for during this period, in addition to his duties as a successful pastor, he was a teacher in the Harrisburg School of the Bible, and in 1953 went to the Holy Land with the Winona Lake School of Theology Flying Seminar. For three years he has been pastor of the Leesburg (Ind.) Brethren Church. He was president of the student body at Grace this year and graduated May 20, but expects to continue his work in the seminary for the Th.M. degree.

Richard G. Messner, who is a member of the West Tenth Street Brethren Church of Ashland, Ohio, has been appointed as director of physical education and athletics in the college division. He will also serve as instructor in brass instruments. He received his A. B. from Wheaton College and next year expects to complete his B. D. degree in Grace Seminary. From 1952 to 1954 Mr. Messner was under contract with the New York Giants professional baseball team. He also achieved other distinctions as an athlete and in 1947-1948 he was selected on the all-Ohio basketball team. At the same time he was developing himself in the field of music as a member of all-Ohio boys band. Mr. Messner's greatest joy, however, has been the preaching and gospel-team work he has been able to do throughout his college and seminary life. Along with his brother, Bob, he has appeared in many of our Brethren churches. As a member of the teaching staff, he will be one of very few college athletic directors who are not only academically trained for their particular field of teaching, but who have also received a thorough theological training.

James Sweeton has received appointment as instructor in voice and violin. He received his college at John Brown University and Bible Institute of Los Angeles and has completed his first year at Grace Seminary. Mr. Sweeton is a member of the Second Brethren Church of Long Beach, Calif., and was assistant pastor and director of music there before coming to Winona Lake a year ago. He received special training under some of the finest teachers on the Pacific Coast both in voice and violin. Mr. Sweeton's addition to the staff of the music department at Grace is welcomed by all who know him.

Alva W. Steffler has been approved as instructor in organ and art. Coming from the First Brethren Church of Dayton, Ohio, he enrolled in Grace College as a transfer student from The King's College, where he had appeared on television and other programs with the King's Trumpeters. Since coming to Grace he has become well known throughout our churches from coast to coast as a member of the Grace Trumpeters. In addition, Mr. Steffler has taken private training in oil painting, and he has worked as a commercial artist and draftsman. He has achieved distinction as an organist and pianist. At the present time, in addition to his responsibilities at Grace, he is taking special training at Manchester College.

REPORT OF GIFTS TO GRACE SEMINARY

MAY 31, 1955

Aleppo, Pa.	$1.00	Modesto (La Loma)	$130.50
Alexandria, Va.	16.00	Mundy's Corner, Pa.	10.00
Allentown, Pa.	13.25	New Troy, Mich.	23.00
Altoona, Pa. (First)	7.00	Paramount, Calif.	11.00
Altoona, Pa. (Grace)	18.00	Peru, Ind.	1.00
Ankenytown, Ohio	75.00	Phoenix, Ariz.	20.50
Ashland, Ohio	14.10	Portland, Oreg.	8.00
Beaumont, Calif.	22.00	Rittman, Ohio	29.00
Berne, Ind.	42.00	San Diego, Calif.	24.00
Camden, Ohio	8.00	Sidney, Ind.	31.00
Canton, Ohio	130.00	South Bend, Ind.	5.00
Cedar Rapids, Iowa	72.10	Sunnyside, Wash.	20.00
Cheyenne, Wyo.	7.00	Taos, N. Mex. (Canon)	5.00
Clay City, Ind.	8.00	Temple City, Calif.	50.00
Cleveland, Ohio	8.00	Troy, Ohio	15.00
Dallas Center, Iowa	60.00	Waterloo, Iowa	49.90
Danville, Ohio	26.00	Waynesboro, Pa.	28.00
Dayton, Ohio (1)	384.20	Whittier, Calif. (1)	154.00
Dayton, Ohio (Patterson Park)	76.50	Winchester, Va.	24.00
Elyria, Ohio	15.00	Winona Lake, Ind.	187.20
Glendale, Calif.	297.02	Wooster, Ohio	144.00
Grandview, Wash.	8.50	Yellow Creek, Pa.	11.00
Harrah, Wash.	25.50	Grace Yearbook Staff	100.00
Harrisburg, Pa.	30.00	Isolated Brethren	23.00
Homerville, Ohio	13.00	Non-Brethren	198.25
Inglewood, Calif.	46.00	Total General Fund	3,556.48
Johnson City, Tenn.	9.70		
Johnstown, Pa. (1)	30.00	*Designated Gifts—*	
Kittanning, Pa. (1)	5.00	Johnstown, Pa. (1)	10.00
La Verne, Calif.	244.00	Martinsburg, Pa.	53.40
Leesburg, Ind.	34.50	Winona Lake, Ind.	74.00
Limestone, Tenn.	2.00	National WMC	1,764.19
Long Beach, Calif. (1)	489.76	College Senior Class	190.17
Long Beach, Calif. (Stearns St.)	14.00	Non-Brethren	122.00
Martinsburg, Pa.	2.00	Total Designated Gifts	2,213.76

61 Receive Diplomas and Degrees in Rites at Grace

By Dr. Homer A. Kent, Registrar

The activities of the 18th annual commencement at Grace Theological Seminary and College came to a successful conclusion with the graduation exercises on Friday evening, May 20. A magnificent crowd of about 800 people was present in the lower auditorium of the seminary building to witness the graduation of the largest number ever to complete their work in any one year.

The academic procession formed on the main floor of the building and marched to the scene of the service to the strains of appropriate music played by Dona Beam, accomplished musician of the college student body. The procession included only members of the graduating classes of the seminary and college, together with the faculty and other participants in the exercises.

Graduation Service

The invocation was offered by Rev. Charles W. Turner, pastor of the Grace Brethren Church of Flora, Ind., an alumnus of the school. This was followed by the singing of "A Mighty Fortress Is Our God" by the college choir. The Scripture lesson was read by Rev. Miles Taber, pastor of the West Tenth Street Brethren Church of Ashland, Ohio. Brother Taber had a daughter, Helen, and a son-in-law, Edwin Cashman, among the graduates. A brass duet was then played by the Messner brothers, Richard and Robert, students respectively in the seminary and college. They were accompanied by Prof. Donald Ogden, director of music in the school.

The annual announcements were delivered by Dr. W. A. Ogden, president of the seminary Board of Trustees, who announced plans for both the physical and academic expansion of the school during the coming year as he also noted the blessing of God upon the institution during the year just ended. The evening prayer was offered by Dr. Raymond E. Gingrich, president of Cornus Hill Bible College, and father of a member of the seminary graduating class. President Alva J. McClain, who presided throughout the service, then introduced Dr. John F. Walvoord, president of Dallas Theological Seminary, who delivered the graduation address on the vital subject, "What Is Christian Education?" Dr. Walvoord emphasized the importance of a Bible-founded and Christ-centered ministry.

Immediately following the address, the presidents of the two graduating classes, Ronald Meznar, of the seminary, and Walter Claeys, of the college, presented class gifts to the school. In behalf of the seminary seniors, Mr. Meznar announced that his class was presenting two gifts, an oil painting of Dr. McClain and a large campus sign with the words "Grace Theological Seminary and Grace College" beautifully inscribed upon it. Mr. Claeys followed with the announcement that the college graduates were presenting a set of much-needed laboratory equipment for the science department, whereupon members of the class brought to the platform representatives of the over 80 pieces in the set. Prof. John Whitcomb expressed the appreciation of the faculty and the administration for the gifts of both classes.

Dr. McClain then announced the honor students as follows: among the college graduates H. Paul Lauster was awarded the honor of *cum laude* and Lawrence A. Lawlor was awarded the *magna cum laude;* and among the seminary graduates those awarded the *cum laude* were Ronald Meznar, Nathan Meyer, and Donald Hocking; those receiving the *magna cum laude* were Dean Fetterhoff and William Male; and those receiving the *summa cum laude* were David Halvorsen, Ernest Lee, and Ramsey Michaels. As these students remained standing, Dr. Norman Uphouse, head of the college department of education, spoke briefly in recognition of these honors.

Diplomas and Degrees

Then followed the presentation of candidates for diplomas and degrees by Dr. Homer A. Kent, registrar and chairman of the administrative committee. The conferring of the diplomas and degrees was administered by President McClain, assisted by Vice President Paul R. Bauman and Financial Secretary James L. Boyer. Receiving the bachelor of arts degree were 23 students of the college as follows: Walter E. Blackwell, Clyde J. Caes, R. Douglas Cassel, Walter J. Claeys, Norbert H. Darr, Thomas L. Gossard, LeRoy F. Hawkins, James F. Hoffmeyer, Robert M. Horne, Kenneth R. Kueppers, H. Paul Lauster, Lawrence A. Lawlor, Glen T. Lockwood, Donald E. Matheny, Nancy Placeway, Peter C. Quiring, Mary E. Ringler, Milton M. Ryerson, John C. Sheley, William H. Snell, Paul W. Stagg, Helen L. Taber, R. N., and John G. Watts.

One student, Russell E. Konves, received the bachelor of Christian education degree. Two students, Hugh I. Coombs and Gilbert E. Hawkins, received the theological diploma. Six students, as follows, received the bachelor of theology degree: H. Crosby Englizian, Nathan M. Meyer, Homer R. Miller, Wayne L. Pontious, Joseph L. Sargent, and Leonard A. Uhrich.

The largest group among the graduates were those who received the bachelor of divinity degree. There were 25 of these, as follows: Jack R. Bacher, Charles T. Butrin, Clyde J. Caes (who was also included among those receiving the bachelor of arts degree as presented above), Edwin E. Cashman, Jack S. Christensen, Robert C. Early, W. Dean Fetterhoff, Wallace W. Geiger, Raymond E. Gingrich, Jr., Donald A. Girton, Eva M. Godfrey, Paul F. Goossen, Ira David Halvorsen, Donald G. Hocking, Richard W. Horner, Archie B. Keffer, Joel S. Kettenring, Ernest W. Lee, E. William Male, Ronald M. Meznar, J. Ramsey Michaels, Jack K. Peters, Richard D. Sellers, John H. Smith, and Allan R. Tschiegg.

There were four students who received the master of theology degree. They were Roy J. Clark, Clyde W. Field, Charles M. Horne, and Robert Wayne Snider.

The service concluded by a prayer and benediction offered by Rev. Clyde K. Landrum, recent pastor of the First Brethren Church of Uniontown, Pa. The recessional then took place and the graduates repaired to the social lounge, where they were greeted by their many friends.

Pregraduation Activities

The days just prior to the climactic graduation service were filled with all sorts of interesting activities. First came the college banquet, held on Friday evening, May 6, in the newly decorated Rainbow Room of the West-





It is somewhat unusual to have three children of Brethren ministers graduate in the same class. The picture at the left shows Dr. and Mrs. Raymond Gingrich and their sons, Raymond, Jr., and Samuel. Raymond, Jr., received the B. D. degree. His father, Dr. Gingrich, is also an alumnus of Grace and is now president of Cornus Hill Bible College (formerly Akron Bible Institute), in Akron, Ohio. On the right are the families of Rev. A. D. Cashman and Rev. Miles H. Taber. Edwin Cashman received the B. D. degree, and Helen Taber the A. B. degree. Rev. Cashman is pastor at Dallas Center, Iowa. Edwin is a son-in-law of Rev. Miles Taber and has recently moved to Ashland, Ohio, with his wife and son, where he is now serving as assistant pastor to Brother Taber at the West Tenth Street Brethren Church.

minster Hotel in Winona Lake. There were about 150 in attendance and they enjoyed a delightful evening of food, fun, and fellowship with a flavor of "de ol' South" accenting the occasion. The musical stars of the evening were the King's Choraliers, a mixed group from Dayton, Ohio, who thrilled their audience with several numbers. The evening was climaxed with an inspiring message from Rev. Ivan Lee Sisk, the director of Youth for Christ in the Dayton area.

One entire chapel service on the morning of Friday, May 13, was devoted to a recognition of the college graduating class. During this period special music and testimonies were provided by members of the class. It was thrilling to listen to the way in which the Lord has been leading the young people of this class in ways of a fuller Christian life. It was revealed that most of the members of this class of 23 expect to enter the seminary next fall in preparation for definite Christian service.

The middler-senior banquet was held the evening of the same day in the spacious dining room of the Westminster Hotel. The banquet hall was crowded with 211 attendants who relished a delicious turkey dinner and enjoyed to the utmost the carefully prepared program under the direction of Charles Johnson, the master of ceremonies. The banqueters were blessed by the appropriate message of the evening brought by Dr. Frank C. Torry, pastor of the Calvary Independent Church of Lancaster, Pa., who stressed the privilege and responsibility of the ministry of the Gospel.

The annual seminary class day service was held in the lower auditorium of the seminary in connection with the Sunday-morning service of the Winona Lake Brethren Church, on May 15. The president of the class, Ronald Meznar, presided, and the entire service was cared for by members of the graduating class, who appeared in their academic regalia. Edwin Cashman was the song director and also played an instrumental solo. The message of the day was brought by H. Crosby Englizian, who was the choice of his classmates for this responsibility. He preached on "The Successful Man of God," basing his message on II Corinthians 4:1-5. The challenge of this message will not soon be forgotten by the splendid crowd in attendance.

The baccalaureate service was held on the evening of Class Day and in the same place with about 550 local and visiting folk in attendance. The sermon of the occasion was delivered by Rev. Arthur D. Cashman, pastor of the First Brethren Church of Dallas Center, Iowa. It was especially fitting that Brother Cashman should be the baccalaureate preacher since his son, Edwin, was a member of the graduating class. His message was a challenge to the graduates in particular to realize that no matter how strong the forces of the enemy may be, God will surround His servants with the "horses and chariots" of His protection (II Kings 6:13-17). The entire seminary and college student body was present for this occasion.

On the Wednesday evening of graduation week (May 18) a special communion service was held for the members of the graduating classes and their relatives, together with the members of the faculty. Dr. McClain led the service and those who were present will not soon forget these moments spent in the hallowed atmosphere of the Lord's table, a fitting conclusion to a busy year.

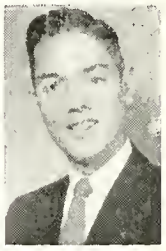
Each commencement season brings its moments of solemn reflection and its high hopes for glorious victories in the days and years ahead if the Lord tarries. Each class of graduates presents a new potential of blessing for the church of Christ. Let us pray that these most recent graduates will find just the place of service the Lord has planned for them and that much fruitage will attend their ministry.



DEAR HERALD READER,

To come right down to it, I'm reluctant to file my class notes and close up the Student News typewriter—it's been so much fun this year. Tell me (my permanent address is Paradise, Pa.), have you learned anything new about our school these nine months? I sincerely hope so. They're drawing the blinds on us Friday evening, May 20, when our vacation officially begins, to get ready for summer-school sessions. Why not drop in to see us next September? We'll give you a guided tour, and if you have brought your toothbrush and topcoat, perhaps you can stay on and enjoy some heavenly, down-to-earth training that we Christian young people need. Have a good summer, won't you? Most sincerely,

NORMAN ROHRER.


Norman Rohrer

END OF AN ERA

At chapel time, April 2, Dick Coe, a Detroit Baptist, strode to the pulpit and preached the year's last middler seminar sermon. Preceded by the swan-songing trumpet trio, Coe said: "I'm faced with the Siamese twins of disadvantage and advantage. The disadvantage is that this is the last message of the year and determines the taste left in your mouths, whether it be like sour pickles or kosher dills. The advantage is that my evaluator isn't here this morning, and several of the faculty are in the Holy Land."

After hearing a creditable message from I Samuel 3, we obeyed the speaker by bowing our heads, taking inventory, and saying with Samuel, "Speak [Lord], for thy servant heareth."

THE GOOD BOOK GRACE

On May's first Friday, George Triandiflou and his 20-member staff unwrapped the snappiest annual ever published at Grace. Its crimson-and-white jacket with bold cross against a circular world map brought exuberant applause. Following other speech-making staffers, it was my privilege to describe in detail the "Fifty-Five Firsts." To mention a few, this year the Greek title has been changed to English so non-Greek students can latch on to the name. This book's the first with tinted pages introducing subjects by seasons. It's the largest, with 96 pages. And it's been superbly lithographed all at one shop, Gray Printing, Fostoria, Ohio.

Dr. McClain's assignment for the program was to somehow get Secretary Dorothy Magnuson on the front pew to be ready to receive the dedication. He did it by asking her to transcribe several parts of the program.

"I don't suppose she'll ever trust me again," said President McClain, midst thunderous applause for the year book's gesture. The secretary still hasn't gotten over it.


The Staff of the 1955 Annual

KEYSTONE GREEK FROM GREENSBURG

Everything Middler Nick Kurtaneck does he does well, or not at all. And ping-pong is no exception.

By the first day of spring, Nick had never touched a ping-pong paddle in his life. But a few days later, while strolling past the green boards in the lower auditorium, he agreed with a classmate to swat a few over the net.

Fantastically, with one month's practice, he beat last year's champ, Randy Maycumber.

"I'm a preacher of the Gospel," says Nick, "not primarily a ping-pong player. But it's a good game, anyhow!"

TRIUMPH THROUGH TRAGEDY

The air was cool over the Warsaw Municipal Airport on April 9 as Collegiate Junior Ralph Spillers spun the prop of his green Taylorcraft, climbed into the cockpit, and soared into the rising sun.

Below him sped his young wife, Delores, and two daughters, Ellen and Sharon. They arrived by car at hometown Covington, Ohio, ahead of the airplane that was giving Spillers valuable cross-country flying time against the day when he would use it in evangelism. His family kissed hello to kinfolks for the joys of the Easter season.

By midmorn, the flutter of a small motor in the sky announced Spillers' arrival, and a brother plowing in a nearby farm waved to him as he dipped low, circled, and dipped again. In an attempt to gain altitude the pilot was too low to fight a downdraft, and crashed, burned, and died.

Sobered by the tragedy, fellow schoolmates dug down into their pockets and sent Delores $263 via Student Body Prexy Nathan Meyer and the Student News re-

(Continued on Page 427)

New Facilities Ready in September

THE DORMITORY



The Westminster Hotel

When the 1955-1956 school year opens on September 6 the students at Grace College will have the advantage of expanded dormitory facilities much nearer the campus than the school has been able to offer for the past two years. The rooms of the Westminster Hotel, located only two blocks from the campus, are filled to capacity during the summer months because of the conferences at Winona Lake. Throughout the remainder of the year, however, the building has been practically empty. It has been kept open chiefly to care for some of the personnel of the Rodeheaver Company, which owns the building.

This situation has proved to be a happy one for the school, and arrangements have been made to use the entire third floor of the building for dormitory students. The Rodeheaver Company has been most cooperative in this matter and during the spring months has spent more than $10,000 in refinishing, refurnishing, and modernizing the rooms. A lavatory has been installed in each room, and bathrooms with modern showers have been added at three different places on the third floor. New bunk beds have replaced the old double beds, and fine new desks have been added.

For their meals the large Westminster dining room will provide the students with a cheery atmosphere and plenty of room for expansion. Then there is the well-known Rainbow Room, where dormitory students can have an opportunity for recreation and special programs.

Young people planning to enroll in Grace College will do well to get their applications in early and assure themselves of getting one of these newly equipped rooms at the dormitory. Applications should be sent to Dr. Homer A. Kent, registrar.

THE GRACE ANNEX



The Former Bauman Home

It may be news to some that about a year ago the Board of Trustees authorized the purchase of the Bauman home on King's Highway, adjacent to the school property. At the present time, for want of a better name, the property is called "The Grace Annex."

The purchase of this property became an absolute necessity for several reasons. On the west side of the campus it has given the school a frontage on King's Highway, an important thoroughfare in Winona Lake. By joining with the East Wayne Elementary School of Winona Lake (each donating half of a strip 40 feet wide), a needed road now enters our parking lot. This change has provided much greater convenience to many who drive to and from the school, particularly from the south side of Winona Lake.

The house itself will help greatly to relieve temporarily the overcrowded condition of the main building. With the growth of the seminary, and particularly of the college, classroom and office space has been at a premium. The annex will provide needed classrooms and practice rooms for the music department, quarters for better instruction in the survey courses now being given in the physical and biological sciences. The school's bi-weekly paper, the Sounding Board, will have its office in the building, as will the staff for the school's annual, Grace. There will also be a darkroom in the building.

There is a small cottage at the rear of the property which at present is being rented to a student couple. Later this will probably be moved, but at present it serves as a source of income helping in a small measure to care for the investment.

GRACE SEMINARY AND COLLEGE
OPERATES ON A 12-MONTH
PROGRAM

Do Not Forget Your Contributions
During July and August

STUDENT NEWS

(Continued From Page 426)

porter to express Christian concern and to say they prayed.

"I could tell that you prayed," said the widow, whose magnificent testimony during funeral and homecoming bore witness to her peace with God. "I know Ralph is much better off with the Lord. If I didn't believe this, I'd have nothing to cling to."

Meyer and the reporter put on their hats and left, thanking God for supplying strength to one of His own when this world's pleasures dissolve.

Representing Our School---

TEAM PRESENTS PICTURES ON WESTERN TRIP



Mr. and Mrs. John Watts

Early on the morning of June 17, two young couples from Grace Theological Seminary and College began their westward trek for California. They are traveling in a Packard, but lest anyone unduly jump at conclusions, we should add that it was purchased by one of the couples for a bargain price of $400. These two couples are Mr. and Mrs. John Watts, of Glendale, Calif., and Mr. and Mrs. Roy Dice, of Harrisburg, Pa.

John graduated from Grace College this spring, having worked in his spare time as an accountant for the Rodeheaver Publishing Company. His wife, Patty, materially helped with the income by working for the telephone company in Warsaw. It was thus possible for her to lay aside some extra money during the year so that she can enroll in the college division of the school in September, while her husband enters seminary.

Roy has completed his third year at Grace College, having worked outside of school hours as a guard at the Arnolt Corporation. His wife, Faye, divided her time between her work at the Rodeheaver Company and the



Mr. and Mrs. Roy Dice and Lynne

home responsibilities of caring for her husband and young daughter, Lynne. Both couples have been active in the life of the school and in churches and student teams.

(Continued on Page 429)

GRACE AMBASSADORS ON NATIONWIDE TOUR

A uniquely talented team is already in the field this summer representing Grace Seminary and College on a coast-to-coast tour of our churches, conferences, and young people's camps. The group is composed of the well-known Messner brothers, Richard (Dick) and Robert (Bob), from Ashland, Ohio, and Donald Ogden, assistant professor in music.

Dick is a senior in Grace Seminary and next year joins the staff as director of physical education and athletics. He will also serve as instructor in brass instruments. Dick came to Grace after graduating from Wheaton College. Throughout both his high-school and college careers he distinguished himself as an athlete. During the past three summers he was under contract to the New York Giants as a pitcher, with a no-Sunday clause in his contract.

This somewhat rare provision gave Jack an unusual



Dick Messner, Don Ogden, Bob Messner

opportunity. Since both he and his brother Bob (now a junior in Grace College), had formerly won distinction during their high-school days as members of the all-Ohio boys band, the two formed a team and spent all the time Dick had free from his responsibilities on the baseball field to hold meetings at churches in the surrounding areas.

Bob also won distinction as an athlete during his high-school days, and because of the unusual background, the two men have made a powerful impression upon young people wherever they have appeared. Both, in addition to being talented musicians, are able speakers. With the addition of Professor Ogden's artistic work as an arranger and accompanist, their program has already proved a means of great inspiration and blessing to many churches in the east. We are glad it has proved possible for them to travel westward, appearing in churches along the way and at our national conference sessions in Portland.

The following schedule for the month of July is subject

(Continued on Page 429)

TEAM PRESENTS PICTURES ON WESTERN TRIP

(Continued From Page 428)

Early in the year John and Patty began to prepare a series of kodachrome slides on life at Grace Seminary and College. Soon they came to the faculty, offering their services during their vacation to represent the school on the Pacific Coast, where they have their home and loved ones. Shortly before the end of the school year the project took on greater proportions and they were joined by the Dices to form a larger team during a portion of their time in the west.

Because their time is limited, the team, with their program of song, testimony, and pictures, will be able to get into only part of our California churches, but it is hoped that many will join in attending the service nearest their own church. On their way westward they conducted services in Dallas Center, Iowa; Portis, Kans.; Denver, Colo.; Phoenix, Ariz. Their first appearance in California was at Tahquitz Pines on June 23 at the Brethren young people's camp.

The schedule for the month of July is as follows:

July 3 (Sunday, 6 p. m.)—Inglewood, Calif.
July 3 (Sunday, 7:30 p. m.)—South Gate, Calif.
July 5 (Tuesday p. m.)—San Diego, Calif.
July 6 (Wednesday p. m.)—South Pasadena, Calif.
July 7 (Thursday p. m.)—Bellflower, Calif.
July 9 (Saturday)—Open.
July 10 (Sunday, 6:30 p. m.)—Whittier, Calif., Washington Blvd.
July 10 (Sunday, 7:30 p. m.)—Whittier, Calif., First.
July 13 (Wednesday p. m.)—Norwalk, Calif.
July 14 (Thursday)—Open.
July 15 (Friday p. m.)—East Los Angeles, Calif.
July 17 (Sunday p. m.)—Glendale, Calif.
July 21 (Thursday p. m.)—La Verne, Calif.
July 25 (Monday p. m.)—San Bernardino, Calif.
July 31 (Sunday p. m.)—Waterloo, Iowa.

1954 ALUMNUS ORDAINED TO MINISTRY



Left to right—Russell Weber, Paul Dick, Paul Bauman, Conard Sandy.

The district conference of the Atlantic Fellowship of Brethren Churches was held in Martinsburg, W. Va., May 10-12. At the close of the evening service on the first day, Earle Peer, pastor of the Grace Brethren Church of Martinsburg, was ordained to the Christian ministry. It was the writer's privilege to deliver the ordination sermon. Rev. Russell Weber, of Hagerstown, Md., led in the ordination prayer. Others participating were Rev. Paul Dick, Winchester, Va., and Conard Sandy, Harrisburg, Pa.—*P. R. B.*

SENIOR CLASS GIFTS



Gifts from the senior classes are always matters of interest to everyone on the campus of Grace Seminary and College. Customarily these gifts are brought to the auditorium and officially presented at the graduation service. This year, however, it was not possible to bring either of the gifts given by the senior class of the seminary. One of these could not be brought to the auditorium because it had already been firmly attached to its foundation on the front lawn. The erection of a suitable sign on the front campus has filled a real need, for many visitors from all over the United States come to Winona Lake each year.

The second gift, a portrait of Dr. Alva J. McClain, president, was not completed in time for presentation at graduation.

GRACE AMBASSADORS ON NATIONWIDE TOUR

(Continued From Page 428)

to change, but may be considered reasonably accurate. Check with the church in your area before attending.

July 1 (Friday)—Philadelphia, Pa., Third Church.
July 2 (Saturday)—Lancaster, Pa., Youth for Christ.
July 3 (Sunday a. m.)—Philadelphia, Pa., First Church.
July 3 (Sunday p. m.)—Lancaster, Pa., Calvary Independent Church.
July 4-6 (Monday-Wednesday)—North Mountain Bible Conference, Red Rock, near Wilkes-Barre, Pa.
July 7-8 (Thursday-Friday)—Camp Keystone (Brethren Camp), near Somerset, Pa.
July 8 (Friday)—Meyersdale, Pa.
July 9 (Saturday)—Open.
July 10 (Sunday a. m.)—Wooster, Ohio.
July 10 (Sunday p. m.)—Ashland, Ohio.
July 11 (Monday)—Middlebranch, Ohio.
July 12 (Tuesday)—Findlay, Ohio.
July 13 (Wednesday)—Elkhart, Ind., McCoy Mem. Baptist Church.
July 14 (Thursday)—Winona Lake, Ind.
July 15 (Friday)—North English, Iowa.
July 16 (Saturday)—Cedar Rapids, Iowa, Baptist Tent Meeting.
July 17 (Sunday a. m.)—Cedar Rapids, Iowa.
July 17 (Sunday p. m.)—Waterloo, Iowa, local broadcast 4:30-5:00.
July 17 (Sunday p. m.)—Waterloo, Iowa.
July 18 (Monday)—Iowa Brethren Camp, Ventura, Iowa.
July 19 (Tuesday)—Iowa Brethren Camp.
July 20 (Wednesday)—Dallas Center, Iowa.
July 21 (Thursday)—Portis, Kans.
July 22 (Friday)—Beaver City, Nebr.
July 23 (Saturday)—Open.
July 24 (Sunday a. m.)—Denver, Colo.
July 24 (Sunday p. m.)—Colorado Springs, Colo., Bible Presbyterian Church.
July 25 (Monday)—Open.
July 26 (Tuesday)—Phoenix, Ariz.
July 27 (Wednesday)—Beaumont, Calif.
July 28 (Thursday)—San Bernardino, Calif.
July 29 (Friday)—Inglewood, Calif.
July 30 (Saturday)—Open.
July 31 (Sunday a. m.)—Long Beach, Calif., First Brethren Church.
July 31 (Sunday p. m.)—Long Beach, Calif., North Long Beach Brethren Church.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

SAN BERNARDINO, CALIF. The Arrowhead Ave. Brethren Church, Lyle Marvin pastor, has moved to its new location at 25800 Pacific Ave. and will be known as the Grace Brethren Church. Please change Annual.

LONG BEACH, CALIF. Dr. C. C. Ryrie, of Dallas Theological Seminary, was the guest speaker at the ordination of Richard I. McNeely on Sunday afternoon, June 12. Brother McNeely is an assistant pastor of the First Brethren Church, Dr. Charles Mayes pastor, and is now taking on the added responsibilities of minister of music.

FORT WAYNE, IND. The congregation of the First Brethren Church has voted to buy the property south of the church to be used as a Sunday-school annex. Mark Malles is pastor.

FREMONT, OHIO. Fred Hague, faithful Sunday-school teacher of the Grace Brethren Church, went to be with the Lord June 12.

PHILADELPHIA, PA. William Male, 1955 graduate of Grace Seminary, was installed as pastor of the First Brethren Church June 30, with all the ministers of the Atlantic District Fellowship taking part. A formal reception was planned for the following evening.

BE AN EARLY BIRD!

If your Sunday school
order for
October - December
has not yet been sent in,
mail it this week and
Help Us Help YOU

The Brethren Missionary Herald

WINONA LAKE, IND. The American Association for Jewish Evangelism announces that plans are rapidly crystallizing for the Second International Congress on Prophecy to be held at Calvary Baptist Church, New York City, November 6-13, 1955. Dr. V. Raymond Edman, president of Wheaton College, heads the committee in charge of plans, with Dr. Alva J. McClain, president of Grace Seminary and College, as a member of the committee of seven outstanding men of the evangelical field.

WHEATON, ILL. The coast-to-coast broadcast of the Town Meeting of the Air will originate as part of the opening service of the Winona Lake Youth for Christ convention July 3-17. The theme to be discussed is "To Whom Should Youth Look for Moral Leadership." Participating as one of the two leading speakers will be Frank Clement, Christian Governor of Tennessee.

NEWS BRIEFS

WINONA LAKE, IND. Credential forms for the National Fellowship of Brethren Churches have been sent out and should have reached the churches by this time. Any church not receiving these blanks, or not receiving a sufficient number, should contact Rev. Clyde Landrum, secretary, Box 245, Winona Lake, Ind.

SUNNYSIDE, WASH. The Northwest District will not be holding a regular conference this year, but will put all their support into the conference of the National Fellowship. A streamlined business meeting will be held on Saturday afternoon of the national conference, August 13, according to word received from Harold Painter, pastor of the First Brethren Church, Sunnyside.

JOHNSTOWN, PA. An informal reception was held at the First Brethren Church after the evening service, June 5, to welcome Clyde Caes, 1955 Grace Seminary graduate, as the assistant pastor. Dr. W. A. Ogden is the pastor.

ALLENTOWN, PA. The young people of the First Brethren Church, John Neely pastor, had a bus trip to New York June 24 as their season's outing.



ALBANY, OREG. While attending the National Fellowship of Brethren Churches at Portland, Oreg., Aug. 10-17, be sure and visit the Grace Brethren Church of Albany, where Rev. and Mrs. Glen Welborn (shown above) are ministering for the Lord.

WEST COVINA, CALIF. As of July 1, the new address of Dr. and Mrs. Charles H. Ashman will be 803 S. Lolita St., West Covina, Calif., and the telephone: Edgewood 2-7324 (Covina central). Please change Annual.

INGLEWOOD, CALIF. The trustees of the First Brethren Church, Glenn O'Neal pastor, are sponsoring a "Free in Three" campaign by which they hope to pay for, in a three-year period, the lot recently purchased. The amount is $23,000.

WINONA LAKE, IND. Dr. Paul Paul R. Bauman was the speaker at both services June 12 at the Winona Lake Brethren Church. On July 19 Dr. Homer A. Kent brought the morning message and in the evening the congregation heard Rev. Homer A. Kent, Jr. The pastor, Dr. Herman Koontz was on vacation.

RELIGIOUS SPOTLIGHT



IN HAMBURG, GERMANY, THERE IS A "BARGE CHURCH" MAINTAINED FOR THE USE OF THE SAILORS OF THE INLAND WATERWAYS.

FREEDOM AND LIBERTY

By Neil L. Beery
Pastor, First Brethren Church
Ankenytown, Ohio

These introductory remarks are taken from the little book, "Wake Up, America," written by Dr. John E. Zoller. In this book Dr. Zoller points out that in 1492 America was discovered and in 1620 the Pilgrim fathers landed at Plymouth Rock. They came for one purpose—they wanted liberty. They wanted it so badly they were willing to suffer any hardship; if necessary, even die for it.

Then 179 years ago our forefathers gave us the Declaration of Independence in which they stated that all men are created free and equal. They stated the ultimate principles of human rights and threw to the breeze "Old Glory," the red, white, and blue, a symbol of the freedoms for which we stand. Wherever our flag has flown it has been not to acquire wealth or territory, but to free an oppressed people, to bring life and liberty to those in need. Because of this high and holy motive, God has blessed us.

We own today 58½ percent of all the wealth of the world; yet we are only 5½ percent of its population. The liberties and freedoms which are ours in this great land of America far surpass the liberty and freedom of any other people. Yet we in America have been careless and many times entirely ungrateful for the many blessings which are ours to enjoy. We are miserably misspending our great wealth. We spend $50 per person on gambling every year. We spend over $60 per person on liquor every year. Liquor is responsible for many of the murders which are increasing yearly. Every 40 minutes someone is murdered. If the murdered people last year were placed in hearses one behind the other they would form a funeral procession 78 miles long!

Fifty years ago America was the most law-abiding nation in the world; now we are the most lawless. We are spending over four billion dollars a year just to enforce law. In the past 10 years our population increased 17 percent, while crime increased 117 percent. The largest group of criminals in the United States averages only 23 years of age; the next largest group 19 years; and the next largest group, 18 years. Since 1870 the population of the United States has increased 300 percent, marriages 400 percent, divorces 2,000 percent. Divorces are increasing five times faster than marriages. We spend $30 per person on sports every year. We spend $15 per person on the movies every year. We spend more than $18 per person for tobacco every year. But we spend only $6 per person to get out the Gospel every year.

I have quoted these facts and figures for the purpose of impressing upon your thinking that even though politically we are the most free people in the world, yet the terrible truth is that as a nation we are becoming each year more securely bound by the deadly chains of sin. I am proud to be an American and I am proud of my country and love it and the freedom we enjoy. But may I show you a more important freedom from God's Word, which freedom, if followed carefully by the American Christians would help us to lead the people of our country and of the other lands of the world to Christ.

I would direct your attention to the Book of Galatians, chapter 5 and verse 1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is very evident from this verse that the instruction is to STAND. May I show you three things in relation to the stand of the Christian.

First of all, notice *the place of standing.* I read, "Stand fast therefore in liberty." This liberty is not only or primarily a position but it would seem to me to be a possession. One of the definitions which Webster gives to liberty is "freedom from bondage." I believe this is exactly what Paul had in mind in this verse. Just as we in America have freedom from the bondage of dictators and slavery, so the Christian is freed from the dictator Satan and is no longer a slave to sin. We as people who are redeemed from the bondage of sin and placed in the liberty of salvation then need a power to stand in this liberty, and that leads me to my second thought, *the power for standing.*

As we look at the next phrase in this verse it says, "wherewith Christ hath made us free." Now we who are standing in this liberty which we enjoy in America know that the liberty was not brought about without sacrifice and effort. Our forefathers braved the wrath of the land first of all and then found it necessary, by power, to protect the liberty which was so precious to them. They had been without liberty; they knew the bondage of another life in another land. Down through the years of our history we have found it necessary to use power to keep our liberty. Many of us have loved ones in graves of foreign soil; some have watched the death agony of dying comrades-in-arms.

The power to preserve that liberty is very important. So with Christian liberty; it took the sacrifice of Christ on the cross to initiate our liberty. He is the power, He is the provision, He it is who gives to us the power or privilege to become the sons of God. In this Christian liberty which we enjoy, all the power of human strength must fail and be inadequate. It is Christ who is the power of liberty and it is Christ who keeps us in that liberty. Which brings us to our third main point, *the perseverance of standing.*

The last phrase of our text says: "And be not entangled again with the yoke of bondage." We in America ought to pray fervently that God will preserve our freedoms by helping us to live and labor in such a way that the existent conditions mentioned in our introduction might be overcome and done away with. There are so many still in the bondage of sin—yet in the slave yards of Egypt. We need not only to be careful in the preservation of our national liberties, and be thankful for them, but we ought also to be thankful for our spiritual liberties.

And just as our great democracy tries to convince other peoples of the advantages of our land and our form of government, we as God's ambassadors ought to be diligently and continually endeavoring to convince others, first of all by our living, that the liberty which we have in Christ is something which they ought to have too.

THE GREATEST

Declaration of Independence

★ ★ ★ ★ ★ ★

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

In the Declaration of Independence of July 4, 1776, it is written that all men are entitled to "life, liberty, and the pursuit of happiness," and that they have the right to do away with any government which tries to destroy those ends. Then the great document goes on to enumerate all the ways in which the enemy had striven to destroy them. This historic declaration was adopted in its final form on July 4, 1776. The founding fathers were quite sober about it. They did not know then of the great celebrations that would follow year after year in memory of that great day. Nor did they know that an enemy would strike again and again at our beloved country that gave so much blood and many lives for the great victory of July 4, 1776.

I. *Our Independence Signed at Calvary.*

When we are reminded of the great independence of July 4, 1776, our memory goes back to a greater Declaration of Independence, the time when sinful man, who had become an enemy of God, was set free from the wrath of an angry God and the penalty of the law, by God's own Son, the Lord Jesus Christ. Our first parents, Adam and Eve, were placed in the Garden of Eden with all the wondrous environment of nature, and with the promise of God of everlasting blessings, joy, and peace for them if they would obey Him. But they disobeyed, turned against God, and became enemies of God, and have caused the whole natural human race to become enemies of God. It has been in partnership with Satan ever since the fall in the Garden of our first parents.

It was while we were enemies of God—"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8)—that the Lord Jesus Christ, the Son of God, allowed himself to be put into the hands of the enemy (Satan and sinful man), and allowed them to put Him to death, that we, His enemies, could be freed from the wrath of God upon all sin. In I Corinthians 1:25, Paul says: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." In other words, the Almighty, the One who is mightier than all, became weak, allowed himself to be taken and put to death by the enemy, that we who were also His enemy might be saved from the penalty of sin and have victory over Satan and our own sinful nature, inherited from our first parents.

The weakness of God spoken of in this verse is speaking of the cross of Calvary and the strength of this weakness is the wonderful power of the precious blood that was shed there for sinful man. Paul says: "For I am not ashamed of the gospel of Christ [death, burial, and resurrection of Christ]: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

II. *Enemies Become Victorious.*

In the Declaration of Independence of July 4, 1776, the enemy, the party that was really wrong and deserved to lose, was defeated and the loser when the peace treaty was signed. But when we look back to Calvary and realize that in the death of Jesus Christ we who were His enemies, we who deserved to lose and suffer eternal punishment, were set free from the wrath to come because He received our punishment for us when He became our substitute and died in our stead on Calvary's cross. "Therefore being justied by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). This victory has not only brought us peace with God and we are no longer an enemy, but we also have access by faith into His grace, into heaven, into the very presence of God because of the wonderful power of that precious blood that has cleansed us from the guilt of sin.

III. An Everlasting Independence.

We can say by the grace of God that America, the country in which we live, has been a place of freedom in many ways, especially when we compare it with the other countries of the world. But as we see sin abounding all over our beloved country, we wonder how long God's grace will continue to protect this country that was founded upon the Word of God by our forefathers who came to this continent that they might have freedom to worship the Lover of their souls. So, even in this land, which we call the land of the free, we cannot know when this freedom will come to an end because of the world conflict caused by sin still dwelling in the hearts of sinful men. This conflict has been going on between the nations of the world ever since man became an enemy of God back in the Garden of Eden.

But when Jesus Christ made peace with God for us, it was an everlasting peace that will never again allow conflict to come between God and those who have been redeemed by the precious blood of himself. Paul says: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Again Paul says: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

How thankful we should always be that our independence won for us by our blessed Saviour, means freedom from the penalty of sin, now and forever more. It means freedom from the power of sin in this life. Finally, it means freedom from the very presence of sin, when the One who has freed us comes to take us home.



By Homer Lingenfelter, Pastor
Everett Grace Brethren Church
Everett, Pa.

A CHRISTIAN'S Declaration of Independence

On July 4, 1776, the Continental Congress adopted the Declaration of Independence. This document, signed by 56 members of the Congress set forth those "bands" by which the Colonies had been fettered, and now from which they were separated. Each year we remind ourselves of this precious freedom.

A Christian should have a separate and personal declaration of independence. He should have a specific declaration of independence from no less than three "bands" that could cause irreparable damage if allowed to be undissolved.

There should be a declaration of independence from the humanistic way of salvation. This clause must be first on the document. Other clauses are useless should this not be first. Christ is the *way* to heaven and the Father. And the Bible definitely ascribes all other ways as the ways of death. All people, until they have had a good look at their own black hearts and another look at Christ dying on the cross for them, have the impression that merit can be achieved before God. In Christ's time the rich young ruler thought that he might "do" something to "inherit" eternal life. He was referred to God's principle of law which is solely for the purpose of revealing one's sins against God, and to lead the convicted one to Christ the sinbearer.

At another time readers of God's Word were admonished to obey that which the Word said, but we are told they rather willed not to come to Christ. A man, 39 years of age, on a sickbed one month before he died told the writer of attending Sunday school as a youth, but he wasn't ready to meet his God. Upon a simple explanation of God's plan for the lost and their sin, this one readily and tearfully prayed for Christ to come into his heart and trustfully placed his soul into His care. After the prayer he remarked: "Why didn't I hear this wonderful Gospel before?"



By Lyle W. Marvin
Pastor, Grace Brethren Church
San Bernardino, Calif.

The answer is, of course, that Satan, as an angel of light, subtly gives forth a spurious plan of salvation based upon humanism, good works, the Golden Rule, keeping (somewhat) the Ten Commandments, etc. Thus we see this declaration is basic; any other message, even though brought by an angel from heaven, is accursed. Christ died for our sins and rose again in a glorified body for our justification. My, what a far-reaching declaration of independence this is! It reaches all the way from earth to heaven—from man to God.

A believer is not left to shift for himself in an aimless life. So then the second clause of this declaration of independence should be to dissolve the "bands" that bind to a worldly philosophy of life. There are quite a few divine demands for our lives after we are Christ's. These positive items mentioned in the imperative mode are not accompanied by two little square boxes as a ballot might be. There is no place for the child of God to make his choice. When He says to place your affections on things above, He means do it, not if you would be so minded, please place your affections on things above.

Each divine command could have the same said about it. We should to our saving faith, by our own means, supply manliness, knowledge of right and wrong, self-control, perseverance, reverence, proper consideration of others, that concern for others that God sheds abroad in our hearts. The world's philosophy speaks of gain, achievement, progress, learning, keeping up with the Joneses, etc. All is vanity and vexation out there hobnobbing with those who set the pace in civilization. Lot tried it years ago and found that his soul was vexed by the very ones who seemed to be his friends.

The standards out there on the clean side of the road to hell are pleasing only to the flesh and its dubious appetites. The Christian should declare his independence from such philosophy and adopt God's proven one. Yes; a declaration of independence from a degrading life that leaves God and His program out, is insurance for a happy, successful life while here on earth.

The last clause for this declaration cares for our view of the future. The first settled the past, the second blesses the present, and now we separate ourselves from the "bands" about the future. We believers are a peculiar lot in this respect. The most precious thing in all the world we own ourselves. Should your soul be placed in one balance pan and the whole world in the other, the world would kick the beam as the pan with the soul in it would go down.

Traveling from California to our national conference over mile after mile, day after day through seven States, reveals a lot of country. But there are 41 more States and four more continents. That's a lot of land. Yet there is more water on the surface of the earth than there is land—ocean after ocean, sea after sea, lake after lake, river after river. Still the soul would pull down the beam and the pan holding all this word with its land and water would go up.

This valuable soul, prepared for eternity, is entrusted implicitly to the Lord and no concern arises day after day. But along comes a condition, a sickness, a problem, and do we trust this to Him who cares for the valuable soul? No! This time we have to help God. Oh, is He slow! Does He not know that next week is the deadline? Of course He knows it, and next week is when He will act. A lady who professed Christ said she was fearful and uncertain. God had never supplied her with dying grace. The reply came: "And He will not until you are ready to die. Why should He give to you *today* that which is not needed *until next week?*

To recall that nothing is impossible with God, that His ways are past finding out, that His grace is always sufficient, that when the testing comes, He knows our limit and says, "So far; no farther!"; to recall these promises is to rout the black clouds of Satan's despair. Why, when we come right down to it a Christian's declaration of independence is nothing more than a declaration of DEpendence upon God. Every believer should make this declaration so that in his experience with Christ he may have a "DEpendence Day" to celebrate.

God's "D-DAY"



By Earle E. Peer
Pastor, Rosemont Brethren Church
Martinsburg, W. Va.

I suppose we Americans are the most patriotic people of all the peoples of the world. Our national holidays, which commemorate the great crises our country has faced in its struggle for freedom, play an important role in the life of every American citizen in the observance of these days. In particular, we go back in our thinking to July 4, 1776, and the signing of the Declaration of Independence, when the "fathers" of our country declared America to be a free nation under God.

Today we honor our own countrymen who have laid down their lives to protect the freedoms which we have long since enjoyed and cherished. In a very special way we pay tribute to our Christian soldiers who have laid down their lives on a battlefield to depart and be with Christ. The words of the Apostle Paul bring comfort to our hearts: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words" (I Thess. 4:16-18).

On June 6, 1944, our American soldiers landed on the coasts of France. That was called "D-Day." The peoples of Europe heralded that day as a day of deliverance. The nation of France and the allied countries of Europe who were then in bondage to Germany rejoiced that someone had come to set them free.

On May 8, 1945, we celebrated V-E Day, Victory in Europe! Later on, August 14, 1945, we were made to rejoice again over V-J Day, when our American armies were victorious over the empire of Japan. While not actually engaged in carnal warfare today, we find America again in a struggle against "communism and cults" to remain the free nation we have known and loved.

However, there is another struggle going on which on the surface is not so apparent to the average American citizen. Our foe is infinitely worse than any nation on earth ever could be. Satan, our arch-enemy, has the youth of America and the whole world in the throes of his satanic grip. But, thank God, there was a D-day! The greatest D-day this world has ever known. God's D-day was not a day heralded by men. It was not a day of rejoicing; rather it was a day of darkness, a day when Christ, the Son of God, was forsaken of men and forsaken of the Father in heaven. From Calvary's hill came the shout of deliverance, "*Tetelestai*" (It is finished). Now sinful men can be set free.

But there was also a "V-day." It came just three days later, when early in the morning as it began to dawn, toward the first day of the week, the disciples came to the sepulcher only to find that Jesus had risen from the dead. Jesus Christ had won the victory over sin, death, and hell. He became the victorious conqueror; He can set men free!

Let me simply point out a few Scriptures without comment which constitute the "Declaration of Independence" for the child of God, and which show the liberties we possess in Christ.

First, We are liberated by the "truth." Through the centuries men have tried to suppress the truth in order to hold others in slavery and bondage. This was never true of our Lord. In John, chapter 8, speaking to the scribes and Pharisees, Jesus said: "And ye shall know the truth, and the truth shall make you free." Later He said: "If the Son therefore shall make you free, ye shall be free indeed." Thus, freedom from sin and Satan comes from a knowledge of the truth. But that truth is a person, even Jesus. "I am the way, the truth, and the life"

Secondly, We are liberated from the law of sin and death. Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 6:22-23: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Thirdly, As those liberated by Christ, we should take our stand for our Lord. Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Ephesians 6:10-14: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities . . . Wherefore, take unto you the whole armour of God, that ye may be able to withstand . . . and having done all to stand. Stand therefore"

The torch has been tossed to us by our fellow Christians who have fought a good fight and who have gone on before us. It is our God-given responsibility to bear the torch of spiritual freedom aloft; to raise high the blood-stained banner of Jesus Christ. We, as God's children, liberated by the truth, and set free from the law of sin and death, should stand firmly upon the Word of God. Let us preach Jesus Christ to a world reeling in sin and thus proclaim to the ends of the earth God's spiritual declaration of independence.



Bible Being Used by Archaeologists as Guide to Ancient Civilizations

JERUSALEM, ISRAELI (E/P). Newspaper and magazine articles are increasingly being filled with startling announcements concerning important discoveries of ancient records of even more ancient civilizations. What does not seem to be making headlines is the fact that archaeologists are making use of an authoritative guidebook, the Bible, in their search for evidence of past civilizations in the Near East. More than one digger has been led to put his shovel down at the right spot because he first made a thorough study of the Bible narrative.

Throughout Israel there is a new interest in looking for relics of ancient times. Practically anyone who has been to school regards himself as an expert in archaeology possibly because there is so much emphasis on Biblical studies in Israeli schools.

Many families have their private archaeological museums. These are collections of statuettes, arrow and lance heads, pieces of pottery, old coins, and pieces of mosaic which members of the family have found from time to time.

Excavations now going on at Ramat Rachel on Israeli Jerusalem's southern border have brought to light a fortress covering an acre and a quarter of land. The fortress dates back to the ninth or tenth century B. C.

Seal impressions found on jar handles dug up at this site corroborate descriptions found in the Old Testament. The seals show winged scrolls such as those which served as the personal symbol of the old kings of Judah.

Scholars also are learning more about the early spread of Christianity in the Holy Land. When some settlers moved into a house on the Lebanese border and started clearing a pile of filth off the floor, they uncovered a colored mosaic design. It turned out they had stumbled on the remains of a fifth-century church.

The Bible's reference to copper mines in the region between the Dead Sea and the Gulf of Akaba led to the discovery of King Solomon's copper mines. They have been reopened and are being worked again for ore.

Archaeologists have unearthed 225 sites of ancient habitation in the desert country called the Negev. They were led to search there by chapters 12 and 13 of the Book of Genesis, which told them the area was not always a wilderness but was thriving with people in the time of Abraham.

Prof. Nelson Glueck, an American archaeologist, believes he has proved the correctness of the story in Genesis 14 about a rebellion of a number of kings against the ruler Chedorlaomer.

By tracing a chain of destroyed cities from southern Syria to the central Negev, Glueck showed them to be the remains of the civilization wiped out in Abraham's day.

Whittier, Calif.

The Community Brethren Church of Whittier is now sponsoring the first Mexican Sunday school and morning church service ever supported by an individual Brethren church. The Lord led our deacon board and pastor to help financially a needy Mexican mother and her children in a new subdivision of homes in a Mexican community. Then mother and children came to Christ as Saviour. Through them, we met high-class Mexican Christians who had been calling in the area, and who were members of a gospel team from an independent Mexican church in Los Angeles.

We have leased two classrooms from Santa Gertrude's Elementary School and are financially helping to support the work, and our Mexican Christians are conducting the services.

The goal is a Mexican Brethren church, to reach Mexicans for Christ and to train them for service in the Brethren mission field of Mexico. Pray for the new work. Glenn E. Miller is chairman of the committee on Mexican work.

Uniontown, Pa.

The First Brethren Church received real blessing from the two-week ministry of Dean Fetterhoff. The Holy Spirit used his Bible messages to bring people back night after night, as attested by the average evening attendance of 145. We had wondered about the advisability of having our meeting so near to the Easter season, but the results demonstrated that the timing was right. There were six who came to accept Christ as Saviour, and 25 came for other needs.

There were decisions also in the homes as result of Brother Fetterhoff's faithful and effective visitation work with the pastor. Much stress was placed on the Lordship of Christ. This ministry bore fruit in the spiritual ties in many homes.

Also appreciated was the song-leading of Brother Fetterhoff and his fine vocal solos and special numbers on his saxophone. Children's meetings were held four days the last week of the meeting and the results were very good. Praise the Lord for this good diversified revival-evangelism meeting. — *Clyde K. Landrum, pastor.*

Martinsburg, W. Va.

We at Rosemont Brethren Church have just experienced a heaven-sent revival with Dr. L. L. Grubb as evangelist. God prepared our hearts for the many spiritual blessings He showered upon us through cottage prayer meetings held in homes each Friday night for seven weeks prior to the revival. If I were to characterize this meeting in only one word it would be "prayer." Truly this was a revival "prayed down." From the opening service, when two souls were saved and 41 persons rededicated their lives to Christ, the power of God was felt. There were decisions for Christ in every service of the two-week meeting, with a total of 24 first-time confessions and 82 reaffirmations of faith.

The clear Bible-preaching ministry of Dr. Grubb was used of God in a mighty way to bring to pass many spiritual victories for Christ. Max Williams, of Hagerstown, Md., added much to the meeting with his trombone and his ability as songleader.— *Earle Peer, pastor.*

MISSIONARY HERALD APPRECIATED

The letter below was received from the Bible Institute of Los Angeles.

November 30, 1954.

The Brethren Missionary Herald,
Winona Lake, Indiana.

Dear Friends:

Some time ago I received a notice that the Herald would be coming to me periodically, and an invoice was sent me for the subscription. As I had not ordered it, I wrote to you enquiring about the invoice. I received word from the First Brethren Church of Long Beach that it had been provided by one of their organizations for our library.

I have already written to Dr. Mayes, pastor of the Long Beach church and thanked him for his thoughtfulness in providing this magazine for us. As it was intended for our library, I think you should remove my name from the address label and direct it to the Librarian, Dr. Ione Lowman. This I am suggesting as a matter of honesty rather than of rejecting the periodical.

If this publication had been given to me, I would have welcomed it because I have found much worthwhile material between its covers. It is well written, and very well edited. I like its format. It has good articles of lasting interest to every Christian worker. For these reasons, and many more, you are to be congratulated for putting out such a good piece of literature.

Cordially yours in His grace,

(Signed) Kenneth B. Daniels, Director
Christian Service Department.



June and July Are the Months When You Should Give to Help

PUBLISH THE GOSPEL

Last year only 30c per member was given to publications in the Brethren Church. Will you help to increase the total for 1955?

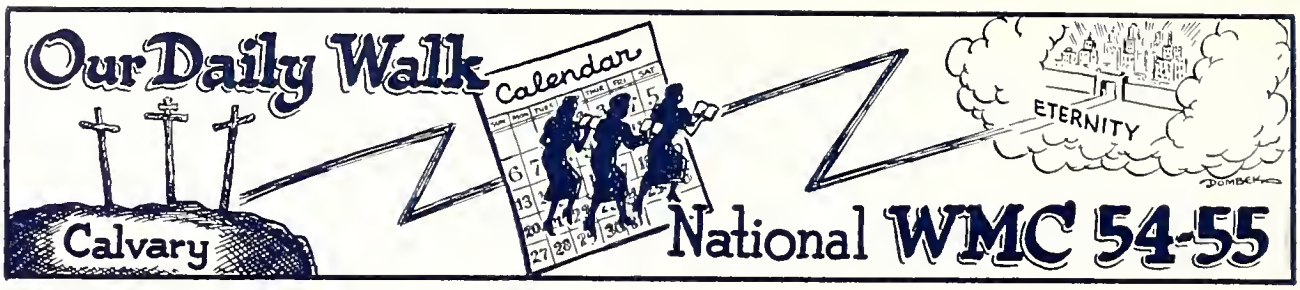
The BRETHREN MISSIONARY HERALD

WMC NUMBER

JULY 9, 1955



FUTURE WMC MEMBERS



WALKING IN THE SPIRIT

By MRS. BERNARD N. SCHNEIDER

The Holy Spirit enters our hearts and our lives when we receive the Lord Jesus Christ as our personal Saviour. Even as Christ lives in us, so lives the Holy Spirit within us. He is as *actual*, as *real* as the One who died on Calvary's cross but not nearly so well known nor understood. Perhaps this is because the Holy Spirit had no human form and never lived among men as did our Lord. Someone has said that to most Christians the Holy Spirit is so unknown that we do not in reality worship a Triune God. But Jesus told His disciples: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17).

Certainly it is God's will that every believer should live in all the fullness provided us in Christ—redeemed, righteous, wise, and set apart for His service. Paul writes bluntly: "This I say then, *Walk in the Spirit*, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). He might have said it this way: "Ye fulfill the lust of the flesh because you are not walking in the Spirit." Then Paul presents a dark and dreadful list of sins which are certainly not approved by the Holy Spirit—adultery, idolatry, witchcraft, hatred, variance (disputes), emulations (rivalries), wrath, strife, seditions, revellings, heresies, envyings, murders, drunkenness, and such. To others we may appear to be as one who lives a Spirit-filled and consistent Christian life, but let us remember that it is God who searches the heart and that He sees these sins within us; also that "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). If we read these verses and feel entirely comfortable, have we ever invited God through His Holy Spirit to "search me, O Lord, and *show me*"?

Our hearts are deceitful and desperately wicked, just as God says they are. Our only righteousness is in God's Son, who died on Calvary and there became sin for us. He must have loved us a great deal to accept us just as we are. When I think of Calvary with its awful suffering, I am ashamed of my deceitful, wicked heart. It is my desire to reflect in my life the Lord Jesus Christ. I want to please Him—every part of me. I long to be complete in my Lord—to have all my spiritual hunger and thirst fully satisfied. Yes; such is my desire, but my old self is always with me. I fail my Lord in so many ways; I grieve the Holy Spirit; some days I think I must be ready for the dump—and without the loving Saviour who came to dwell in my heart and the blessed Holy Spirit who makes a temple of my body, I would flounder helplessly about and come to an unholy, unrighteous end.

Often it is in the first steps of our Christian lives that we possess the absolute dependency upon the Holy Spirit which is necessary to a Spirit-filled, "Christ-in-me" daily walk. One of the greatest blessings is to be aware of our limitations so that we lean upon the One who can do anything. Do we really believe God's Word when it declares us to be utterly without power in our own strength? And do we believe (no reservations) that "with God nothing is impossible"? We must place every detail of life into the hands of the Holy Spirit and trust Him to be our leader and guide. It is a tragedy when we commit our souls into the hands of the Saviour and fail to commit our daily walk into the hands of the Holy Spirit. Even as our Lord Jesus is a personal Saviour, just so is the Holy Spirit a personal guide. Are we grieving the Spirit by trusting God for salvation and at the same time refusing to turn the daily burden over to Him?

A certain man had experienced shipwreck in the sea of life. He sought spiritual help from a willing pastor who asked him this question: "If you were going down a mountain in your automobile and you suddenly realized that it was completely out of control, what would you think?"

"I would think I was in a bad fix, pastor," the man replied.

"And if you knew that sitting beside you was a driver who was able to bring your car under control and cause it to carry you safely to your destination, what would you do?"

"Why, I would beg him to take the wheel." The man's face expressed a sudden gleam of hope.

"And that's exactly what the Lord Jesus Christ can do—if you turn your life with its problems over to Him," the pastor explained.

So many of us are trying to run God's affairs and we are suffering because we do. Although it is head knowledge that "we are not our own," we have never trusted the One who bought us to care for His possessions.

Betty Stam, one of China's Christian martyrs, wrote these words: "Lord, I give up all my own plans and purposes, all my own desires and hopes, and accept Thy

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 28

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

will for my life. I give myself, my life, my all, utterly to Thee to be Thine forever. Fill me with Thy Holy Spirit. Use me as Thou wilt; work out Thy whole will in my life at any cost, now and forever."

It was Betty's desire to live Christ's prayer: "Not my will, but thy will be done." Some may think that she paid a price for her yielded, Spirit-filled life—meaning that she lost her life. But we cannot pay with that which we do not have, and Betty had long before her death given her life to Christ. The "price-paying" Christians are those who are keeping that which should have been entrusted into His care when they accepted His salvation. Jesus said: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

In a Spirit-filled life there is a continual "going forward" without "stops" and "stands." As progressively as day follows day and hour follows hour, so must we be found walking in faith—held by the Rock and guided by the Holy Spirit. As the Spirit leads the submissive heart, changes appear which we call our "growth in grace." Paul tells us that precious fruit is produced by the Holy Spirit which dwells within—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. These Christian fruits present a little picture of our blessed Saviour, who is "the fairest of ten thousand."

Ask yourself: "Am I walking in the Spirit?

Do you—

1. Having received Jesus Christ as Saviour, read the Bible daily?
2. Open your heart to Him in prayer every day?
3. Recognize the Holy Spirit as your personal Guide?
4. Lean upon the Holy Spirit and follow His leading?
5. Ask the Holy Spirit to show you any sin in your life which grieves Him?
6. Have a willingness to put known sin away?
7. Show forth the fruit of a Spirit-filled life: love (), joy (), peace (), longsuffering (), gentleness (), goodness (), faith (), meekness (), temperance () (Gal. 5:22-23)?
8. Put away: all bitterness (), wrath (), anger (), clamour (), evil speaking (), malice () (Eph. 4:31)?
9. Practice the admonition of Ephesians 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"?
10. Ask the Holy Spirit to come into your heart and fill it with blessings?

NOTICE TO ALL PRESIDENTS

Within a few weeks you will be receiving your first packet of programs for the new year upon the theme, "As Unto the Lord." If any of you fail to get your packets within a reasonable time, please contact the literature secretary, Mrs. Olive Deloe, Box 251 Winona Lake, Ind. Do not send any requests for literature supplies of any kind to the national president or to any other national officer. All literature supplies are in the hands of the literature secretary and orders sent to anyone else means undue delay in getting your materials to you.

IT'S A GIRL

She's pink and she's pretty,
She's dimpled and dear . . .
And she'll win all the votes
For the "girl of the year"!

Her name is *Cynthia Joan.*
She arrived on *June 2, 1955.*
She weighs 7-15½—19¾ in. long.

Her parents, Kenneth and Harriet Ashman.

The above announcement came to the editor's desk a few days ago and we wish to share it with the many hundreds of WMC women throughout our churches. We are so happy that this little miss has arrived safely. It's been reported—and not by the proud parents, either—that she is a dainty, plump, roly-poly, *beautiful* baby with lots of long brown hair and dark eyes.

As WMC members we wish to rejoice with the parents, offer them our congratulations, and especially praise our Lord for His care over our national president. This little miss put her mother through some difficult months and at the end, only drastic surgery saved both mother and child. And how thankful we are to the Lord for sparing to us our efficient president. We believe that an especial note of appreciation should be given to our Harriet for the brave way she has carried on the heavy duties of her office these past months, even though often confined to her bed. Her duties have been many, her strength extremely limited, but only a very few knew the strain because her WMC work went smoothly on. But now all our concern of the past few months gives way to rejoicing with her over this new babe that has been entrusted to her. Let us all pray that she may quickly regain complete health and strength.

General and Publication Fund

JUNE - JULY - AUGUST

We are now midway into the final quarter of our WMC year. Our offerings this year have been excellent. We gave more than $2,500 to both Home Missions and Christian Education offerings. Reports have not yet been received for the Thank Offering (penny a day), Foreign Missions, or Birthday Offering, but those should all be in the hands of the financial secretary by this time. If your council is a bit slow, get them in quickly. I'm sure we have done creditably in all these offerings.

That leaves us with only one more offering goal to meet in order to finish the year with "flying colors." Out of this last offering for the General and Publication Fund all activities that contribute to the well-integrated national program of our WMC must be met. It costs money to have a part of one Herald each month. It costs money to mimeograph and mail program packets to all councils. Your national officers are looking to the local councils to show enough interest and concern for the continuance, growth, and expansion of WMC to see that this offering goes "over the top." If every council would determine to send in an offering during this lean summer quarter of no less than the average of the other three quarterly offerings, we would make our $2,500 goal. We are counting on YOU.

Who's Who for July

JESSE D. HUMBERD



Jesse David Humberd, assistant professor of science and mathematics in Grace College and Seminary, was born December 21, 1921, in Roann, Ind., the third of the seven children of Rev. and Mrs. R. I. Humberd. His earliest recollections include traveling with his father to special meetings to sing soprano solos.

Recognizing that God has called some to preach and some to teach, he has been directed in the field of education. From the first few months in a one-room school in Michigan through that time in the future when he expects to meet the conditions necessary for a Ph. D., the hand of the Lord has been evident throughout.

Between schools, or in part-time employment in order to continue in school, he has worked in the printing and publishing business, going from the small press in the garage at home to the position of student foreman of the Bryan University printshop, to the eight-color presses of the Crowell-Collier Company, and more recently to the Free Methodist Publishing House in Winona Lake.

Following graduation from high school in Martinsburg, Pa., he went to Bryan University for three years. These were busy and profitable years, as experience was gained in mountain-mission work, the student pastorate, and musical groups. This experience has proved valuable in later years in Sunday school, vacation Bible school, and other church activities. It was at Bryan that he met Laura B. Eastep, of Springfield, Ohio, and they were married after they had completed three years at Bryan, and had made plans to enter Grace Seminary in September 1942. However, plans were abruptly changed, and Jesse went into the Navy the first of September for what was to be 39 months of service in uniform.

After a year of enlisted service in the Atlantic, he was commissioned as a naval officer in December 1943 at Northwestern University in Chicago. During a tour of duty in San Diego he enjoyed working with Rev. Albert Flory and the Brethren Church in work with servicemen. Throughout the following 17 months on a destroyer in the Pacific he served in the absence of a chaplain on several occasions. One of these occasions was a memorial service off Iwo Jima for President Roosevelt on the day he was buried.

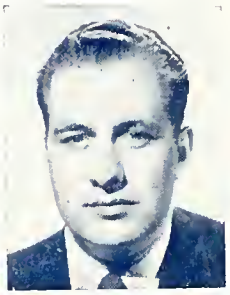
More education followed release from active duty, and added to the B. S. from Bryan in mathematics, was the B. A. in Education from Wittenberg, and an M. A. from Ohio State University in 1950.

Nine years after plans had first been made, the family came to Grace Seminary, where Dr. McClain's first words were: "We've been saving a seat for you for a long time." These years were concluded with a double commencement in 1954, with Jesse receiving the B. D. degree from the seminary, and Laura receiving the B. A. from Grace College with the first graduating class.

Jesse has spent four years teaching in Ohio public schools, one year in Wittenberg College, and one year in his present position at Grace College and Seminary, where he taught courses in mathematics, science, education, and Christian education this year.

The family has been blessed with two daughters, Lenora Ann, 11, and Margaret Alice, 9. Truly the Lord has been good, and through the years has manifested His blessings in many ways, and has proved that Jeremiah 33:3 is still in effect today.

CHARLES ASHMAN, JR.



Charles Ashman, Jr., was born in Johnstown, Pa., June 1, 1924. He had the privilege of being raised in a preacher's family. The lasting impression of the unerring examples of his preacher father and godly mother prepared him to accept the call of the Lord to the Christian ministry. He dedicated his life to full-time service at Tahquitz Pines Brethren Camp in southern California when but a high-school lad. This dedication of life was followed up with a determination for further preparation. He attended Biola for one semester, Westmont College for four years, and Grace Seminary for three years..

Charles graduated from Westmont with an A. B. degree, cum laude, in 1947. He graduated from Grace Seminary in 1950 with a B. D. degree, magna cum laude. From January to June 1950 Brother Ashman did triple duty—attending seminary, teaching beginning Greek, and taking care of the pastoral duties in Rittman, Ohio. on week-ends. He has been pastor of the First Brethren Church in Rittman since his graduation. Charles has always been active in youth and athletic activities, as well as gospel-team work. He has served for over 10 years on camp staffs of southern California and Ohio Buckeye. He was a member of the Grace Seminary male quartet for two years, during which time he made the contact with the Rittman church. Having been trained in choral conducting and voice at Westmont College, he was student director of the Westmont College choir for one year. Since that time he has remained active as a songleader and choir director.

The Rittman church has grown steadily under his ministry. A new basement was built by volunteer labor under his direction two summers ago to care for increased Sunday-school attendance.

Mrs. Ashman, formerly Miss Frances Bradley, and Brother Ashman met at youth camp in southern California. They were married July 12, 1946. They have three children: Kenny, 4; Judy Kay, 2½; and Karl, 6 months. Mrs. Ashman is very well loved by all who know her and is known as an "ideal preacher's wife." She is the daughter of Mrs. Isabel Bradley, of Long Beach, Calif., who has two other daughters who are minister's wives.

Brother Charles is the son of Dr. C. H. Ashman, a preacher's father. He has three sons and one-son-in-law who are ministers.

Why Should the WMC Women Go to Portland?

By MRS. LENORA (ROBERT) BOONE
Indiana District WMC President

The long-awaited time for our National Fellowship at Portland is swiftly drawing near. People all over America are planning vacations and I take it for granted that many of our Brethren women are also planning vacations because recently it seems that wherever you meet with a group of the WMC ladies the question arises, "Are you going to Portland?" Some answer, "Yes," and others, "I'd love to, if I can save up enough money." Then there are those who may have the question, "Why should we go?" The ones whose answer is "Yes," have attended the conferences some time in the past and know that a real joy and thrilling experience awaits them again this year.

I know money will be a large item for all, but where could we go for a greater time of Christian fellowship for one whole week and where your money would be used for a better cause—and vacation! One person told me that she and her husband were going, even if they had to borrow the money. Without a doubt many of our Brethren folk have borrowed money some time in the past for automobiles, washers, refrigerators, etc., and now having these paid for, the purchases belong to you. Would you be willing to borrow just a few dollars for a trip to the great Northwest, which may be your only chance in your lifetime to get there? Could your investment be used for a greater cause, come August?

Now to those who might wonder, "Why should we go?" the answers are so many that space will not permit all of them to be given, but allow me to give you a few reasons.

Our wonderful Lord has created all the beautiful scenic wonders that your eyes will behold while traveling to and from Portland, and these scenic wonders and impressions that you will be seeing on the way will alone make your four or five days of travel worthwhile.

Now don't forget to take your fishing tackle, ladies—that is, if you like to fish—because you can go deep-sea fishing, just as the men will do. Oh, you might get a little seasick, but it won't last long; that is, when you get back to land! Oh yes; the Brethren at Portland are planning a great time for each afternoon of the week, such as fishing, sightseeing, etc., or you may do as you choose, since services are not scheduled for the afternoons.

We all need rest and relaxation from our daily work that each is laden with, and I believe that the Lord expects us to lay aside our work for a little while for a vacation. We are all aware of the fact that we have much more work to be done around our homes, especially in the summer months when there is the extra work of canning and storing away food for our physical bodies. Even so, our spiritual bodies need spiritual food, and where else, while on vacation, could you find better spiritual food than at conference? Without a doubt, a vacation of this kind will be spiritual food for each and we will have a greater desire and burden to serve the Lord in our WMC work and in the church as a whole.

We should attend the conference because we need the fellowship one with another. This will give each of us a grand opportunity to meet many of our WMC sisters of the Northwest. Did you ever realize that many of these ladies have never been privileged to attend conferences like many of us have had all these years? It is so wonderful to have fellowship with Christian women of like faith, and a unity of this kind will really pay spiritual dividends that shall never be forgotten. In Hebrews 10:25 we read: "Not forsaking the assembling of ourselves together," and certainly this can be applied to our WMC fellowship.

Another reason for "going to Portland" is because we get firsthand information. The Lord has given us our ears to hear, eyes to see, and voices to speak. Yes; we can get firsthand information of all the national WMC activities, and this will definitely help us to remember the needs of our organization much better when we hear

(Continued on Page 446)

THANKS TO THE WMC

A sincere expression of thanks is due the members of the Women's Missionary Council for again meeting a real need in the seminary. We understand that the council has voted to supply pews for that part of the chapel beyond the folding doors. This will not only add attractiveness to the chapel which has pews presently only in front of the folding doors, but it will also release the chairs now being used to fill the rear of the chapel for other needed purposes about the building. Then, too, it will save a lot of work in moving chairs from time to time as they are needed for various purposes on special occasions.

With the expected increase of the student body this fall, we are confident that the women of the council have truly met a real need. We are indebted to them and are reminded of many other splendid gifts which they have already made in the way of equipment for the seminary. Indeed we would be seriously handicapped if we were suddenly deprived of these gifts which are being constantly used by students in both the seminary and the college. Thus we trust that you women of the council will feel that you are having a definite part in the ministry of training a host of splendid young people for a fuller Christian service. On behalf of the faculty, staff, and students of the school, I wish to express our heartfelt appreciation, and trust that the Lord's added blessing will be yours because of your generous consideration.—*Homer A. Kent, Sr.*

(Editor's note: Our offering for Grace Seminary, toward the above-mentioned pews, amounted to $1,764.19. We did not this year meet our goal on this offering. We had hoped to raise $2,000 for the seminary and $1,000 for the Sunday School Board, but we missed our $3,000 by about $350. Did you remember to send in *your* offering?)

WMC QUIZ

Some weeks ago our national president included this quiz in a letter to the local presidents for use in a council meeting. We thought it such a good coverage of our year's work that we wanted each of you to have it to check your own WMC knowledge.—Ed.

1. How many of the memory verses of the year can you quote? (Col. 2:6; Rom. 4:12; Phil. 4:6-7; Eph. 5:2; Eph. 4:1; Luke 12:37; Eph. 5:15; Micah 6:8; Rom. 6:4.)
2. Name five writers of articles this year in "Our Daily Walk" mission and devotional studies. State a few highlights about each.
3. Name our theme, our theme verse, and one theme song for the year.
4. Who are your district WMC officers? Local WMC officers?
5. When was WMC organized and where? Who was the first national president?
6. Approximately how many councils do we have?
7. Name five themes used for the national WMC in past years.
8. Name our four major offerings and projects for this year. For what are the Thank Offering and Birthday Offering used?
9. Name three ways that WMC has been a special blessing to each member and the women of the church.
10. Name five subjects used for "Our Daily Walk" devotional studies this year.

If you cannot answer some questions, check with your local president, who received the answers on the quiz sent to her by Mrs. Ashman.

OUT OF THE EDITOR'S MAILBOX

The ladies of the *Philadelphia, Pa.,* First Brethren Church entertained the ladies of the Third Brethren Church at a joint meeting in April. This was the second such meeting and they are proving a blessing as the ladies worship and pray together.

In the group at *Temple City, Calif.,* each member has a WMC bag made of printed cotton material with drawstring top in which she keeps her "Thank Offering" box, songbook, WMC Herald, contributions for the hope chest, bandage material, silverware coupons, or anything else she wants to be sure to bring to the next meeting. They also report making more than 30 batches of soap for use at Taos and the Navaho school. We will print their recipe for soap-making in a later number of the Herald.

The Indiana spring rally was held at *South Bend,* with *Osceola* as cohostess. There were 115 ladies present. An interesting program of skits, duets, solos, and a monolog was presented. Special guests were Mrs. Kliever, Mrs. Sickel, and Mrs. W. A. Ogden.

The *North Long Beach, Calif.,* correspondent reports that enthusiasm is mounting as the time approaches when they will open their birthday banks and decide who will be the honored guests with the largest birthday offering. We reported their method of taking the birthday offering in detail last year. She also reports that there is much enthusiasm about the Portland conference and that many of their ladies are planning to attend.



AFRICA—

Miss Ruth Snyder.....September 8
Bozoum via Bangui, French Equatorial Africa.

Mrs. Charles Sumey.....September 22
Bozoum via Bangui, French Equatorial Africa.

ARGENTINA—

Miss Bertha Abel.....September 12
Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Argentina, S. A.

Mark Stephen Schrock.....September 12, 1953
Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Argentina, S. A.

Rev. Lynn D. Schrock.....September 23
Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Argentina, S. A.

BRAZIL—

Mrs. Edward D. Miller.....September 18
Macapa, Terr. Federal do Amapa, Brazil.

FRANCE—

Miss Rosella Cochran.....September 1
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Mrs. George E. Cone, Jr.....September 23
112 Avenue Berthelot, Lyon, France.

MEXICO—

Mrs. Walter E. Haag.....September 11
439 Sunset Lane, San Ysidro, Calif.

Sandra Rebecca Haag.....September 16, 1952
439 Sunset Lane, San Ysidro, Calif.

Richard Marvin Edmiston.....September 22, 1949
General Delivery, Laredo, Tex.

IN THE UNITED STATES—

Neal Lee Fogle.....September 1, 1951
2226 Randolph St. NE., Washington 18, D. C.

Sylvia Fern Hill.....September 1, 1943
P. O. Box 588, Winona Lake, Ind.

Mrs. Loree Sickel.....September 10
6070 Lewis Ave., Long Beach 5, Calif.

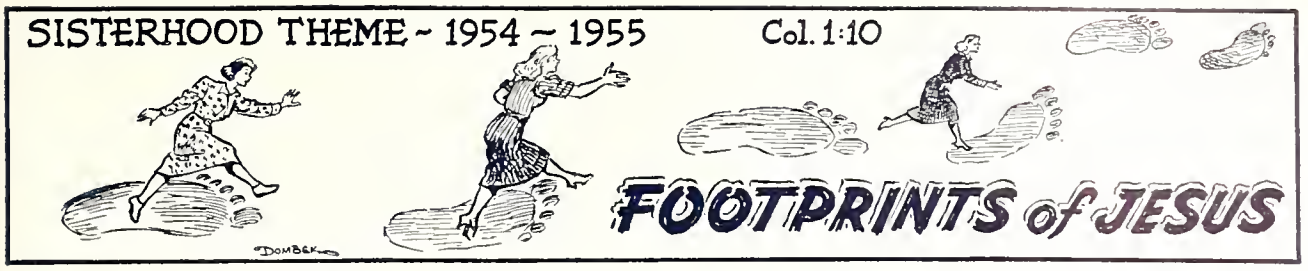
Ann Lenore Zielasko.....September 11, 1950
c/o Robert Beveridge, 320 Carbon St., Minersville, Pa.

Mrs. William J. Samarin.....September 19
c/o F. V. Custer, 825 Oakgrove Rd., Concord, Calif.

IN SYMPATHY

Although the notice has already been in the "News Briefs" of the death of Mr. Albert Emmert, we wish to mention it once again because he was the father of Mary Emmert, our own national prayer chairman. Mr. Emmert lacked only a few days of reaching his 93d birthday. Some days before his death he fell and broke his hip and at his age the shock was greater than he could overcome. As WMC sisters we express our deep sympathy to Mary, for we know she will miss him greatly, although for him it is "far better."

Some years ago Mary returned from the African mission field to make a home for her father. We understand that her thoughts are already turning back to that land to which she has given so many years of her life and that she hopes to be able to return. Let us hold her up before the Lord as she seeks His guidance for the future.



HITCH YOUR WAGON TO A STAR (Col. 3:1)

By Ava Schnittjer

(Scripture: Colossians 2:16-3:14).

JANE: Station SMM brings the concluding program of the summer in our series, "Walking in His Footprints." If a Christian girl wants to keep pressing on the upward way, she'll have to "hitch her wagon to a star," and though her feet are on the ground, her heart will be in the heavenlies.

LOUISE: What do you mean by "hitch your wagon to a star"?

JANE: This means to "set your affections on things above." In Colossians 3:1 we read: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

ESTHER: But what do you mean by being "risen with Christ"? Even though I am a Christian, I haven't gone to heaven yet; I'm still on the earth.

ALICE: That is certainly true. And it is a great mystery how we are *in* the world but not *of* the world. In Ephesians 2:4-6 we read: "But God . . . hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Anyone who has received Christ as Saviour is considered by God as a citizen of heaven, because our Head, the Lord Jesus, is in heaven.

MARY: The Colossians had believed in Christ and trusted Him for their salvation, but now they seem to have become entangled with all sorts of things on earth. He warns them against "philosophy and vain deceit" which are after the traditions of men and not after Christ. He warns them against depending on the observance of holy days, or eating or drinking, or not eating or drinking. And all this is in order that every one might be "perfect in Christ Jesus" (Col. 1:28).

JANE: Our Lord, who was perfect, sinless, altogether lovely, died for our sins. When we received Him, we identified ourselves with Him on that cross. We were "crucified with Christ" (Gal. 2:20). We have His promise then in Colossians 2:12—"buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

MARY: So by faith we are already registered in heaven. And that is why we are to seek those things which are above.

LOUISE: But there are lots of things I want. I'd like to have pretty clothes. And I'd like to be popular with the girls—and with the boys. There are so many things I want. Are these things wrong?

ALICE: They aren't wrong in themselves. I want them, too. But the important thing is what you put first. If you put those things first, you probably won't get them at all, or if you do, they'll make you unhappy instead of happy as you had hoped. You won't be satisfied ever, because you can never have enough things to satisfy you. You'll always be wanting more. But if you always put the Lord first, you'll be happy whether you get "things" or not.

MARY: The Lord gave us the same commandment in Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

JANE: He knows what we have need of and wants to supply it, but he wants us to put Him first; then he'll add all we have need of. The psalmist said: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4).

LOUISE: I'm willing to try. But I don't know what to seek. What are the things that are above?

JANE: Everything we have in Christ Jesus. Let's see what some of these things are. He says to seek His righteousness. If we have received Him, we have His righteousness—in God's sight, that is. So we should strive to make our actual life live up to the place we have in heaven.

MARY: Then if we are hungry, Jesus is the bread of life.

ESTHER: If we are thirsty, He says, "Come unto me and drink."

ALICE: If we need protection and care, with the psalmist we can say, "The Lord is my shepherd."

JANE: If we are weary and tired, He says: "Come unto me . . . and I will give you rest."

MARY: If we stumble in darkness, He assures us, "I am the light of the world."

ESTHER: He claims that He is our hope, He is our joy, He is our peace. And if we would enter into these blessings, He says, "I am the door."

JANE: Wo do have this place in heaven, but Paul suggests that we shouldn't just sit down and do nothing, but strive and labor, seek those things. In his letter to the Philippians, Paul said that "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark . . . whereto

SISTERHOOD OFFICIARY

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Vice President—Amy Lou Bracker, Winona Lake, Ind.
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Patroness—Mrs. Arnold Kriegbaum, Winona Lake, Ind.
Assistant Patroness—Mrs. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

we have already attained [he means that already God counts us as perfect because we are in Christ], let us walk by the same rule . . ." (Phil. 3:13-14, 16). Let us be as much like Christ as we can be. Christ came and gave himself in order that we might be pure, holy, separated from sin. We know that one way to accomplish this is to keep our minds and hearts on Christ. We know that as a man thinketh in his heart, so is he.

MARY: Paul has even given us a list of things to think on: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

ESTHER: Then our treasure won't be in earthen vessels, but we will have laid up treasure in heaven.

JANE: Station SMM has brought you the last of the "Tips to the Christian Traveler." And if you do all these things, we know "the God of peace shall be with you."

SUGGESTED PROGRAM FOR AUGUST

THEME SONG—Sing the first stanza of "Footprints of Jesus," followed by a short word of prayer.

THE CHRISTIAN'S ROADMAP—For the Scripture, read Colossians 3:1-17.

PRAYER CIRCLE—Having all of the girls taking part, pray for the requests found in the Herald, as well as your own requests.

HEAVENLY SUNSHINE—Have a good time by singing together. A special number by girls in your own group would be fine.

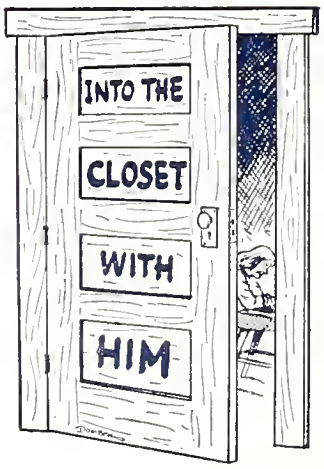
SPIRITUAL FOOD—Seniors consider "Hitch Your Wagon to a Star"; middlers study "Worthy of Him in All You Do."

LEARNING THE PAST—The last one, and it's a good one, for it has something in it for the Sisterhood girls. Don't miss it!

SMM BENEDICTION—Sing another stanza of "Footprints of Jesus," and repeat the SMM Benediction.

BUSINESS MEETING.

PRAYER REQUESTS



Pray especially for the conference sessions of Sisterhood, that the Lord will be honored in all that is decided.

Pray for the writers of the new year's theme, and also for the projects.

Pray for our missionaries on the foreign field; don't fail to remember Miss Gail Jones, whom we have been helping in our National Project this year.

Pray for the national work. You remember that last year we were short in the general funds. Pray that in all of our offerings we will exceed last year by far!



1. Did you send in your statistical blanks? These are necessary for us to have if you want any new material. Even if you are just newly organized, please send us a statistical blank.
2. All national SMM board members—don't forget the board meetings in Portland, Oreg., on August 9 and 10. This includes the district patronesses also.
3. Each district is responsible for an unusual presentation at conference. If you can't bring it, then please send it.

Worthy of Him in All You Do

By Mrs. James Dixon

We have been studying how to walk worthy of the Lord. We must put all sin out of our lives. We must be like the Lord Jesus Christ in tenderheartedness, kindness, humility, and meekness. We must be longsuffering and forbearing. We must forgive as He has forgiven us. We must be filled with love because God is love.

When things go wrong, we must "let the peace of God rule in our hearts." "Let the word of Christ dwell in you richly." To be pleasing to the Lord we must read His Word. We must study His Word. We must learn His Word. We must meditate upon His Word. We must order our lives according to His Word. We must be doers of the Word and not hearers only. We must fill our hearts and lives full of the Word of God. We should know the Word of God so well that we can be teachers, not only in classes, but in our daily lives. We cannot please the Lord and neglect His Word.

The final test of making our lives worthy of the Lord is found in Colossians 3:23: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." A Christian should have a singleness of purpose to glorify God in all he does. We should judge all our actions with "will this be pleasing to the Lord?" A Christian should be a wholehearted, zealous person. Nothing should be done carelessly or indifferently, but enthusiastically for the Lord.

A Christian teacher used to say repeatedly: "Always do your best, then better your best for His glory." This applies to your schoolwork, your housework, your music lessons, your athletics. Whatsoever you do, if you can do it to the glory of the Lord, do it with your whole heart. Then you will be walking worthy of the Lord and pleasing Him in everything.

The following are questions for the leader to think through:

1. How can the Word of Christ dwell in you?
2. What is to be the test of our every word and every action?
3. Can a consecrated Christian ever be justified in a careless way of living?

History of the Brethren Church—XII

By Rev. Gerald Polman

What has happened in our denomination during the last 15 years? This is the question which should be of interest to each member of the Brethren Church. When the division of 1939 took place there were approximately 77 churches in the National Fellowship of Brethren Churches. Since that time more than 60 new churches have been organized, making a total of 137 at the end of 1953. Several more have been organized since that date. The statistician reported a membership of 20,819 for the year closing December 31, 1953. Our church is growing.

Our list of home-mission churches has grown from 18 in 1940 to over 50 at the present time. The list of foreign missionaries which we are supporting has increased from 33 to over 90 in the same period of time. The Foreign Missionary Society has adopted a goal of "One for One" —a foreign missionary for every pastor at home. Of course this cannot be fully accomplished by only the members of the Foreign Missionary Board—it will only be accomplished when there are young people who will volunteer as missionaries, and if money is given to send them out to the mission field. Our missionary program, both home and foreign, has grown, but the continued growth depends on us.

The Brethren Missionary Herald Company is expanding each year. This company is responsible for printing this fine magazine, The Brethren Missionary Herald, each week, as well as publishing our Brethren Sunday-school literature and other Brethren tracts, pamphlets, and books.

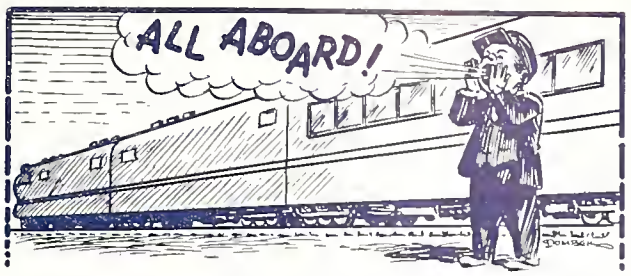
Of course, Grace Theological Seminary is growing. Beginning with about 30 students in 1939 at Akron, Ohio, the enrollment this past year was 147. There were also 104 more students enrolled in the new Grace College at Winona Lake, Ind.

There are several other active boards in our denomination today doing an important work for the Lord: the Board of Evangelism, the National Sunday School Board, and the Board on Ministerial Relief.

We all should also be acquainted with the other organizations within our denomination: the National Fellowship of Brethren Ministers, the Brethren Women's Missionary Council, the Sisterhood of Mary and Martha, the Brethren Youth Fellowship, the National Fellowship of Brethren Laymen, Brethren Boys Clubs, and the Brethren Youth Council (composed of SMM, BYF, and BBC).

We can be justly proud of our denomination and its growth. Especially should we be thankful that every member church and organization in the denomination is true to the Word of God. How we should guard ourselves from the inroads of modernism.

The history of the past is written and done, and we can learn from it. Do you know who is writing the history of the future? We are—Sisterhood girls included! Let us covenant together to do all that the Lord would have us do for Him.



"Well, well, well! Back again! Now that you girls are all out of school you have some extra time on your hands, don't you? You ought to be working on your projects, for it isn't long now. Soon all will be packing up for either Portland, Oreg., or Winona Lake, Ind. We hope many of you girls will attend the SMM sessions at conference. Let's get on our "train" and visit some groups who have done interesting things in the past few months. Here we go—to North English, Iowa, to visit the girls in the Pleasant Grove SMM. ALL A-B-O-A-R-D!"

On May 27 the Pleasant Grove SMM held a banquet in honor of Kathleen Cheny, who graduated from high school. As a theme, Genesis 9:13 was used, showing that as God promised by setting a bow in the clouds so He promises us as Christians that He will be with us always. Decorations majored around the rainbow which signified looking toward the future. Also on June 10 clothes were sent to Miss Mary Cripe "for her dark babies."

"That was something different, wasn't it? We're going over to Des Moines, Iowa, and see what the girls there have been doing."

The combined junior and senior SMM had their own officers, but each senior girl had at least two juniors to supervise. The seniors also supervised the projects, which consisted of making toys, linens, and clothes for missionaries.

"There's an idea if you have a large number of junior girls in your church. Now we're going to head east a little and stop in at Lake Odessa, Mich. Here we are already, so let's go!"

A play was presented called "Soup, Sand, and Sagebrush" in December, at which time a freewill offering for the national project was taken. They are rolling bandages, and have made wash-cloth animals which were sent to the Navaho Indians. All of the girls took part in the Mothers' Tea, at which time a skit about rolling bandages was given.

"I'm very, very sorry, but we'll just have to go back *to Iowa for a brief time in Waterloo. I know you girls won't mind at all—who knows, we may even see some of that 'corn' which they're always bragging about, eh? Get ready, girls, for we're just about there. Hope you enjoy yourselves!"*

A girls' trio has been organized from the junior group along with a pianist. These girls have sung at several services. In May the girls enjoyed a potluck, which was also visitors' night. There were 33 girls in all. A July picnic is planned. Just something on the sidelines, they have already rolled 500 bandages!

"They put some of us to shame with 33 at one meeting, don't they? Well, we must be getting east pretty

quick or we'll never make it around to all the groups we want to. So here we are in Berne, Ind., for a bit of news."

On March 23 the girls gave a program for their parents. A typical monthly program was given, after which they demonstrated bandage rolling. All were then invited to a time of refreshments. They've already rolled about 350 bandages.

"Sounds like a new idea, to interest our parents in SMM also. So many times they don't know anything about Sisterhood. Let them in on it some time! Our next stop is going to be the Bethel Brethren Church in Osceola, Ind."

The most recent highlight for the senior girls has been the Mothers' Tea, at which time all the girls of SMM and their patroness wore formals. The tables were decorated with Maypoles, having as a centerpiece a small Maypole with dolls dressed in formals. One speaker spoke on "The Ideal Mother," while another spoke on "The Ideal Daughter." In the past they have enjoyed a slumber party, but they tell me they didn't do much sleeping! The girls sent some "practical packs" to several missionary points. All of them feel as though they really had a successful year in the Lord.

"We like to hear about groups like that, and we trust that all of you girls can say the same thing—that the Lord has abundantly blessed you this past year. Now let's get over to the senior SMM of Covington, Ohio, shall we?"

The group is made up of 17 active members. During this year they have visited homes for the aged and have recently completed their home project, that of a carpet for the church nursery. They have been spending much time on rolling bandages, and even had the WMC help them! They are hoping to be an honor SMM again this year.

"I certainly hope they are an honor group, don't you? All of you ought to have that desire. I think we have time for a few more stops, so we'll make the next one in the Keystone State, Allentown, Pa."

In the past, this group has been small, but have been gaining some new members, in addition to working hard on their projects. Each girl is requested to bring an item for the missionary box to every meeting, thus they have built up their box. Their local project has been to redecorate the church nursery and make sock dolls for the children. Quite a few of the girls are striving for the ruby, diamond, and emerald awards, and at each meeting they learn a verse from Colossians.

"Looks like we'll have to take you out to the Northwest again. I completely forgot about this item when we were out in the West, so we'll have to backtrack a little. But enjoy the scenery as we journey west for we're going to Sunnyside, Wash., to peek in on the district group."

In April the district rally was held, at which time the four SMM's of the district were all represented. A loving cup was presented to Albany for their outstanding project. New officers were elected, and Mrs. Harris, from Portland, extended an invitation to all to attend conference.

"And we do, too! Hope many of you girls will make your way out to conference, for we know you'll never regret it. This looks like the last trip in the 'old year,' but we trust you'll remember to send your newsletters to the national general secretary—she's waiting to hear from you! So long, girls!"

WHY SHOULD THE WMC WOMEN GO TO PORTLAND?

(Continued From Page 441)

them presented to us direct from the lips of the national officers, district presidents, and missionaries.

We will not only hear many ideas and suggestions, but with our own eyes we will have the privilege of personally meeting all the national officers and no doubt see many of these missionaries, all perhaps for the first time, but by being there in person it will also give you the over-all picture of the entire WMC and its progress. Then, too, by seeing and meeting many of these people, perhaps for the first time, the articles which you read and enjoy in our Missionary Herald, will take on new and deeper meaning.

With our voices, each will be given the opportunity to voice their own opinion, throughout all the business sessions. We can also lift our voices in prayer and praise at the morning prayer and praise sessions each day of the week.

How our hearts will be thrilled when each of us attend all the Spirit-filled WMC sessions! I know each of us will have a greater burden and vision for all the national WMC work. Just as a new babe in Christ grows in the grace and knowledge of the Lord Jesus Christ, so can all of those who attend grow in grace and knowledge in the work of the national WMC.

Might I relate a testimony of my own personal experience of just how national conference has helped me to grow in the work. Several years ago I was elected president of my own local council, and I must confess I had not the slightest idea of what the Women's Missionary Council was all about. To me it was just a place of meeting with Christian women and having a Spirit-filled service for the evening, for which I praise the Lord. Yes; the office of president was upon my shoulders, and what was I to do, and where could I go but to the Lord? This I did, praying continually about the work. Then I shall never forget that one dear sister in the council who had attended all the conferences. She came to me and said: "If you will just attend district and national conferences, you can get firsthand information of all the national work, and it will help you so much to carry on the work in our own group." I accepted the advice given, and it has been a blessing to me ever since to attend conferences. Perhaps my experience could be the experience of many WMC ladies. For growth in our WMC, may I exhort you to "go to Portland."

Then last, but by no means least, the reason why we should go to conference is because much time and effort has been spent in planning all of the WMC sessions by our faithful WMC president and her committees. It would be quite hard for her to speak to empty seats, from which she would get no response. So, come on women, let's "go to Portland" and endeavor to make this one of the largest attended WMC conferences we have ever known. This can be done if each local council will have their amount of delegates present. Did you ever hear the expression, "It's just like heaven on earth"? That is my version of a national conference. Go to Portland, and see if you won't agree with me!

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

SPECIAL. Miss Ruth Kent and Miss Marie Mishler arrived in the States on June 21 from Africa. Both have completed their second term of service in that land. While on furlough Miss Kent will make her home at Wakarusa, Ind., and Miss Mishler will make her home at 58 Carlton Dr., Akron, Ohio.

GARWIN, IOWA. Raymond Kettell has accepted the call to the pastorate of the Carlton Brethren Church and is now on the field. His address is now Garwin, Iowa. Please change Annual.

LEAMERSVILLE, PA. J. L. Gingrich has now assumed the pastorate of the Leamersville Brethren Church and his address is R. R. 2, Duncansville, Pa. Please change Annual.

SPECIAL. Rev. and Mrs. William Samarin and daughters, now in the States on their first furlough from Africa, will receive mail at the following address: c/o F. V. Custer, 825 Oakgrove Rd., Concord, Calif.

KITTANNING, PA. Homecoming Sunday, a day of fellowship and worship, is the plan of the North Buffalo Brethren Church to celebrate the rededication of the remodeling of their church, July 17. The offerings of the day will be used to finish the payment of remodeling. Donald W. Rossman is pastor.

CORRECTION. July 24, instead of June 24, as recently stated, is the date set for the parsonage mortgage-burning of First Brethren Church, William Schaffer pastor. Dr. Paul R. Bauman will be the special speaker and will hold meetings from July 22 through 24.

SPECIAL. Mr. and Mrs. Sibley M. Edmiston and family have moved recently to a new location in Laredo, Tex. Their street address is 2111 Piedra China, but mail must be addressed to them at General Delivery, since they are just outside the mail route.

KITTANNING, PA. Donald W. Rossman has resigned as pastor of the North Buffalo Brethren Church, effective in mid-August or before. Brother Rossman plans to enter Grace Seminary for further study. Any person interested in this pastorate is requested to write the church secretary, Mrs. Odell Bowser, R. R. 4, Kittanning, Pa.

REMINDER

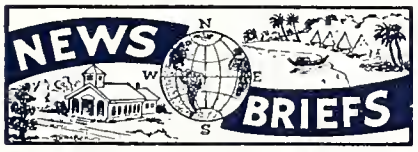
Don't be classed as "Always Late."

Send your October-December Sunday-school order in this week.

Your church deserves the best of service.

Help us give it to you.

Brethren Missionary Herald



FREMONT, OHIO. Mrs. Emma Catherine Linthicum, of the Grace Brethren Church, passed away June 14. She was buried in Kansas, Ohio, with Rev. Gordon Bracker conducting the funeral services.

CHICAGO, ILL. Moody Bible Institute announces a new Moody Institute of Science film, "Time and Eternity," will be released this fall. It is a sermon based upon the theory of relativity, showing how time is related to space and motion.

FLORA, IND. The Indiana Fellowship of Brethren Churches will convene at the Grace Brethren Church, Charles Turner pastor, July 11-14.

CLAYHOLE, KY. Dr. Elmer Wilder, author of several object-lesson books, is conducting meetings at the Clayhole Brethren Church, Sewell S. Landrum pastor, July 8-10. He was the speaker for the first session of their DVBS June 20.

WINONA LAKE, IND. Abigail Elizabeth came to join her two sisters at the home of Dr. and Mrs. Norman Uphouse on June 21. She weighed 6 lbs. 6½ oz. on arrival.

"A Vacation With a Purpose"

I'm headed for a "vacation with a purpose." Yes; I'm going to spend a week at Brethren Camp Bethany. And I have my choice of two camps: Portland, Oreg., Aug. 10 to 17 ($18), or Winona Lake, Ind., Aug. 22-29 ($20). Advance information indicates that an action-packed daily program of instruction, inspiration, and recreation will be enjoyed. And a number of other Brethren young people from across the nation will be in attendance. Yes; I'm sending in my registration today. I'm headed for a "vacation with a purpose."

MEYERSDALE, PA. Arthur T. Collins, of South Bend, Ind., has accepted a call to the pastorate of the Summit Mills Brethren Church and will assume his duties about the first of August.

SHARPSVILLE, IND. The address of Edward Clark, pastor of the Grace Brethren Church, has been changed to Box 185, Sharpsville, Ind. Please change Annual. Don Bartlett, former pastor, a teacher at Kokomo Bible Institute, is recovering slowly from a serious operation.

BARBEE LAKE, IND. The new Barbee Brethren (Illustrated) Sunday School, recently started by Foye Miller at the request of the Leesburg Brethren Church, is progressing nicely. The first three Sundays saw an attendance of 50, 51, 63, and two first-time decisions for Christ. Pastor Nathan Meyer of the Leesburg church, and Dr. Paul R. Bauman, of Grace Seminary and College, have been the speakers.

NEW TROY, MICH. Christian sympathy is extended to Dr. Charles Ashman and family in the death of his mother, Mrs. Mary L. Ashman, the last week in May. She had made her home with her son, Lewis, in Deerfield, Ill. Rev. Richard Jackson, Jr., pastor of the New Troy Brethren Church, officiated at the interment services at the New Troy cemetery.

This issue of the Herald will be going into 8,299 homes and mission points and will be read by more than twice that number of people.

Bethany "Feud" Pays Dividends In Brazil

Remember that friendly feud between the "Odds" and the "Evens" at last year's Bethany? Who could forget it! Well, it's paying dividends not only at Fort Lauderdale, as we reported before, but in Brazil. The "Odds" won, with about $325 in their offering, and Missionary Eddie Miller returned to Brazil with a brand-new 15-horsepower outboard motor.

The laymen of Ashland, Ohio, provided money for a new and larger boat to be built in Brazil, and the young people of Bethany provided the power to push it up and down the river, and Eddie Miller reports that it is a tremendous help in the work there. The old boat and motor are still in use, by the Zielaskos and Burks, across the river.

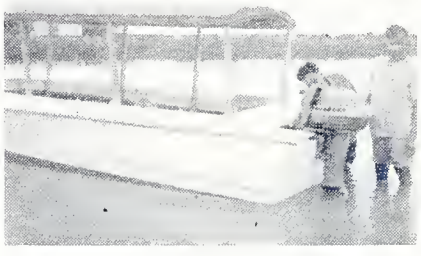
The accompanying picture and story, just received from Eddie Miller, will give you some appreciation of its usefulness on the field.

Now what shall we do for the Lord and His work at Bethany this year?

Mazagao Velho is a little town back up one of the small tributaries of the Amazon River. There is no gospel testimony in this out-of-the-way place, although it is almost 200 years old. Most of the old folks who now live there are direct descendants of slaves. Their parents were brought over from Africa by the Portuguese.

There is, of course, no road back to this village and so the only way to get there is by *canoa*, or motor-boat. We have made the trip several times by motorboat, thanks to the efforts of those who helped contribute to the "boat fund" last year at Bethany Camp. We used to make the trip back into the interior in our small Evinrude outboard. Needless to say, this took almost twice as long as it does now in our new 15-horsepower Evinrude.

We are indeed grateful to those who helped make it possible to make these trips. We are now able to take the Gospel to those who might otherwise never be able to hear it.—*Eddie Miller, Macapa, Brazil.*



Two of the believers putting the larger outboard on the new boat, readying it for its maiden voyage in April.

Brethren YOUTH By Ralph Colburn

BRETHREN YOUTH TO ASSIST IN HOME-MISSION WORK

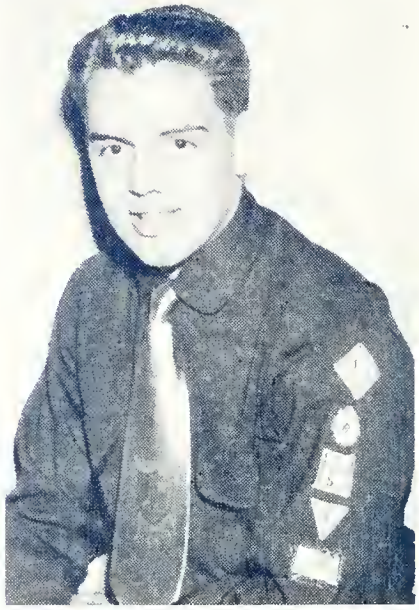
Again this summer the Brethren Youth Council is sending a number of young people to our home-mission fields in Kentucky and New Mexico to assist in daily vacation Bible schools and other work around the mission. At least four girls will be going to the Taos area, serving there for eight weeks or more. At least 10 DVBS's will be conducted, and some of the girls may assist in summer camp there as well.

Four more will be going to Clayhole for two weeks, and possibly to Dryhill as well. All these are Brethren young people, and most of them are students in Christian colleges or Bible institutes, preparing for the Lord's work.

The Youth Council, aided often by the workers' home churches, guarantees the transportation and board expenses for these workers, and hopes to give them each an honorarium at the close of the summer's work to assist them in their further education. A minimum of $1,100 is needed for this purpose, and about $700 is on hand. If any individuals or groups across the brotherhood feel led to help these young people, and our home-mission fields as well, send your gift at once to the Brethren Youth Council, Box 617, Winona Lake, Ind., marked "Summer Workers."

ANOTHER BOY MAKES TOP RANK IN BRETHREN BOYS CLUB

Five years ago the Melrose Garden's Brethren Church, Harrisburg, Pa., organized a Boys Club. The Lord has been very good to us during that time. Just before we closed shop for the summer months, Robert Larson, a faithful member of the club since its beginning, received the rank of Swordsman, which is the highest rank a club member can receive. Bob served as junior counselor this year, helping in metal work.—*Allen Zook, club chief.*



Robert Larson

BYF GROUP AT CONEMAUGH, PA.



The youth group of the Conemaugh Brethren Church, Conemaugh, Pa. Pastor and Mrs. Stanley Hauser are at the right.



How Best Can We Strengthen Our Forces?

By Earle R. Cole, Laymen's Page Editor

It is no secret that men—off the payroll—in our denomination are few and far between. There are a few men here and there that give a few evenings a week or a Saturday in addition to Sunday or part of Sunday each week in the Lord's work. Most of these men are new converts or active teachers or administrators, or boys' activities workers. They are busy men concerned about our blessed Lord and HIS will.

Some even in this group, especially among the new converts, are active for a while and then cool off and fall away discouraged.

WHY? WHY? WHY? WHY?

I have asked myself that question a thousand times through the years as the Lord has opened doors for service in my local church, in the district conference and men's fellowship, and in the National Fellowship of Brethren Laymen.

There is a reason or cause for every effect. There is no exception here.

In many perusals of this problem —for it is a real problem not only to those who feel the Lord's will is to exhort Christian men to be active in their Christian lives but also to every discouraged man among us— the lack of incentive for activity within the fellowship, more times than not, is the center most finding. Men in general do not feel that they are a part of the local section of the body of Christ, the local church, nor the district section, nor the National Fellowship.

Parallel situations among other groups have been studied. A study in human relations as carried out as a basis for a master's degree thesis presents some interesting findings and a possible solution.

Ninety boys—selected at random from one large American city section — were separated into three groups, A, B, and C by the "count-off system." Groups A, B, and C were taken into separate areas which had identical facilities but their own problems. Each had a lounge room, a woodworking shop, a library, recreation facilities, sleeping accommodations, and a section of town with normal city-life problems.

Group A was shown the facilities and the situation and told to do what they thought best for them individually and for the community. No leader was chosen and everyone did just what he wanted to do. Everyone went his own way. They did not get together as a group again after the first meeting. They did not meet in committees or smaller groups. They didn't accomplish anything of importance to the group or community. The *laisser faire* method failed.

Group B were shown their facilities and their community situation. The leader that called them together told them specifically what was to be accomplished and how it was to be done. Each boy was given his specific assignment and partners to play and work with. The times for recreation and rest were also spelled out. Times for reassembly for report and further assignment were made clear by the leader. For a while it worked out well, but when several of the boys saw what they thought were improvements in the plans and tried to get the leader to listen to their ideas without success, they soon lost interest and dropped out of the group activity. The autocratic method is weak.

Group C was also shown the facilities and the community problems. Then the group leader suggested that they choose a leader from among their own number. They did just that. Then they discussed the situation among themselves. The scribe they selected put the points on a blackboard as they were made by the individual members. They defined the specific community problems and their own group needs in this way. They set their own time schedules for work, recreation, etc.

In their second discussion session each member had opportunity to help get the facts of each problem on the board. Possible solutions and the best solutions came up from the group in these sessions. Then possible methods for executing these best solutions were discussed and the best method agreed upon. There was no need to sell the plan to those who had to carry it out, for IT WAS THEIR PLAN. Division of the work was collectively agreed upon and rapidly executed. As the group subsequently met, improvements were discussed, and the plans were modified as the group felt it necessary. Every one of the 30 boys was active throughout the whole experiment and keenly interested in their community and their accomplishments. Democratic methods really worked with these boys.

All of the three principles were tried in turn on each of the groups eventually. The interest and the results were the same for Group C principles when applied to the boys from the other two groups.

The democratic method applied to my work area where I work has greatly improved our efficiency, morale, team spirit. It has reduced our waste and increased our profits.

If these principles of human behavior were nurtured in our Christian endeavor I believe we would grow into strong Christians, pleasing to our blessed Lord. May we be banded together as strong local churches, as strong district conferences, and as a strong national conference, IN HIS WILL.

WORTH WAITING FOR

"So I told her my mother is worth waiting for and I'm glad you went away to speak for the Lord. But I'm real glad you're back, Mama."

"Huh? What did you say, Sharon? Oh, yes; I guess I heard you with one ear, anyway. I must have been doing some pretty hard thinking as I sprinkled the clothes. I'm glad to be back, Honey. I missed you and all the children."

"Did you miss Daddy, too?"

"I surely did, although I should not tell him so because of the way he teased me about going on my 'annual spring tour.' What did you mean by saying, 'Mother is worth waiting for'?"

"At school Michele asked me if I liked to have you go away, and didn't I get tired waiting for you to come home. So I told her we miss you lots, but you need to be able to get away from all our noise and the hard work you do for us kids."

A mist covered Mother's eyes as she hugged her dark-haired girl and



whispered, "Thank you, dear." A warmth pervaded her heart as she remembered anew how all hands united to take up the slack while she was gone for six days. It was so wonderful to spend a few days with her mother in Philadelphia talking and enjoying the sweet intimacies which only a mother-daughter fellowship can give.

While walking down Chestnut Street in old Philadelphia we suddenly became aware of a parade headed toward Independence Hall. No one likes a parade better than a Philadelphian. Mother and daughter stopped and leaned against a barricade at the curb and watched. An old gentleman removed his hat and placed it over his heart each time Old Glory waved by our vantage point. The theme of the parade seemed to be "Civil Defense" as it related in strength and alertness to the "City of Brotherly Love."

We saw all nationalities—the red and yellow, black and white—pass in review while all nationalities cheered from the sidewalks. From Cub Scout age to veterans of World War I they marched with pardonable pride to show their potential might in time of emergency.

Disabled veterans being transported by some conveyance gave grim reminder of war's awful ravages. Many of those men were once filled with the thrill of bright hope for an abundant life. A bullet or grenade quickly blasted that hope.

"How much we are forced to spend on war and preparation for war," Grandma Schwartz whispered to her daughter.

"Yes; and that's only a very small part of the over-all cost. Think of how different the picture would be if just a small part, perhaps 10 percent of war's costs had been devoted to giving the Gospel to these veterans when they were lads at home, and to these Cub Scouts who will be tomorrow's warriors. Many a mother who would not give her son to the Lord to be a missionary or minister was forced to give him up to the god of war."

"You have five sons whom you have given to the Lord to be soldiers of His cross. If the Lord allows me to see them out on the firing line for Him, I'll be the happiest grandmother this side of glory. It's a goal worth waiting and working for."

"Worth waiting for"—a little girl's love for her mother coupled with a willingness to give her up for a little while. Her waiting was rewarded when Mother returned home refreshed and with a few less wrinkles on her face. "Worth waiting for"—a precious grandmother's yearning to see her five grandsons being "good soldiers of Jesus Christ." "Worth waiting for"—the blessed Son of God who promised: "If I go . . . I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Life is made up of periods of waiting, some with glad anticipation, some dread. But in the life of the child of God all waiting has a purpose and will ultimately redound to His honor and glory if we endure to the end.

"And let us not be weary in well doing: for in due season we shall reap, *if we faint not*" (Gal. 6:9).



Paramount, Calif.

We praise the Lord for His goodness during our blessed revival campaign May 15-29.

This was the first two-week meeting the church had ever conducted and God answered prayers for this group when they trusted Him in this demonstration of faith.

Bro. John Mayes, pastor, is a hard worker and is capable of the tremendous responsibilities which he constantly carries.

This congregation will soon be meeting in their new building, a picture of which appeared recently in the Missionary Herald, so it was a thrill to cooperate one night with the Brethren High School and see about 700 fill the auditorium.—*Bill Smith, evangelist.*

Buena Vista, Va.

Gerald W. Teeter, of Martinsburg, Pa., was our evangelist at Buena Vista, Va., May 17-29. He proved to be not only a fine speaker, but a tireless worker. We are still seeing results from the meetings held then. We recently baptized 19 and took 23 into our church membership, most of whom were as a direct result of these meetings.—*Edward Lewis, pastor, First Brethren Church.*

A united effort to win souls is the best phrase to characterize pastor and people of the First Brethren Church of Buena Vista, Va., during a recent revival, May 17-29.

Continual prayer and constant inviting were the seeds sown by the people which yielded forth an increase of 55 decisions, 17 of which were first-time decisions. It was a joy to see homes united in the Lord and decisions from youth through to one who had even passed threescore and ten.—*Gerald W. Teeter, evangelist.*





MISSIONARY HERALD—

1. Pray for wisdom from the Lord as the Missionary Herald building program gets under way.

2. Pray for the offering during July to the publication interests of our denomination. The Missionary Herald faces the greatest need in its history.

3. Pray for the board of trustees as they meet in Portland and make many decisions relative to the future program.

4. Pray for the safety of travel of all the delegates going to Portland for our National Fellowship Aug. 10-17.

HOME MISSIONS—

1. Pray that the new Grace Brethren Church of Goshen, Ind., may be finished soon and the financing completed.

2. Praise God for new families attending, victories in lives of new Christians, and for salvation of precious souls at Yakima, Wash. Pray that the power of the Holy Spirit might rest upon the pastor, Henry Dalke, and his family as they serve Him at Yakima.

3. Pray for the effective and proper use of a bus in bringing folk to the Sunday school and church services of the Grace Brethren Church, York, Pa.

4. Pray that the contractor for the Riverside Brethren Church of Johnstown will do a good job in the construction of the building, and that it may be finished as soon as possible.

5. Pray that one of the contacts for financing the Seattle church might be led to grant the loan so the much-needed building can be gotten under way.

6. Pray for the annual meeting of the board of directors for the Brethren Home Missions Council as they meet in Portland, beginning August 3, to lay plans for the 1956 home-mission program.

GRACE SEMINARY—

1. Pray for Brethren young people who are now making decisions where to go to college and seminary, that they may make the right decisions.

2. Pray for the Grace Ambassadors, composed of Richard and Robert Messner and Prof. Donald Ogden, as they visit many of our churches this summer.

3. Pray that the monthly plan of supporting Grace Seminary and College may not lag during the summer months when there is special need.

4. Pray for the plans to erect a new multiple-purpose building at Grace Seminary to meet the need of the growing school.

FOREIGN MISSIONS—

1. Pray for protection for our missionaries and national workers in Argentina in this time of crisis. Pray that God may receive the glory in the over-all picture in Argentina.

2. Pray for a time of rest and blessing as furlough begins for Miss Marie Mishler, Miss Ruth Kent, and the Harold Dunning, William Samarin, James Marshall, and Fred Fogle families.

3. Praise the Lord for the marked improvement in the health of Mrs. Rose Foster, and the reported improvement in the health of Mrs. William Samarin.

4. Pray for the annual board meeting of the Foreign Missionary Society at Portland, August 3-17, and for journeying mercies for the missionaries and personnel.

5. Praise the Lord for His manifest blessings in our work in Hawaii and for the $300 foreign-missionary offering we have just received from them. Pray that Christians may stand true to the Lord.

6. Pray for the Howards and the Haags as they make trips this summer down into Mexico, and for Miss Robinson and the Edmistons as they continue in the border testimonies.

7. Continue to pray for George Cone, Jr., as he assumes leadership of our work in France during the furlough of the Fogles.

8. Remember the Don Millers, the Hills, and the Zielaskos, who plan to be traveling home in August for furloughs.

9. Pray for passage and visas for the Marvin Goodman family as they look forward to another term of service in Africa.

10. Pray for the blessing of the Lord upon Miss Mary Emmert, our prayer chairman, in the loss of her father, Bro. Albert Emmert.

11. Many decisions for Christ are being reported in our work in Brazil. Pray for establishment in the faith of these new believers and for all other national and native believers.

EVANGELISTIC CRUSADE—

1. Pray for Evangelist Dean Fetterhoff in a meeting in the Washington Heights Brethren Church, Roanoke, Va., July 17-31.

2. Pray for our national laymen's organization as they sponsor the Crusade work. Praise the Lord for their faithfulness.

3. Praise the Lord for good meetings recently in Ozark, Lansing, and Dryhill.

WMC—

(Supplied by the Midwest District.)

1. Pray that our women will have more interest in the 15th day of prayer.

2. Pray that we may live a more separated life unto the Lord.

3. Pray as we come to the close of the year that all our goals may be met.

SMM—

1. Pray for the national board as they plan next year's program.

2. Pray that the girls of SMM might be "living testimonies" for their Lord and Master.

3. Pray for district organizations as they serve their Lord.

BYF—

1. Pray that the Lord will bless the district work of Bro. Richard Holmes in northern Ohio, and will raise up other district men to meet the needs of the youth program.

2. Continue to ask the Lord to provide a national Brethren youth director to head up and lead the work.

3. Ask the Lord to use effectively the "Camp Bethany Folders" that are being mailed to the churches. Pray that God will give us two fine camps—at Portland and at Winona Lake.

4. Pray that the Lord will direct the two camp directors, Harold Etling and Kenneth Ashman, as they select the staffs and plan the programs.

5. Pray the Lord's blessing upon the district camps that are now in progress or about to meet.

6. Praise the Lord for a successful year for hundreds of Brethren young people in a number of educational institutions. Pray that He will lead each one into some summer activity pleasing unto Christ.



PRESENT HOME OF MISSIONARY HERALD

★ TOO SMALL

We are renting additional quarters to care for our growing work.

★ TOO OLD

The building is desperately in need of repairs, but is too old for us to wisely expend the funds.

★ TOO INCONVENIENT

It was built for a house, not a publishing firm; therefore we need to get on one floor where work can be done more efficiently and quicker.

YOUR GIFT TO

The BRETHREN MISSIONARY HERALD

WILL HELP US DO A BETTER JOB IN PUBLISHING THE GOSPEL

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

JULY 16, 1955

Two Home Mission Churches Dedicated Same Day

FIRST BRETHREN CHURCH, CLEVELAND, OHIO, DEDICATED JUNE 5, 1955



GRACE BRETHREN CHURCH, WHEATON, ILLINOIS, DEDICATED JUNE 5, 1955



Editorials

By L. L. Grubb

The Brethren Investment Foundation Is a Reality!

Nehemiah, God's great Old Testament builder, said: "The God of heaven, he will prosper us; therefore we his servants will arise and build . . ." (2:20).

Nehemiah knew the will of God concerning the rebuilding of Jerusalem. He prayed, trusted God, and went to work. The promised blessing of the Lord was upon him and the task was completed. God was glorified and his enemies became a reproach.

The Brethren Home Missions Council has been building churches for more than a decade. The members of the board have prayed, trusted God, and gone on with the work. God has worked and blessed, as any can see who visit home-mission and former home-mission churches which dot the towns and cities of America.

The Brethren Investment Foundation, Inc., has been organized by the Brethren Home Missions Council to speed up and make more efficient the work of constructing new Brethren church houses in America. It is to be a tool in the hands of God to do His will more readily and easily through His people.

A nonprofit corporation, the Brethren Investment Foundation will have the same board of directors and the same corporation members annually as the Brethren Home Missions Council. Thus it will be inseparably tied in to the Biblical testimony of the National Fellowship of Brethren Churches and it will be controlled by Brethren people. Its doctrinal statement is that of the Brethren Home Missions Council. Therefore, its resources will always be used to extend this truth.

We already know how many Brethren people feel about such a project, for they have invested over a half-million dollars total through the Brethren Home Missions Council in the building of new Brethren churches. These amounts which make this grand total have come in sums from a few hundred dollars to as much as $30,000. A large percentage of the new Brethren church buildings now completed in America and admired by members of other denominations, as well as our own, have been made possible by faithful Brethren who have loaned money for this construction. Some have sold bonds, liquidated other securities, removed money from savings accounts in banks, sold building-and-loan stock, etc., and in turn put their money to work for the Lord. Thus they have earned not only a high rate of interest at 5 percent here but will receive a blessing from God because they loaned their money back to the One who gave it. This spirit of complete yieldedness to God in material matters, as well as spiritual considerations, is largely responsible for the growth we have seen in all departments of our denominational work. More churches and people to do the job means an expanding program across the denominational scene.

All of this money will be transferred into the Brethren Investment Foundation immediately with even better security as a result. Now those who loan money for Brethren church construction will loan to the Brethren Investment Foundation through our office and the money will be loaned to the Brethren Home Missions Council by the Brethren Investment Foundation for the church construction. If God's people respond fully to this challenge, the time should soon come when it will not be necessary for any Brethren church, home-mission or established, to go outside our own denominational circle to secure funds for construction.

New Savings Plan

An attractive aspect of this new plan is a savings department where the smallest investor may begin a savings account. With one dollar or more you may become a part of the Brethren Investment Foundation and immediately begin to help build Brethren churches where Christ is preached. Boys and girls, older young people saving for school, and parents will find this plan a welcome addition to the family budget. Even before the advertising has been released some have started savings accounts through this plan.

The savings plan will be similar in most respects to a bank savings plan. A passbook will be issued for each account, and ledger cards will be kept with modern equipment. The whole plan will be operated on a high, safe and sound business level.

An unusually high rate of interest will be paid—3 percent. All savings will draw this rate of interest. When the account reaches $500, it may be transferred into the larger investment fund and draw 5 percent.

The usual reserve fund will be kept in each department so that upon proper notice withdrawals may be made.

Is It Safe?

Is it safe to invest in churches? Even though banks on the average, as well as other loan institutions, do not loan money to churches these days, still the average banker will tell you that often when his business loans did not pay out the church loans did. The fact is that the Brethren Home Missions Council has never defaulted on a loan or on an interest payment.

Today a church is not so much a one-purpose building on the average as it was years ago. Contemporary architecture has changed this picture. The market on church buildings today is good.

Loans through the Brethren Investment Foundation are backed by real estate, always an excellent investment; by the Brethren Home Missions Council; by the

(Continued on Page 460)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 29

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

Wheaton---

A TESTIMONY TO GOD'S GREAT PROMISE

By Kenneth L. Teague, Pastor

How often we have been guilty of reading God's Word without really appropriating its message. Every Christian is so familiar with the words of Philippians 4:19: "But my God shall suppy *all your need* according to his riches in glory by Christ Jesus." How many of us have really believed them and proved them to be true? We here at Wheaton are rejoicing in the personal experience of having found God to be "abundantly able to do more than we could ask or think." We want to share with you a few ways in which God has fulfilled his promise.

I. *God has met a real need for a Grace Brethren testimony in Wheaton.*

There are several good churches in the city of Wheaton, churches that believe God's Word and stand for the truth of salvation, but they are all located in the center of town. In the last few years the city has been moving westward with a new housing development of several hundred new homes. Here was a real challenge for a new testimony for the Saviour. At this same time two fine Brethren families were being pushed out of their denomination because of their stand against modernism. God led these two families into contact with the "Grace" Brethren, and a burden was laid on their hearts to see a fundamental Brethren testimony in the city of Wheaton. Searching further, they found several "Grace" Brethren students at Wheaton College and soon a Bible class was meeting weekly. God prospered this effort, and after a few months it expanded into a Sunday school and morning worship service. A model home served as the first meeting place and the first service was held on a Sunday morning with four people present. From this very small and humble beginning, God raised up the new Grace Brethren Church which is now ready to meet the need of an entirely new section of the city of Wheaton.

II. *God met the need for a pastor for this new flock.*

The church in Wheaton operated its morning services with the help of students in the college, but prayer went up continually for God to lead someone to come and shepherd the flock. In August of 1953 God laid on the heart of Pastor Teague and his family, then at Alexandria, Va., a very definite desire to return to Wheaton, Ill., to pastor the flock and continue a few hours of work in the college. They moved to Wheaton in December 1953 and began to pastor the church January 1, 1954. Since their arrival, God has expanded the work into a full and growing testimony for our Lord.

III. *God has met the need for a parsonage for this church.*

After Pastor Teague arrived in Wheaton, the church faced a very critical test. There was no place to be found for the pastor and family to live. The house they had rented was sold, and they had a definite date to vacate. Much prayer was offered to God and he challenged this small church of only 10 members to purchase a home for sale right near our church lots. This was done at a cost of $12,450. God marvelously provided the down payment through the men of our church, and gave to us a loan for the balance. In the year that has followed every payment has been met, and through the blessing of God on some of our laymen in the sale of real estate property, God has provided enough to clear off the entire down payment of $4,000 and is enabling us to carry easily the payments on the parsonage.

IV. *God has met the need for a sanctuary in which to worship.*

One of our big problems at Wheaton was the fact that there was no place to meet and hold services in our new field. Our services had to be held in town at the Christian Grammar School, more than a mile from the field. We also had trouble getting people to attend services in a school building. It was decided early that we must have a building. A committee was selected, God led us to a wonderful architect, and soon plans were submitted to the Home Missions Council for our first unit, 38 x 60 feet. We were indeed surprised and well pleased when the plans were approved in just a short time and word came that in a few months we could have the Brethren Construction Company to build the church at Wheaton. This was even more than we had asked God for, and only shows again how wonderfully God has moved and provided for this new church.

We broke ground on July 17, 1954, and in August the Brethren Construction Company arrived in Wheaton. They began to get the building under way in September and in just six months we were ready to move into our main sanctuary and begin worship. God greatly blessed the church, as our construction team fellowshiped with us week after week. Our group did not grow much in numbers, but it grew spiritually through contact with these consecrated workmen. On June 5, 1955, we dedicated this beautiful building, which cost just about $40,000. This was $10,000-$12,000 cheaper than our lowest bid locally. It is a beautiful sanctuary that has won the approval of the pastors of our city, as well as the people of our community. It is a monument to the fine work that is being done by our Home Missions Council and its construction team.

V. *God is now meeting the spiritual need of thirsty souls.*

I have recounted a few of the blessings God has given and the needs He has met, but the greatest need of all is that one which He is now meeting in the lives of thirsty souls. We feel that your home-mission dollars are bearing real dividends for the Saviour. They are not only providing a place of worship and service for our students attending Wheaton College and keeping them in contact with the Brethren Church, but they are helping

to reach unsaved souls. On Easter Sunday six precious souls entered the waters of baptism in our new church at Wheaton and were added to the fellowship of the church. During this past quarter the testimony of our church has been used of God to lead five more souls from death unto life. God has raised up our laymen to work in the Gospel Mission. Our church takes the service once each month, and God is using our men to reach souls.

We have just completed our first DVBS, with an attendance of nearly 60. On the closing night 125 people attended our service. There were 75 adults that attended this service and they spoke well of our church and what it is doing for their young people.

God has raised up an active Boys Club with 18 members. There are several unsaved boys attending, and some Catholics. Surely this work will bear fruit and produce souls in the future.

Our field is not an easy one. Every victory is won through much prayer, work, and tears. But how precious it is to see a church that has vision, that has compassion, and that is working together in real harmony to do something for the Saviour. If our Lord tarries, we believe that your home-mission dollars will produce a strong and thriving church in Wheaton in the next five years.

God has been so good in fulfilling His promises. God has met every need in the past, can we doubt that He will continue to do the same in the days that lie ahead? Our prayer is that God will challenge all of our churches and our Brethren people everywhere to lay hold of God's promise and see it fulfilled. The Word says: "But my God shall supply all your need according to his riches in glory by Christ Jesus." We have found once again God and His Word to be very true.

PRAYERS ANSWERED FOR WHEATON CHURCH

By D. A. Spangler, Building Committee Secretary

I never cease to marvel at the way our Lord answers prayer. We certainly had direct answers to a lot of prayers in the Wheaton work from the very beginning to the dedication of our church. The Lord has led us a long way, supplied our every need, and is blessing us far beyond what we expected. We thought we had reached the mountain peak when we dedicated our church, but He has led us even higher in our first vacation Bible school. We had the privilege of teaching God's Word each day to about 50 boys and girls. We read in Malachi 3:10: "Prove we now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." All I can say is, the Lord surely has done this for us at Wheaton.

GRACE BRETHREN PREACH THE WHOLE GOSPEL

By Mr. and Mrs. Clark Myers

Following are a few of the reasons for our two youngest sons and us coming into the Grace Brethren Church.

We wanted to hear the pure Gospel and not a message tainted with modernism. We were being fed neo-orthodoxy—a supposedly "new light" that the church is going to bring in the kingdom—that with the social gospel, etc. We were finally led by the Holy Spirit to get our eyes open and step out on faith. God opened the way for the beginning of the Grace Brethren Church in Wheaton which believes in the "faith once delivered unto the saints." The Holy Spirit rejoices to know that a remnant is left to preach the Word. One of the outstanding doctrines is the second coming of Christ. This is the incentive and motivating power that inspired many of our Brethren of old to preach powerful, soul-stirring sermons that moved both saint and sinner.

Many hearts have been caused to rejoice for the coming of the Grace Brethren Church to Wheaton. May God's power cause many more to step out all over this world to be saved from the apostate movement of today.

BUILDING COMMITTEE'S RESPONSIBILITY IS GREAT

By H. J. Brubaker, Chairman, Building Committee

The construction of a church building at a mission point which has only a small and new congregation is not a task to be undertaken lightly. It is just as well that the uninitiated do not know the whole of that or it might be very difficult to round up a building committee.

We did have one very important factor in our favor—a corps of men who could work together with a minimum of friction and lost motion, meaning a group that could exercise a goodly amount of Christian patience, consideration, and forbearance each for the other.

We have come up with a fine, substantial church structure (we could do a considerably better job of it now, but none of us are looking for such employment now) and with a closer Christian fellowship and regard for each other—all of us and our families who have had a part in this work.

We praise the Lord for this Christian fellowship and for His guidance in these affairs, all our affairs. We believe under His guidance we shall have a period of profitable harvest in this field.

WHEATON CHURCH MEETS NEED FOR STUDENTS

By Miss Lois Miller, Student, Wheaton College

It was a real thrill to me to walk into a Brethren church which I could regularly attend after spending three years in a place where there was no Brethren testimony. Like many other Wheaton College students, I was happy for this excellent opportunity for fellowship, which we all needed so much. I was also happy for a place to serve our wonderful Lord and a place to worship Him among other people of like beliefs. The first several months the YMCA provided our worship place. It wasn't the fanciest place, but we really met the Lord there. It is with much joy that we come to the dedication of the church building. It has been a real joy to see the Lord working among the people here and to be a part of the Wheaton Grace Brethren Church.

WHEATON LACKED A BRETHREN TESTIMONY

By Mrs. D. A. Spangler,
Superintendent, Children's Department

When we moved to Wheaton, we were challenged with the need for a Brethren church in this city. (Wheaton has the reputation of being a Christian center, but we were amazed at the large number of unchurched people.) We were strangers in a new community, without a church home, and all the downtown churches were filled to overflowing. With our daughter at the academy and

DEDICATION DAY AT WHEATON, ILLINOIS



Top left: Pastor Kenneth L. Teague delivering the morning message. Top right: Mr. H. J. Brubaker, building committee chairman, presents the keys to the trustee chairman, Mr. Clark Myers, on the right. Bottom left: Pastor Teague and Robert and Richard Messner, of the Grace Seminary Gospel Team, who presented a musical program, accompanied by Director Don Ogden. Bottom right: Dr. Homer A. Kent, registrar of Grace Theological Seminary, delivering the dedication message.

son in the college, we immediately saw the need of a Brethren church, not only for our own family, but the other Brethren students needed a place for Brethren fellowship and teaching. Through the starting of the Wheaton work we learned to know and love many of these students and they were a real help to us.

It was a real blessing to become acquainted and work with families of the Brethren Construction Company. They are doing a real missionary service. They not only build the building but help in building the church of Jesus Christ through their testimony and witnessing.

We have appreciated the ministry of Brother Teague during this time of building, and we praise God He led us to Wheaton to share in the thrill of seeing our first unit dedicated to God for the winning of souls.

HAPPY SERVING CHRIST AT WHEATON

By W. A. Ringler, Sunday-School Superintendent

We have been happy in the service of the King at Wheaton. God has been so good to us and answered prayers beyond anything we dared to think. Each day we knew His blessing was upon us. We saw the answer come quickly and quietly in regard to the Wheaton Grace Brethren Church building program. He has placed us in a needy field. He has given us a beautiful place of worship. He has given us a Brethren group of like precious faith, and we are happy at the prospects of praying together, working together, and rejoicing together as precious souls come to know Christ through the testimony of the Wheaton church.



Top left: Dr. Bernard N. Schneider, dedication speaker. Top right: Robert S. Cessna, pastor of the Cleveland church. Center, left to right: Mr. Herbert Tanner, Mr. Charles Cole, and Mr. Warren Lechlitner, trustees, receiving the keys from Mr. Paul C. Ingold. Bottom: Pastor Cessna leading the congregation in the dedication vows. The mothers' room can be seen in balcony to the rear right.

Pastor's Letter Tells Story of Cleveland Dedication

Dr. L. L. Grubb,
Brethren Home Missions Council, Inc.,
Winona Lake, Indiana.

Dear Dr. Grubb:

Greetings to all our home-mission friends in the precious name of our Lord and Saviour!

We are praising God for the wonderful day He gave us Sunday when we dedicated the completed First Brethren Church to Him. We only wish that all our home-mission friends across the nation could have been with us to enjoy the memorable occasion.

In the morning I preached on the subject: "The Four-fold Secret of a Better Life," using Philippians 3:10-13 as my text. For this service we had 128 present.

Our dedication service began at 3 o'clock in the afternoon. Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, Mansfield, Ohio, was the dedication speaker. His message was entitled "The Church That Was the Talk of the World," and it was taken from I Thessalonians 1:8. He presented a real challenge, and by the grace of God we are going to do something about it.

Special music was furnished for the dedication service by Mr. Frank Catanzaro, pianist, and Mr. Fred Bonnie, violinist. Both of these men are accomplished musicians and are used of the Lord in the Cleveland Youth for Christ work.

The Lord blessed in the offerings of the day, and a total of $694.08 was given. The attendance at the dedication was 168. Another part of the service was the presentation of a wrist watch to Mr. Paul Ingold as a token of appreciation for overseeing the work during the time there was no pastor on the field. Brother Ingold has been a tremendous help in the work. We praise God for Him.

Bro. Lester E. Pifer, from the Brethren Home Missions Council, was the speaker at the evening service and brought us another challenging message. He also used Philippians, but based his message on chapter 4, verse 13. I am sure I can speak for the entire congregation that these men were a real benediction to our church.

Several pastors from the area were present, and some of them participated in the dedication program.

In His service for more souls,

Robert Cessna, *Pastor,*
First Brethren Church, Cleveland, Ohio.

SURPRISE!



Rev. Robert Cessna, pastor, presents a wrist watch to Mr. Paul Ingold in appreciation for his services during interim between pastors.

"THEY HAD SOMETHING WE WERE LOOKING FOR"

By Herbert Tanner

In 1951 we moved into this neighborhood and went to a church for over a year. We were not satisfied and started to look for another.

One weekend when I came home, my mother-in-law, Mrs. Peck, met me at the door all excited about a new church they had attended the week before. We decided we would try it, and I knew the moment I entered the First Brethren Church that they had something we were looking for.

I don't believe anyone except our precious Saviour will ever know just what it meant to us for Him to accept us as His and to be with such a friendly, humble group of people who really loved the Lord.

I want to especially thank the Lord for the help and guidance we all received from Rev. Russell Ward, who was our pastor at that time.

Now that Rev. Robert Cessna is on the field, we are looking for the Lord to do wonderful things for this church.

SAVED AT RITTMAN, SERVING IN CLEVELAND

By Paul Ingold

I want to testify for my Lord and Saviour. He has been my Lord for seven years. I am so happy for men of God who still have a passion for the lost.

I was a man who tried to find peace in drinking. After a few years I became a slave to drink. At that time we were living at Rittman, Ohio. Rev. Lyle Marvin was the pastor of the First Brethren Church. He talked to me and persuaded me to go to the Haven of Rest Mission in Akron. After I was sober, Rev. C. C. Thomas took the Word of God and showed me where I was a lost sinner and headed for a drunkard's hell. He also showed me how Christ had died for me and that I could be saved and delivered from the clutches of Satan. I praise God for that day and for those dear saints of God at Rittman and Cleveland who have been dear to us in our time of testing, for their fellowship and prayers.

I have a wife and four children all who know Jesus as their Saviour because someone cared for a lost soul.

That is the need of this day, Brethren. Let's talk about Jesus and how He went to the cross so that we could be saved from the penalty of sin.

PRAISE TO GOD AND THE FIRST BRETHREN CHURCH

By Charles E. Cole

I praise the Lord that He died on the cross to save me from sin, that He saves, keeps, and satisfies. He is always there when I need Him. I have so much to be thankful

for: a wonderful Christian wife and two children, and for Christian parents.

I praise the Lord for the First Brethren Church here in Cleveland, Ohio. The church has really been a blessing to me. In the church I met and learned to love many Christian friends, but most of all through the Brethren ministry here I came to know the Lord Jesus as my Saviour.

I praise the Lord for the Christian fellowship we have had in the past and present and know that if the Lord tarries we will have much more in the future. A wonderful blessing was had by all who helped to complete the upper auditorium. What a wonderful feeling it was to hear the men and women singing, whistling, and humming as they worked. It was a blessing which I shall never forget.

I praise the Lord for Bro. Paul Ingold, who gave his all to the Lord and the work here in Cleveland. We can't thank the Lord enough for sending Brother Ingold to us.

Now that the church has been completed, there lies a great opportunity for us to spread the Gospel here. There are new homes going up all around the church, and it is a real challenge to us here in Cleveland. Pray for each and every one of us as we do the Lord's work.

EDITORIALS

(Continued From Page 454)

growing resources of the Brethren Investment Foundation; by the local church groups where the money is invested; and by the Lord himself. This is good security!

Not an Offering

The Brethren Investment Foundation deals exclusively with loans and savings. It does not receive offerings or ask for offerings. It is not to be confused in any sense with the Brethren Home Missions Council and its annual offering. You are not giving to Brethren Home Missions when you loan your money to the Brethren Investment Foundation. This is money which will be returned to you at interest at a later date. Remember that the Brethren Investment Foundation does not substitute in any way for the general home-mission program but is simply a helper in building Brethren churches.

Do you want to see the testimony of Christ increase through the Brethren Church? Then help us build Brethren churches by investing through the Brethren Investment Foundation.

At national conference you will receive further information on these matters. Also in your local church brochures will be available soon.

For information write the Brethren Investment Foundation, Box 587, Winona Lake, Ind.

ELYRIA, OHIO, SETS GROUNDBREAKING DATE

The Grace Brethren Church, Elyria, Ohio, has set Sunday, July 17, 1955, as the day for breaking ground. The hour will be 3:30 p. m., eastern daylight saving time. Plans for the building have been completed and the Lord has provided for the financing. The Brethren Construction Company will be moving into Elyria hoping to get this church well on the way before the winter season.

GOSHEN CHURCH NEARING COMPLETION



Turn back to the June 18 Home Mission Number and you will see the above church as the first laminated rafters were going into place. Since that time the brick work has been completed and the entire building enclosed. Occupancy of the building is expected in a short time, and the Brethren Construction Company will be finishing this church, moving on to Elyria, Ohio, where ground will be broken July 17. The ground was broken at Goshen on March 13, and the above picture was taken slightly over three months later.

HOME MISSION FIELD REPORTS

Seattle, Wash. (Thomas E. Hammers, pastor)—

Nineteen boys and girls between the ages of 6 and 13 made decisions for the Lord in our vacation Bible school this morning, for which we are rejoicing and praising the Lord. We have had as many as 55 in attendance, with 63 enrolled. There has been a fine spirit, and we had parents call whose children were in school last year, requesting the privilege of having them enrolled again this year.

Yakima, Wash. (Henry Dalke, pastor)—

Praise the Lord for a fine young couple that were led out of a modernistic church into our fellowship. Since they have come they said: "We don't see how we stood it so long in the other church." She is an excellent pianist and has had two years' training at Multnomah Bible School. He is a very good singer. They are a real addition to our church.

Goshen, Ind. (Herman H. Hein, pastor)—

On May 29 we had seven boys from the Boys Club make their public decision for Christ. The following Sunday a grandmother rededicated her life to God. While we were returning from the last youth rally, a young lady accepted Christ on the way home. In addition we have had three children make first-time decisions and a father and mother rededicate their lives.

Navajo Bible Conference Blessed by Power of the Holy Spirit



Top, left to right: Sue Willeto, Jessie Sala, Willie Sala, Tom Sandoval, and Jimmy Sala, baptized in the San Juan River following the revival. Bottom: The Navajos pictured profess to know Christ as their Saviour. Extreme right: Miss Mary Sala, boarding-school student, prepares to fry bread for those who came long distances to the revival.

By Evan M. Edams

The second annual Navajo Bible Conference saw five Spirit-filled days of activity at the Brethren Navajo Mission in the month of May. Originally planned for a 10-day period, it was necessary to cut the meetings short due to other engagements of the Navajo evangelists. Three meetings were held each day, led by the two outstanding Navajo Christian men, Bruce Yazzie and Albert Tsosie, from the Navajo Gospel Mission, Oraibi, Ariz. Evening meetings featured campfires, a natural gathering place for the Navajo. The informality of the campfire brought forth much enthusiasm in singing, testimony, and heartsearching. Navajo people who had formerly sat all night around campfire singing chants to dispel evil spirits, sat wrapped in their blankets singing and testifying to the power of God to give new life and remove all fear of death and the unknown.

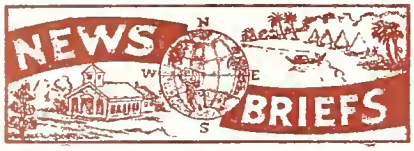
The meetings began on Saturday night, May 21, with a challenge to the Christian people and a time of prayer. The last meeting was held on Thursday afternoon with many of the Navajo believers voicing testimony of their assurance of salvation and joy in knowing the way through Christ. Older Christians spoke lengthy encouragements to their people to turn from their ways of darkness and to come into the light in Christ. Long-silent believers were encouraged to stand and voice their faith also, strengthened by the presence of fellow believers. Forty-seven recorded decisions for our Lord were made, five of these for the first time publicly professing faith in the Lord as their Saviour. Many had the opportunity to reaffirm their faith and confess their slackness in life for the things of the Christian faith. Three young people dedicated their lives to the work of the Lord, to be used in telling the Word of Life to their people, a milestone in the work of the mission among the Navajo people.

The Navajo Christians joined in helping to make the meetings possible by preparing food, serving meals, and driving vehicles to gather people. Attendance averaged 66 for the 15 meetings held, with a peak attendance of 112 at one meeting. Nearly 500 meals were served to the Navajo people during the meetings, prepared by the women of the staff and the Navajo Christian women.

Scripture memorization, reading of the Navajo Scripture portions, special numbers in song were some of the features that made it possible for many to take part in the meetings. The preaching of the Word centered around the living of the Christian life in separation from the things of the world.

1955 Corporation Meeting in Portland, Oregon

THE ANNUAL CORPORATION MEETING
OF THE
BRETHREN HOME MISSIONS COUNCIL, INC.,
WINONA LAKE, IND., WILL BE HELD ON
FRIDAY, AUGUST 12, 1955,
FROM 12:00 TO 12:30 P. M. AT
JENNINGS LODGE, PORTLAND, OREGON



WATERLOO, IOWA. The members of the Grace Brethren Church have voted to add another story to their Sunday-school annex. Richard DeArmey is the pastor.

LEON, IOWA. R. Ronald Robinson, pastor of the Leon Brethren Church, reports the Lord's blessing on the work. In the Bible school there is an enrollment of 106, compared to 55 in 1954. In recent services there were 90 in the morning worship, 75 in the evening, seven baptisms and three first-time decisions.

BERNE, IND. According to Ord Gehman, pastor of the Bethel Brethren Church, a farewell service for the R. Paul Miller family was held June 26. Rev. Miller brought the message, after which he, Mrs. Miller, and their youngest son, Wesley, were presented with New Testaments by the church. After the services they were honored with a fellowship dinner in the church basement. After residing on a farm near Berne for over a quarter of a century, they have sold the property and are residing in Winona Lake. Mail should be sent to Box 9, Winona Lake, Ind. Please change Annual.

PHILADELPHIA, PA. Robert D. Crees was installed as pastor of the Third Brethren Church Friday, July 8. He is president of the board of trustees of the Brethren Missionary Herald.

SOUTH GATE, CALIF. The First Brethren Church had a unique service on July 2 when two Hebrew Christians, Oscar Stern and Emmanuel Schwartz, defended the deity of Christ in a courtroom scene entitled, "Jesus on Trial." Alfred Dodds is the pastor.

PERU, IND. Everett Caes, former student at Grace Seminary, has been called to the pastorate of the Peru Brethren Church. A reception for Pastor Caes and his family was held June 27.

KITTANNING, PA. Mr. and Mrs. Bennett, of the First Brethren Church, celebrated their golden-wedding anniversary with an open house on June 28.

WINONA LAKE, IND. Beautiful blue folders, giving all the information pertaining to Camp Bethany (Portland, Aug. 10-17, and Winona Lake, Aug. 22-29) have been mailed to the pastors of our churches. Get your folder from him and read all about the good times awaiting you at our national youth camps. A registration blank is included with each folder. Send the completed blank, with fee, to the National Brethren Youth Council, Box 617, Winona Lake, Ind. Pastor, if you didn't get any blanks, please request the same from the above office. Let's have YOUR young people enjoying the benefits of National Brethren Camp Bethany.

NEW CRUSADE TEAM



Dean Fetterhoff



Truymond Haddix

The Board of Evangelism is glad to announce that a new Crusade team will go into the revival-evangelism field this fall. Dean Fetterhoff will serve as evangelist and children's worker, and Truymond Haddix will be the pianist or song leader, as the situation may require.

Brother Fetterhoff, a member of our Grace Brethren Church of Flora, Ind., and a graduate of Bob Jones University and Grace Seminary, has had considerable experience in evangelism and is now holding meetings on a summer schedule. Mrs. Fetterhoff and their small son, Bobby, will travel with Brother Fetterhoff, living in their own trailer.

Mr. Haddix, a native of Kentucky, is a member of the Clayhole Brethren Church. He is a graduate of Southland Bible Institute, Pikeville, Ky., and Northwestern Schools, Minneapolis, Minn. He has had special training in music.

The team will present vocal and instrumental solos and duets and will conduct children's meetings and work with young people's groups as desired.

Several bookings are in for the fall and winter, but some dates are available. For information, write the Board of Evangelism, Box 15, Winona Lake, Ind.

The BRETHREN MISSIONARY HERALD

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HERALD COMPLIMENTED

Harrogate, Tenn.

"Even though I am a Baptist, I want you to know that my spiritual inspiration, next to God's Word and prayer, comes from the pages of your publication. My wife and I always look forward to its coming and read its contents from back to front and front to back. (This actually happens sometimes when we are attempting to read it together.) How we rejoice that the grand old truths are still being sent forth."

Anaheim, Calif.

"Dear Friends,

"I am sending $2 as I don't want to miss getting this wonderful paper. It has meant much to me in many ways. When we moved to this town about a year ago, we discovered that there was no Brethren church here. We decided it was too far to keep on driving to the nearest one, so have put my membership in another church here. But there are strong ties to the Brethren Church, mostly due to reading the Herald. I feel like I know personally each one of the missionaries and home-mission pastors. It just seems like one big family. So I am happy and thankful that I can still keep up with all the latest news and good reading in the Herald.

"And he said"

(MARK 16:15-18)

OUR FIRST MOTIVE FOR MISSIONS

There are many good and legitimate motives for missions, such as to make this a better world in which to live, to expand the testimony of our own fellowship, and to save souls from hell. Certainly there is no one who does not want better communities to live in, and which of us would deny that a Christian society is the best. Then, too, why should we not want to expand the influence and testimony of our church? Do we not believe and teach "the Bible, the whole Bible, and nothing but the Bible"? Again, to save a soul from hell is certainly to be commended as a motive for missions.

But when we rely solely on all or any of the above motives for any kind of Christian endeavor, there is a great danger of losing our true missionary zeal. For if our only purpose is to better the world, there is a danger of turning from man's spiritual need to his physical and material needs. This very thing has happened many times. If our supreme motive is to expand our own church, we are in danger of setting aside standards and turning our eyes to numbers. This is a great temptation. But you might ask: "What can possibly happen to a person or group whose highest motive is to save people from an eternal hell?" Just this: people often become hardened to the tragedy of people going to hell. This is proved by the indifference on the part of many Christians to the fact that the major part of the world is headed for a Christless eternity.

All this brings us to the fact that the only lasting motive for true Christian mission work is to be found in what our Lord has said about it. In Mark 16:15-18 we find at least three things about missions from the lips of our Lord Jesus himself.

Our Lord has commanded us to carry on a program of Christian missions. "And he said unto them, Go ye into all the world, and preach the gospel to every creature."

We see from this command that the program of Christian missions involves three things. (1) Those who are to go and proclaim a message. "Go ye." Who did the Lord mean when He said this? His immediate audience, of course, consisted of the 11 disciples who followed Him here on earth. They were told to be missionaries, and they obeyed, as history testifies. Then, too, He spoke to that larger group of Christian who would, down through the years, be called to take an active part in mission work. The missionaries on the fields of the world today make up part of this group. But it is quite clear that the Lord also meant this command to include all Christians, regardless of what place one might fill in the program of Christian missions—those who train, those who go, and those who send. Every Christian has a place in missions!

(2) The second thing that is included in the program of Christian mission is the message that is to be preached. "And preach the gospel." As we look at the world around us today we see many needs of the people. The simplest medical care is lacking in many places. And it is true that some people still use the old wooden plow. Yes; these and many other deplorable conditions need improvement. But let us remember one thing: no improvement campaign dare take the place of the greatest need of mankind—the need to hear the good news of salvation through Jesus Christ! Let the improvement of these other conditions be a means to an end, if need be, but never an end in themselves. Our job is to "preach the gospel."

(3) The third element that figures into the Christian missions program is the people to whom the Gospel is preached. We are to go "into all the world" and proclaim the Gospel "to every creature." So far as Christian missions are concerned, there are to be no national or racial barriers. Wherever man is found, there the Gospel is to be proclaimed.



By A. Harold Arrington
Pastor, Vernon Brethren Church
Limestone, Tenn.

Our Lord has placed the responsibility of results not with the messenger but with the recipients of the message. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We often give our highest praise to the worker who has the most "decisions" in his work. The fact is, no worker can do more than proclaim the Good News. The rest is left to the hearer and the work of the Holy Spirit. So, regardless of how many souls we lead to the Lord, if we are faithful to our particular task, God's approval is with us. This brings us to the last of the three things told us about missions in this passage.

Our Lord has given evidence of God's approval upon the program of Christian missions. "These signs shall follow them that believe." Space permits only a general discussion of the matter.

When the early missionaries proceeded to obey Christ's command to preach the Gospel to all mankind, there was no written Word of God for evidence that they were His commissioned messengers. How were they to give proof to men that they were representatives of God? There was but one answer—miracles. Why do we have no need for miracles today? Simply because we now have the written Word of God, and Christianity is well established in the world. Yes; the Bible is its own evidence that it, and those who proclaim it, are from God. If people reject it, they will also reject miracles.

Today in many parts of the world, circumstances are very unfavorable to the great program of Christian missions. We do not know what tomorrow holds. But this one thing is certain: our program of Christian missions must go on! Remember: "And he said"

THE BIBLE Under the Microscope

BY THE LATE DR. J. C. BEAL

People today say that we need a new Bible, but it is not a new Bible that we need; it is a new faith in the old Bible.

In this article I hope to show some of the hidden beauties of the Bible that are not seen on the surface of the Book. Let us in our imagination take a pleasure trip in the springtime when all nature is bursting into beauty. We take a flower and examine its petals, stamens, stalk, and note the very beauty of the entire flower, and as far as the eye can see this flower is really perfect. It bears the marks of the omnipotent Creator and seems to be a message of love from God, telling of His wisdom and care for the least of His creatures. This little flower teaches us of His power as shown in the hidden details of nature, as well as the larger things—not only in the mighty ocean but also in the blade of grass. But under the microscope I see perfections that were hidden from the eye. The more I increase the strength of the microscope, the more hidden beauty I see.

The story is told of a Scotch botanist who one day was lying on the ground examining a bluebell under his mighty microscope. A shadow fell over his shoulder and he looked up into the face of an old shepherd, who was greatly mystified at what the botanist was doing. The botanist adjusted the microscope so that the shepherd could look through it and let him see the little flower through it. A few moments passed without a word being spoken, and on looking up, the botanist saw tears trickling down the shepherd's cheeks. "Do you not find it beautiful?" asked the botanist. "Beautiful? Beautiful? Yes; more than that. The thing that brings tears to my eyes is that I have trodden under foot so many of these beauties of God's creation."

The beauty was only revealed as the microscope was applied. This is always true and is an unfailing test to distinguish between the works of God and those of man. You may take the mainspring of a watch—the finest watch made—and yet under a microscope you will see its imperfections. Look at the point of a needle; to the natural eye it looks perfect, but under a microscope the end will look like a blunt spike. Look at the finest piece of polished stone ever made and it will seem perfect, but under the microscope it will look like a pitted slab. And so we see that all that is not directly from the hand of the Creator loses its beauty and fineness under the microscope.

We will now look at the Bible under the microscope and see if it bears evidence of coming from the hand of God or from the hand of man. Turn to Genesis 5 and you will find the list of Abraham's ancestors. We will put this record under the microscope. We find Methuselah, the man who lived the longest of any man who ever lived—969 years. The question comes: Were these years the same as our years today? Some folk would have us to believe that these were lunar years instead of solar years, but I want to remind you that if that is true it must be applied throughout the Scriptures. They doubt the idea of a man living 900 years and yet would have you believe that one king had children born to him at the age of five years. I would rather believe the Bible than to make myself believe that this is possible. (Compare book entitled, "Did Moses Know?") Of course they were years! The sun, moon, and stars mark off time.

Hebrew names always had meaning. For example: Abram, when called into definite relationship with God, was given a letter out of His name (Jehovah), making it Abraham and changing the meaning entirely. The outstanding illustration of this, however, was with Jacob (the deceiver), who later had his named changed to Israel (the prince ruled by God).

Now what is the meaning of Methuselah? Hebrew scholars say it means "when he is dead, it will be sent." Enoch, a prophet and a man who walked with God, was responsible for naming this man. Here we shall apply the microscope to find the purpose of this name. In Genesis 5:25 it says that Methuselah lived 187 years and begat Lamech. In verses 28-29 it says that Lamech lived 182 years and begat Noah. Now 187 plus 182 equals 369—therefore Methuselah must have been 369 years old when Noah was born. If Methuselah lived 969 years and he was 369 years old when Noah was born, he must have lived until the 600th year of Noah's life.

If we turn to Genesis 7:11-12, we will discover what took place in the 600th year of Noah's life and you will have in mind the purpose of Enoch's naming a name that meant "when he is dead, it will be sent." Methuselah died in the 600th year of Noah and the flood came that same year; therefore when he named Methuselah, Enoch the prophet had in mind the coming of the flood. When we dig down deep into the Word and use the microscope, we find absolute harmony in that which comes from the hand of God. This one thing then tells me very definitely who is the author of the Bible.

Why did Methuselah live so long? According to the promise of God, as given in the meaning of his name, the world was safe as long as he lived, no matter how sinful the world might become. Those who know the record know that such crime, sin, and corruption came that God had to wipe out of existence all men and animal life, with the exception of Noah and his family and the animals he was told to take with him into the ark. The people were so bad that they did not have God in their thought any more; yet as long as Methuselah lived the people were just as safe as the promises of God are sure. God, unwilling to execute judgment, lengthened his life. Finally God permitted judgment to come and the first dark chapter relative to the race of man ended. In Ezekiel 18:31 we find God saying: "Why will ye die, O house of Israel?" God was just as unwilling to execute judgment on the andediluvians as He was on the house of Israel.

THOUGH DEAD, HE SPEAKETH

In forthcoming issues of the Missionary Herald articles written by the late Dr. J. C. Beal will appear. Dr. Beal went to be with the Lord January 30, 1944, after having served the Lord in the Brethren Church for many years. He served pastorates at Sunnyside, Wash., Los Angeles, Calif., Spokane, Wash., Canton, Ohio, Fillmore, Calif., and Waterloo, Iowa, and was engaged in Bible conference work at the time the Lord called him home.—*Ed.*

In the sixth chapter of Genesis in the closing verses we read that God commanded Noah to take just a *pair* of each of the animals on the land (note that no mention is made of any of the water creatures, so those who would say that it would have been impossible to destroy fish, etc., with a flood have no such ground for criticism). You will read that Noah did exactly what God told him to do.

In the seventh chapter God told Noah to take *seven pairs* of certain animals and again it says that Noah did as God commanded him. This is usually considered a ground for criticism. On the surface this appears to be a discrepancy, but under the microscope we find one of the most beautiful things we have in connection with the story of the flood.

It is necessary for us to have in mind the meaning of the names of Deity in order to understand this record. There are seven names of Deity, four of which are found in the Book of Genesis. In the story of the flood we are concerned with only two of these names: Elohim, who is a God of love and places himself under covenant relationship to do certain things and swears with an oath to do this very thing; and Jehovah, the One who loves righteousness, hates iniquity, must punish the sinner. The basis for fellowship with Him is sacrifice.

In Isaiah 45:18 we learn that the earth was created for inhabitation, and so when God created the earth He placed himself under obligation to people the earth. Keeping in mind the meaning of these two names, you will find the beauty of the microscopic application. In the sixth chapter it is Elohim speaking. He is under obligation to people the earth. How many does it take to perpetuate the species? *One pair*. Life can be maintained by just one pair, and so when Elohim speaks, He tells Noah to take into the ark one pair of each animal.

In the seventh chapter it is the LORD (Jehovah) speaking—remember the meaning of His name. Now either one of three things: Noah had to remain out of fellowship with God, or the animal life must be obliterated in the use of some of the animals for sacrifice, or Jehovah must somehow provide the sacrifice. When He gave this order to Noah relative to the sacrifices, He told him to take seven pairs of each of certain animals. First, He was under obligation to perpetuate the species, but God must also provide the sacrifice for Noah after the flood or certain lines of animal life would have been extinguished. How beautiful are the hidden things of the Word of God!

Now notice that Noah built an altar immediately after the flood and offered sacrifices. If the LORD had not provided the sacrifice, Noah would have had to remain out of fellowship with God, or a certain line of animal life would have been extinct.

The sweet-smelling savor means that this sacrifice was acceptable in God's sight; it was so because God had provided the sacrifice himself. Here is another beautiful picture of hidden beauty. It is also a type of the sacrifice of the Lord Jesus Christ on the cross of Calvary. The man who takes Jesus Christ as his substitute has the right to expect that that will be satisfactory to God himself. When I accepted Christ, then God accepted me.

Some critics would tell us that the ark was not the type of vessel that would have been essential to go through such a flood, but one of the best shipbuilders in the world made a statement in a paper to the effect that "the ark was the masterpiece of all vessels ever built, for the purpose for which it was built. No engineer has ever made a better vessel." He also said that the ark was the best-proportioned vessel ever built for its purpose.

Some say that there could not have been a universal flood because there would not be enough water to cover the earth and destroy all things. But a learned scientist says that if the entire earth were leveled, the waters would cover the entire earth in a two-mile depth, and surely that is enough to drown all things.

Again they say that had there been a flood, there would be records everywhere regarding it, but that Asia Minor seems to be the only place where really vivid records seem to prevail. There are records found over the entire world, in all races and nations, as to some kind of a flood which happened at that time.

The ark rested on Mount Ararat (or Armenia) (Gen. 8:4) on the 17th day of the seventh month. At first sight this means nothing, but no man would have dared to guess the date because tradition was carried from mouth to mouth and history thus became established. Man would hardly have guessed correctly the very day and month that the Lord Jesus Christ was to be raised from the dead! As Noah began a new race of people physically after the Flood, so the Lord Jesus Christ began a new race spiritually after His resurrection. Do you think that man could have guessed that date and have it harmonize in type as we have it here?

How do I know it is the same day and month? In the first part of chapter 12 of Exodus it reads: "This month shall be unto you the beginning of months." From that time the Jewish calendar was changed and the seventh month of the old Jewish calendar became the first month of the new one. The first month of the Jewish calendar is Tishri and the seventh month Abib (April), but if you will compare Exodus 13:4, you will find it very definitely stated that the day they left Egyptian bondage was the month of Abib. Now if you remember, it was during the month Abib that the Lord Jesus was crucified. In Exodus on the 10th day of the month a lamb was to be taken and kept until the 14th day and then slain. That lamb is the type of the Lamb of God (John 1:29).

If you know anything about the crucifixion, you know that Jesus was crucified on the 14th day of the seventh month of the old Jewish calendar—the first month of the new—the same day as the lamb in Exodus; therefore a perfect fulfillment of the type. He stayed in the grave three days and three nights as He said He would (there is no foundation for the observance of Good Friday), and He arose the 17th day. Here we see something that is hidden under the surface, but it is a perfect picture of the resurrection. Did some man guess this thousands of years ago? No! I Peter 1:21 tells us that the Holy Spirit moved men in the writing of the Bible, and since He was the Author of the Book, there can be no mistakes in it.

There were two thieves, one on either side of Christ. It was necessary for the Romans to furnish or provide a grave for these bodies. Many times the grave was at the foot of the cross. So we see that they did plan to make His grave with the wicked, but a secret disciple (up until this time) came forth and claimed the body of Jesus (Mark 15:43). This man was Joseph of Arimathaea, a rich man, and he had Jesus buried in his tomb. He did make His grave with the wicked and the rich. What a beautiful fulfillment of prophecy!

CHURCH ATTENDANCE---

COMPULSORY OR OPTIONAL?

Theoretically, one would suppose that such a question as to whether Christians were under obligation to attend the services of the church were entirely superfluous. To openly ask such a question of any Christian and to expect a negative reply seems almost ridiculous. However, men do not always answer such questions with words of the lip but rather by the actions and the doings of life. And here we find that the answer is in the negative a large portion of the time.

One of the greatest causes for defeat in our churches today is the lackadaisical attitude of too many people regarding their church attendance. The psalmist said: "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1). Today it is a fact that many would, in order to be honest, have to say: "I was MAD when they said unto me, Let us go into the house of the Lord." There are those who believe that their attendance in church is their own business and that it is a matter for their own choosing. Let us be reasonable and listen to the Word of God regarding the matter of our church attendance.

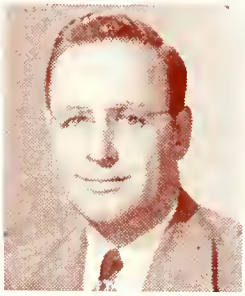
The Word of God Demands It

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:25).

One outstanding testimony to the born-again Christian's new relationship to God is *obedience to His Word.* How can anyone dare lay claim to membership in His family and flout any one of His revealed commands? The Word of God is filled with commands by example, of the children of God, the followers of Jesus Christ and even Christ himself, as they faithfully joined with the saints of their day in worship unto God. Their faithfulness to God's house was often manifested even in the face of persecution and death itself. But apart from these examples, the Holy Spirit deliberately states in Hebrews 10:25 that we are not to forsake our assembling together. To ignore or minimize our church attendance is to ignore and minimize the Word of God, and to do so is to tread on dangerous ground.

Our Spiritual Lives Require It!

Two things are essential to healthy living—food and fellowship. The recluse who feasts on the very best of food in his own one-room shack or palace and never sees nor makes contact with the outside world cannot be said to be a healthy, normal individual. Even if he should make seldom contact, or such contacts only when he "feels like it," he demonstrates that he is not well, either physically or mentally. That the Christian life has been likened to the natural life so very often in Scripture we are all aware; yet we have heard spoken, and more times seen demonstrated, the attitude: "I don't need to go to church in order to be a good Christian. I can pray and read my Bible here at home, and be just as good as those who attend church every time the doors are open."



By Forest F. Lance
Pastor, Findlay Brethren Church
Findlay, Ohio

Sounds foolish, doesn't it? Again turning to the passage in Hebrews 10:25, the Holy Spirit advises us that in assembling ourselves together we "exhort" one another, provoking unto "love and good works" (cf. vs. 24). Isn't it true that the Lord uses to the greatest advantage those who are regular in their church attendance? As I think back over my own years of Christian experience, those who have been the greatest help and encouragement to me were those who were faithful to God's house, not those who came to church when it was convenient or when they "felt like it." If you would be a blessing to others, an encouragement to those who are weak and young in the Christian life, make church attendance a faithful act in your own life.

Our Churches Thrive on It!

The greatest advertisement for any church is to have its parking lot full of cars and its pews full of people! Every one of our churches exists for the purpose of giving testimony to the saving power of Christ, that lost men might find eternal life. If *your* church would be most successful in its purpose to win others to Christ, it cannot afford to have any one of its members absent from any of its services. We have known of actual cases where church members have invited unsaved persons to the services of their church only to have the unsaved people come and find that those who had invited them were absent! Did they return? In some few cases they did, but in the majority of cases they had come for the first and only time!

Our Love for Christ Prompts It!

Some will say: "What you have written is true, but our pastor . . .; but our Sunday-school superintendent . . .; but the program of our church" Yes; these things and many others are often offered as excuses for not being regular in church attendance. And these things are important! But there is something greater, which can prompt us beyond things or temporary weaknesses in human leaders, and that is OUR LOVE FOR CHRIST! Jesus said: "If ye love me, keep my commandments" (John 14:15).

True loyalty to Christ and His church does not depend upon others, or upon things, but rather upon our true love for Him!

"FOR BETTER, NOT FOR WORSE"



First of a Series by Kenneth Ashman, Pastor, First Brethren Church, Wooster, Ohio

Introduction.

T. DeWitt Talmage describes the home as "a church within a church, a republic within a republic, a world within a world." If things go right in the home, they go right everywhere. If things go wrong there, they go wrong everywhere. The doorsill of the dwelling house is the foundation of the church and state. A man never gets higher than his own attic and never lower than his own cellar. Domestic life overarches and undergirds all other life.

Edwin Dummer wrote: "The home is the sanctuary of the family affection, happiness, and solidarity; the chapel of family worship, consolation, and sympathy; and the haven of peace, refuge, and rest." The home is the cradle of the nation's character, greatness, and influence; the nursery of faith, patriotism, and thrift; the school of sacrifice, self-denial, and tolerance.

The question oft heard these days is: "Is the American family about to fall apart completely?" It looks that way! There needs to be something done to stop the trend. The disintegration of the home spells ultimate disaster for the nation and the church. The CHRISTIAN FAMILY is the preservative salt of the people. One of the primary functions of the church is to plant, water, and cultivate the flowering beauty of Christian homes.

When young people stand before the pastor to exchange the sacred marriage vows they repeat: "For better or for worse." What God would have them plan and attain is "BETTER, NOT WORSE!" Every young couple wants to have a happy wedded life. Your desire in this respect is not nearly as great as God's desire on the same score. Can there be wedded happiness? YES! God has ordained marriage and has laid down certain laws and standards by which marriage may be made a "little heaven upon the earth." If God's plans are ignored, marriage instead becomes a "hell upon earth."

I. The Marriage Union Is God-Ordained.

Genesis 2:18—"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Thus at the very outset of revelation we discover God's purpose in matrimony—the husband and wife shall serve as helpmeets for each other. This word literally means "those doing things together." In the marital relationship, a man and a woman complement each other's personalities in things emotional, physical, mental, social, and spiritual.

The union of man and woman as husband and wife is set forth in the Bible as being:

1. *Divine* — Christian marriages are formed first in the mind of the Father; then revealed to man.
2. *Legal*—Christian marriages are according to the laws of the state.
3. *Holy*—Christian marriages are pure and righteous altogether.
4. *Intimate*—Christian marriages bring those involved into the closest of all human relationships.
5. *Fruitful*—Christian marriages are for the purpose of bringing new life into the world.
6. *Loving* — Christian marriages are based upon the love of God in the heart, being shared with another.
7. *Lifelong*—Christian marriages are a lifetime covenant, not to be broken by the circumstances of life.

II. The Marriage Union in History.

1. *Original* — According to the record of Genesis 1 and 2, the first marriage was monogamous in nature. God intended that one man should be married to one wife. This same principle is set forth in all the New Testament passages dealing with the subject.

2. *Hebrew*—In the early Hebrew history divorce was a rare thing. Man and woman cohabited together as husband and wife, usually without any type of ceremony or record. The bride was usually secured through a transaction of the parents. The story of Jacob and his wives, Leah and Rachel, illustrates how brides were earned by the groom. Deterioration set in early in the marital story, with separations, bigamies, and divorces creeping in. Eventually Christ declared the reason for the trouble: "Moses because of the hardness of your hearts [Matt. 19:8] . . . suffered to write a bill of divorcement [Mark 10:4]."

3. *Roman and Greek*—Marriage during the Greek and Roman civilizations was degenerate indeed. Wives were taken and released at will. The home lost its sanctity. Immorality was rampant. Paul describes the condition in the minds and hearts of men in revealing terms recorded in Romans 1:26-32. (Read it.)

4. *American*—The American home has gone through a history all its own. From the well-regulated, pure, self-sufficient Puritan homes, and the unromantic courtships of the Quakers, we have fallen to the modern unrestricted, impure, uncontrolled, and nonspiritual homes of the present. America, while being called a Christian nation, certainly has no room for boasting on this vital score. Our homes, even the best of them, are a far cry from the ideal declared in the precious Word of God. And because they have departed so far from the norm, they have lost their influence on the lives of all involved. Much of this falling away from the ideal is a result of an improper view of the marital relationship. Thus the necessity for such a study as we are here inaugurating.



SAVED AS BY FIRE

We are saved by grace through faith in the Lord Jesus Christ. When we receive Him as our Saviour, He becomes our life. In Colossians 3:3-4 we read that "ye are dead, and your life is hid with Christ in God. When Christ, *who is our life,* shall appear, then shall ye also appear with him in glory." The Christian will never be judged for *life,* but he will face the judgment of his works. This will take place before the judgment seat of Christ. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

The Scriptures compare our lives to a building, Jesus Christ himself being the foundation of the structure (I Cor. 3:11). We build upon this foundation with one of two types of material, the combustible or the noncombustible; the temporary or the eternal. The combustible is wood, hay, stubble, and the noncombustible is gold, silver, precious stones. The difference in the materials is whether or not they will stand the test of fire. The one will vanish and the other endure. Yea; the gold, silver, and precious stones will even be purified by the fire.



By HENRY DALKE
Pastor, Grace Brethren Church
Yakima, Wash.

I Corinthians 3:13 tells us that "the fire shall try every man's work of what sort it is." When we stand before God and all the works of our lives are brought before Him for judgment, they will be tried by fire. What kind of fire will it be? I believe the answer is given in Revelation, where the eyes of the Lord Jesus are referred to as being fire. "His head and his hairs were white like wool, as white as snow, and his *eyes were as a flame of fire*" (Rev. 1:14).

Our works will come before the scrutinizing gaze of our Saviour. His eyes will pierce every motive of our deeds. We are told that "God shall judge the *secrets* of men by Jesus Christ (Rom. 2:16). "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the *counsels* of the hearts." "Man looketh on the outward appearance, but the Lord looketh upon the heart." He sees the motives of our every deed.

Are my activities of the day governed by my interest as to how much money it will make for me to consume upon my own desires? This is the motivating force of the natural man. In other words, it is a service for self. When we become Christians, the center of our affection is no longer to be self, but Christ. God reminds us that "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). Furthermore, we are told "that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). The question then is, "For whom am I living?" Who is the center of my activity—self or Christ? Who is to receive the benefit of what I do today?

The motive of our service will determine the type of materials we are putting into our building which is being built upon Christ, the foundation. The man who is laying up treasures upon earth for his own security and satisfaction is serving self. It makes no difference whether he be a preacher, evangelist, farmer, banker, doctor, businessman, or whatever he may be. It is even possible for preachers to preach so that people will "laud" them and talk about how wonderfully they can speak, and thus the preacher be more interested in pleasing the people than God. Even a gospel singer may be singing the hymns for the applause of men. "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogue, and in the streets, that they may have the glory of men. Verily I say unto you, they have their reward" (Matt. 6:2). All of the different ways of serving self will be works that will be burned up when the eyes of our blessed Saviour behold them.

On the other hand, the man who has as his motive to serve God, whether it be with his talents or with his means, or both, or whatever he has, his service is being done with gold, silver, and precious stones, for which there will be a rich reward. This may be plowing a field as a farmer, or driving a nail as a carpenter, or any of life's enterprises.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:15).

The person who has been a Christian and has lived for self, will in that day suffer loss. No; not the loss of his eternal life, but the loss of his reward. He himself shall be saved; yet so as by fire. There will be Christians in heaven who will smell as if they had been bought at a fire sale.



We are the sheep of His pasture !

The BRETHREN MISSIONARY HERALD

JULY 23, 1955

The BRETHREN MISSIONARY HERALD

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MEET THE EDITOR

The missionary aspect of the Missionary Herald will be presented by the editor in the following churches as indicated. You are invited to attend and see what God is doing through the printed page.

July 31—Spokane, Wash.
Aug. 2—Seattle, Wash.
Aug. 3—Yakima, Wash.
Aug. 4—Harrah, Wash.
Aug. 5—Sunnyside, Wash.
Aug. 7 (a. m.)—Albany, Oreg.
Aug. 7 (p. m.)—Portland, Oreg.



MODESTO, CALIF. If on your way to National Fellowship at Portland, Oreg., Aug. 10-17, you should go through northern California, an invitation is extended to you to visit the La Loma Grace Brethren Church of Modesto (shown above), J. Paul Miller, pastor.

MINNEAPOLIS, MINN. The misleading advertising attributing the two films, "The Mighty Fortress" and "The Lord in His Corner," to Billy Graham is being soundly refuted by Grady Wilson, of the Billy Graham Evangelistic Association. He states that the two pictures "are not Mr. Graham's productions, nor does he have any control whatsoever over them." The Billy Graham films are released through the Billy Graham Films, Inc., 2627 Connecticut Ave. NW., Washington, D. C.

WINONA LAKE, IND. Under the direction of the national Sisterhood officers there will be special SMM sessions at *both* Portland Bethany and Winona Lake Bethany. These times of promotion and devotion are invaluable for the girls personally, and are very worthwhile when it comes to planning for the work of your local group. Be sure your SMM girls get to Camp Bethany, Portland, Aug. 10-17, and Winona Lake, Aug. 22-29.

DAYTON, TENN. Bryan University students have a new slogan—"Let's See a Million." The new cry is a part of a student council plan to collect a million pennies by September 1955. If successful—and no student will admit that failure is possible—the $10,000 will be used to complete the library needed for university accreditation.

NORWALK, CALIF. Construction work has begun on the second unit of the Christian day school of the Norwalk Brethren Church, Henry G. Rempel, pastor. This will give them four more schoolrooms, which are needed for their expanding program.

CONEMAUGH, PA. Kenneth Wilt, pastor of the Singer Hill Brethren Church, was ordained to the Christian ministry Sunday, June 19.



KITTANNING, PA. W. H. Schaffer, pastor of the First Brethren Church, has been invited to be the guest preacher August 7 at the First Brethren Church, Spokane, Wash., Jesse Hall, pastor. At that time he will dedicate to the Lord a granddaughter whom he has never seen.

BUENA VISTA, VA. Edward Lewis, pastor of the First Brethren Church, was elected moderator of the Southeast Fellowship of Brethren Churches for 1955-56 at the recent conference.

WASHINGTON, D. C. Rev. and Mrs. Fred Fogle and three children arrived in the States on July 5 on their first furlough from France. They are making their home at 2226 Randolph St. NE.

SAN DIEGO, CALIF. Deborah Ann was welcomed into the family circle of Pastor and Mrs. Archer Baum, of the First Brethren Church, June 28. She weighed 8 lbs., 6 oz. on arrival.

PARKER, WASH. The address of Rev. Fred V. Kinzie has been changed to Box 135, Parker, Wash. Please change Annual.

WINONA LAKE, IND. Rev. and Mrs. Harold Dunning and three daughters arrived in the States July 5 on furlough from French Equatorial Africa. At the present time they are visiting relatives in New Jersey, but will make their headquarters, after National Conference, in Long Beach, Calif., where the girls will be able to attend the Brethren day schools.

GRANDVIEW, WASH. Robert Griffith has accepted the call to pastor the congregation of the Grandview Brethren Church and will assume his duties about August 1.

INGLEWOOD, CALIF. The junior quartet of the First Brethren Church, Glenn O'Neal pastor, won the state championship at the state C. E. convention held the last week in June.

COVINA, CALIF. Rev. and Mrs. Marvin L. Goodman, Jr., and four children, after visiting a short while in Winona Lake, Ind., expect to sail from New York July 29 on the S. S. *Ile de France* for France, where they will spend about three months for a refresher course in the French language before returning to their field of service in French Equatorial Africa.

PITTSBURGH, PA. According to a release from the Christian Amendment Movement, Congressman Eugene Siler, of Kentucky; Robert Ashmore, of South Carolina; and James Utt, of California, have proposed an amendment to our Constitution which would declare in the first section that "this nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations."

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 30

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

WHAT ABOUT---

CHRISTIAN SCIENCE?

By DR. RAYMOND E. GINGRICH
President, Cornus Hill Bible College
Akron, Ohio

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science false so called: which some professing have erred concerning the faith" (I Tim. 6:20-21).

Whether one accepts the Authorized Version rendering, or the more literal rendering of Alford, who translates the expression "science falsely so called" as "of that which is falsely named knowledge," these verses seem to be an inspired indictment of that presenty-day cult with the label of "Christian Science."

Our brief review of this "cult" will be concerned with three general fields of investigation.

A Historical Explanation.

"Christian Science" was founded by Mary Baker . . . Eddy. She was born at Bow, near Concord, N. H., on July 16, 1821. According to J. K. VanBaalen, in his book, "The Chaos of Cults" (p. 58, 3d ed.), Mary Baker as a child was a "headstrong New Englander." During her childhood and early married life she was abnormally nervous and subject to "fits." Even when fully grown she was rocked to sleep in a specially built cradle which her father had made for her.

Mary Baker had a succession of husbands, beginning with G. W. Glover in 1843. After his death in 1844, she married Dr. Daniel Patterson, a dentist, in 1853. Dr. Patterson couldn't stand her tantrums and consequently left her. She later married Dr. A. G. Eddy in 1877. This latter marriage proved to be a great financial success. Dr. Eddy promoted the sale of her book, "Science and Health With Key to the Scriptures," which she published in 1875, so that she sold more than 400,000 copies, realizing more than $1,000,000.

The turning point in Mary Baker . . . Eddy's career began in 1862 through a visit with a P. P. Quimby, a mesmerist and author of books on clairvoyance, curing the sick, and kindred subjects. From him she seems to have gotten the idea of the control of mind over body which she exploited to its fullest extent.

She died on December 3, 1910, disproving by virtue thereof the basic principles of her system in her own death. In tribute to the effectiveness of her influence it is said that her followers numbered 202,000 in 1935, 75 percent of whom are reported to be women, so that it has been called "the cult of American ladies." This number has increased to more than 2,000,000 by 1955.

A Doctrinal Exposition.

Only a mere outline of the more pronounced doctrinal tenets of Christian Science, together with their exposure by Scripture, may be given in this study. We pay special testimony to John Ritchie, of Scotland; J. K. VanBaalen, Charles W. Ferguson, and I. M. Haldeman, of the United States, whose writings have aided us in this brief survey of one of America's religious oddities.

1. Christian Science denies *the inspiration of the Scriptures.*

Christian Science declares: "The material record of the Bible is no more important to our well-being than the history of Europe and America" (Miscellanies, p. 170, quoted by I. M. Haldeman).

The Bible declares: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3: 16-17).

The statement of Christian Science has never been authenticated; that of the Scriptures has been confirmed by unimpeachable evidence.

2. Christian Science denies *the personality of God.*

Mrs. Eddy declares: "God is Incorporeal, Divine, Supreme, Infinite Mind, Spirit, Soul Principle, Life, Truth, Love" (Science and Health, ed. 1910, p. 256). To read the context of this and similar statements in the writings of Christian Science, one is soon aware that the connotation reveals a pantheistic conception of God, not a personal God such as the Bible presents throughout its writings. For illustration further, Mrs. Eddy declares in her textbook (74th ed., 1893, p. 13), "God is identical with nature." This is pantheism in its simplest expression.

But the Bible constantly reveals a personal God. This is revealed in His attributes, His works, His claims, and His names—all of which unite in testifying to this great fact: *God is a Person.*

3. Christian Science denies *the incarnation of Christ.*

Mrs. Eddy declares: "The virgin mother conceived this idea of God, and gave to her idea the name of Jesus" (Science and Health, 74th ed., p. 334). Hence Jesus never existed in bodily form; the incarnation is an illusion.

The Bible declares: "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger" (Luke 2:7). Again, the Bible says: "Who his own self bare our sins in his own body on the tree" (I Pet. 2:24). The Bible is replete with affirmations of the incarnation. To deny it is to demonstrate one's connection with Antichrist (I John 4:2-3). Let us put Christian Science to the test of this charge.

4. Christian Science denies *the reality of sin.*

Mrs. Eddy writes: "Man is incapable of sin, sickness, and death" (Science and Health, 1910 ed., p. 475). To her (until her own death) "sin, sickness, and death" were illusions, unrealities, the product of mortal mind (we wonder what new connotation she placed upon the word "mortal").

The Bible says: "All have sinned and come short of the glory of God" (Rom. 3:23). What more need we offer in refutation of her deceitful wresting of Scripture! Human experience says "Amen" to this clear affirmation of God's Word.

5. Christian Science denies *the reality of salvation.*

(Continued on Page 480)

MARRIAGE---WHOM, WHEN, AND HOW

Introduction—Too many young people stand before the marriage altar saying, "For better or for worse," seemingly indifferent to the truth that things can go wrong, tragedies can come—it may be worse than they think. Thus, in this study we want to bring to the attention of all the seriousness of this step and the proper preparation for it.

I. WHOM SHOULD I MARRY?

In Amos 3:3 the question is asked: "Can two walk together except they be agreed?" Nowhere in human relationships is the answer to that question so vital as in the marital life. The safest answer to the question, "Whom should I marry?" is, "MARRY YOUR OWN!"

Marry your own religiously—As a Christian you should seek a companion who is saved, who is born again, who knows the same Christ you know, who follows the same doctrinal interpretation of the Bible. That means the elimination of intermarriage between Catholics and Protestants. Such unions are fraught with every pitfall of disaster. Commitments have to be made that are un-Scriptural and unethical. You'll have many hours to regret your decision if you disregard this admonition. Love will not carry persons of divergent religious convictions over the troubled waters that result on the sea of matrimony.

Marry your own denominationally—"You go to your church and I'll go to mine" may be a good theme song for neighbors, but it definitely is not desired for husband and wife. The family should follow the same teachings, observe the same ordinances, enjoy the same services, pray for the same endeavors, support the same missionaries, and serve in the same church. The family should be in position to use such terms as "our church," "our class," "our pastor," and "our missionary endeavors."

Marry your own on the level of consecration—Many promising young ladies have lost out spiritually because they were wedded to young men who were not as consecrated to the Lord, and vice versa. Romans 12:1 should be the heart-desire of BOTH the husband and wife. Thus, you can pray together, read together, tithe together, give together, attend together, and serve together.

Marry your own personally—one with whom you would like to live 24 hours of every day for years to come. That means one who loves you and one whom you can love, forsaking all others for each other. That means one who respects you and one whom you can respect. Your chosen one should have the same high code of morals for you that he would expect you to have for him. That means one who wants you and one whom you want. I never heard sadder words than these from the lips of a disappointed young mother: "I knew when I married him I didn't want him." That means one you want to be like, and one who wants to be like you. You do more than change your name when you marry—you change your life.

Note your chosen one's *habits*. Are they good ones, such as cleanliness, neatness, modesty, thoughtfulness, thrift? Is he a gentleman in every respect? Is she a lady at all times? Note your chosen one's *interests*. Do you have common interests in the realms of pleasure, culture, education, and service. Note your chosen one's *disposition*. Someone has said that "cleanliness is next to godliness." We disagree. As desirable as cleanliness may be, the ability to get along with others is far more important. Here are some good "ty's" to look for in your proposed mate:

Personality—Is this one generally happy, optimistic, aggressive? *Compatibility*—Can this person get along well with others under all circumstances? *Pliability*—Can this person "give a little, and take a little" when the matter of conviction is not concerned, or must he always have his own way in all things? *Responsibility*—Does this person assume offered responsibilities, discharging them efficiently and promptly?

II. WHEN SHOULD I MARRY?

Solomon, in Proverbs 5:18, speaks of "the wife of my youth." Marriage should be for the young, primarily. Folks should not wait until they are too old for marriage, for then the matters of adjustment to each other are the more difficult. On the other hand, youth should be careful not to enter this all-important relationship too young, lest they are not ready for the demands involved. YOU SHOULD MARRY WHEN YOU ARE OLD ENOUGH IN FOUR REALMS:

Physically—Girls should look to marriage when they are old enough to assume the tasks of cooking, washing, ironing, cleaning, mending, and nursing. Boys should look to marriage when they are old enough to earn a living for a family, when they can plan and provide, when they are ready to work "about the house," not spending all the time with hobbies, sports, and pleasures outside the home. Please read I Corinthians 6:19-20.

Mentally—Young people are old enough for marriage when they can think maturely, make wise choices, have definite convictions, and have the power to stand alone when tested. The knowledge of the facts of life and the responsibilities of parenthood are a prerequisite to a happy wedded life.

Emotionally—Young people are spiritually ready for marriage when their affection is based upon "the love of God shed abroad in the heart" and not some passing infatuation of "puppy love." This means stability, self-control, and sensibility.

4. *Spiritually*—Those are ready for marriage who can withstand temptation, can bear up under trial, and who can mold their lives pleasing unto the Lord. Like Joseph of old, they must be well grounded in the faith and in morality, so that they sin not (Gen. 39:9).

Someone has said: "Short engagements, short marriages; marry in haste, repent at leisure." Indeed true. Go with your lover long enough to know all about him, or her, physically, mentally, emotionally, and spiritually.

III. HOW SHOULD I MARRY?

Marriages can be of the most simple nature or of the greatest show. How one arranges for marriage can

(Continued on Page 480)

HAUGHTINESS---IS IT SIN?

By DONALD BISHOP
Missionary to Argentina

Haughtiness. What is it? Let us go to the dictionary for a definition of the word so that there is no mistake as to what the word means. Haughtiness is being "disdainfully proud; or arrogant." Some synonyms of the word are: "lordly," "disdainful," "proud," and "contemptuous." Some antonyms, or words that mean just the opposite, are: "humble, "unpretentious," and "unassuming." Therefore there can be no mistake as to what haughtiness is. With this definition of haughtiness let us look to the Word of God to see what it has to say with regard to this subject.

Haughtiness began before the creation of man. Isaiah tells us in 14: 12-17 about the downfall of Satan, who said: "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the most High." Satan, lifted up in pride, self-will, and haughtiness, brought about his own downfall. Satan, the most beautiful of God's creation, was lifted up with pride, attempted to usurp the position of his Creator, and lost his fellowship with God. Another person who was carried away with his pride and the lifting up of his heart was Haman.

What is God's attitude toward haughtiness? "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look . . ." (Prov. 6:16-17). The American Standard Version translates "a proud look" with the words "haughty eyes." Haughty eyes do not belong to the one who has been fellowshiping with Jesus, the King of Kings. The Lord hates this. It is sin in His eyes. James 4:6 tells us: "God resisteth the proud, but giveth grace to the humble." God's attitude toward haughtiness is that it is SIN.

What is the result of haughtiness? "Pride goeth before destruction and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:18-19). Pride or a haughty spirit has been the ruin of many a man. It was the ruin of Satan, it was the ruin of King Saul, it was the ruin of Haman, it was the ruin of Belshazzar, and it is the ruin of many men and women today. "It is when one sees pride in another that its hideousness is clearly revealed. How often we will complacently tolerate in ourselves what, when we behold it in someone else, fills us with disgust. But God takes note of the least beginning of unjudged haughtiness in each heart. What mind can conceive how hateful it must all be to Him" (Dr. Ironside).

Pride and haughtiness results in contention, fighting, and quarreling among believers. "Only by pride cometh contention" (Prov. 13:10). Why is it that some people can't get along with others? It is because they have to satisfy their own precious little pride in having their own way. Their way is the only way to do things. They are the only ones who know how to do the job right. This is sin in the sight of God. David says of the Lord in II Samuel 22:28: "But thine eyes are upon the haughty, that thou mayest bring them down."

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isa. 2:11). Here again we see the admonition of the Lord. Haughtiness is not the way nor the life of the true believer. It is not the life of he who is trying to please the Lord. It is not the life of he who is trying to win souls to the Lord Jesus. This is not the life for the one who is trying to serve the Lord. The man or woman who is guilty of this is headed for a downfall. He is due for a spanking from the Lord. "Wherefore let him that thinketh he standeth take heed lest he fall" (II Cor. 10:12).

EVIL IMAGINATION---IS IT SIN?

By RONALD ROBINSON
Leon, Iowa

The word "imagination" can be used to describe either logical or fanciful activity of the mind—disciplined or undisciplined, good or evil. As it is used in the Bible in various places it describes "not only the imagination but also the purposes and desires" (Gen. 6:5, marg.).

We have had recent demonstration of the material blessings that can come to mankind through the logical, disciplined use of the imagination in secular and scientific fields of research. Vaccines, "wonder drugs," household appliances, and entertainment gadgets are all products of fertile imaginations that can be used to the benefit of many. But on the other hand, an undisciplined evil imagination can use the same sciences that produced these "miracles" to send a thrill of fear in nearly every heart because of the published horrors of biological or atomic warfare.

The sin of evil imagination was one of the reasons for the Flood. It helped to spoil the posterity of Noah (Gen. 8:21). It sent the divided kingdoms of Israel and Judah into shameful captivity. It was at the base of the pagan rejection of God (Rom. 1:21), and today it ruins ministries, testimonies, and generations of work by faithful believers. Evil imaginations breed hatred, wrath, strife, heresies, envyings (Gal. 5:20-21), maliciousness, debate, deceit, malignity, whisperers, backbiters, and even haters of God (Rom. 1:29-30). Faithful pastors and preachers of the Word are falsely accused (Tit. 2:3); false shepherds rend flocks asunder (John 10:10, 12), and unregenerated church members hinder mightily the work of God (Phil. 1:15-16) because of evil imaginations.

Both in the world and in the visible church evil imaginations have a baneful influence. The only hope for any man in this age—in the church or out—is in the work of the Lord in the heart. Since the source of evil imaginations is the heart (Gen. 6:5; 8:21; Rom. 1:21) a heart change is indicated. It is also expected that all those naming the name of Christ will demonstrate this heart change by a life that is free from evil imaginations (Matt. 7:17). How can we profess to know Christ and yet not possess the visible evidence of a new creation (II Cor. 5:17)?

Oh, pastor, evangelists, teachers, and brethren, let us "prove all things; hold fast to that which is good" (I Thess. 5:21); and "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5), let us be filled with the Spirit.

CARNALITY---*IS IT A SIN?*

By CURTIS MITCHELL

Pastor, First Brethren Church
Bellflower, Calif.

Just what is carnality? We certainly hear the term used often enough today, but do we really understand its implications and extent? Is it not stated on every hand that one of the principle problems existing in the church today is carnality among the membership? Yet I find an amazing ignorance, even among those who use the term profusely, as to its true nature and characteristics. Hence we pose the question: Just what is carnality?

So often we tend to categorize a set of amusements, a particular mode of dress, or certain questionable habits as the *only* marks of a carnal Christian. Consequently, all who violate one of these criteria which we have established are automatically labeled "carnal." Now while I am certainly not condoning nor excusing any of the above-mentioned marks of carnality, I do feel that often we as Christians limit carnality to our own stereotyped conceptions of it. Should we not rather consider God's Word on this subject just as we do on other points of doctrine?

First, what type of person is a carnal man? Is he saved or unsaved? In I Corinthians 3:1 the apostle states: "And I brethren could not speak to you as unto spiritual, but as unto *carnal*, even as unto *babes in Christ*." Hence we discover that a carnal person is unmistakably one who has been born again, for he addresses them as "brethren" and, further, Paul associates carnality with the term "in Christ." This then identifies a carnal person as one who is in the body of Christ (I Cor. 12: 13) and therefore not subject to condemnation (Rom. 5:1).

Again in I Corinthians 3:1 the carnal are likened to "babes in Christ" or baby Christians, referring, of course, to a state of immature spiritual development within the believer. Now it goes without saying that we expect certain traits and characteristics in small children which would be ridiculous in mature adults. Likewise with new Christians we more or less expect immaturity of one kind or another, but after awhile it is only normal to assume that the bottle, the diaper, the strained food, and other traits of babyhood will be left behind as normal development proceeds. However, if immaturity persists, it is no longer considered normal but abnormal. It is this very thing that forms the basis of Paul's complaint against the Corinthians. For in I Corinthians 3:3 he states, "ye are *yet* carnal." Hence carnality is discovered to be spiritual babyhood, especially when such immaturity *persists* in a believer.

Another aspect of carnality is discovered in Paul's statement in I Corinthians 3:3: "Are ye not carnal and walk as men?" Hence a carnal man is one who acts as an unregenerate man acts, thinks as he thinks, desires what he desires, and reasons as he reasons. In fact, the very connotation of the word "carnal" in the original infers one who is under the influence of the fleshly or fallen nature. Hence any evidence of the traits or characteristics of the flesh in the believer savors of carnality. In summation then, *the carnal man* is a Christian in whom there still persists traits of spiritual immaturity due largely to the fact that said Christian is living under the influence of his old, unregenerate nature. In short, they "walk as men."

Now that we have fully identified the carnal man as to nature and type, let us proceed to discover the items which are characteristic of carnality. As has been previously stated, all the works of the fleshly nature are evidences of carnality. The Bible is exceptionally clear in its identification of the works of the flesh; so clear, in fact, that one wonders why any Christian should ever misconstrue or fail to recognize the true marks of carnality. For instance, in Galatians 5:17 Paul lists no less than 17 characteristics which he labels "the works of the flesh"; and even this imposing list is far from complete as the writer attests by closing with the statement, "and such like," leaving room for additions to the list. In view of these facts, how can we limit or qualify carnality to any certain set of four or five so-called marks of worldliness to the seemingly utter exclusion of such things as hatred, envy, gossip, pride, and a host of others?

In this connection it is most interesting to note the specific items Paul points to as evidences of carnality in the Corinthian believers. He points first, not to their separation from the world, but to their shallowness of spiritual perception (I Cor. 3:2-3), for he says: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it neither yet now are ye able. For ye are yet carnal"; as yet they neither had mastered even the simple things of God's Word nor developed an ability to comprehend the meat of the Word. They had not real desire for the deep things of God, hence Paul calls them carnal. I have known persons who were so separated that they were almost separated from themselves; yet these same people had no real appetite for the "meat of the word." Should they not warrant the label "carnal Christians" just as surely as the participant of the Hollywood movies? Can we include one and exclude the other?

In the next verse (I Cor. 3:3) Paul enumerates three more definite marks of carnality: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Notice the very first in the series is that old rogue "envy." Do we who think of ourselves as pillars of the church piously bemoan and denounce the carnal tobacco user while we ourselves are green with envy? Do we yearn to have the things others have or the positions others hold? If so, are we not carnal and walk as men?

Next, Paul labels "strife" as a characteristic of the carnal Christian. Do we as a church denounce vigorously the carnal practice of card-playing and yet find we cannot conduct a simple board or business meeting without having a battle royal in which all the separated and spiritual brothers refuse to give way in even the slightest opinions and blood pressures rise to astounding degrees? I repeat, are we then not carnal and walk as men?

Finally, Paul identifies "divisions" or faction-making as still another

(Continued on Page 484)

OUR MODERATOR SPEAKS

By Rev. R. Paul Miller

WHY ALL OF US SHOULD ATTEND OUR PORTLAND CONVENTION—

FIRST, *because Brethren people should be loyal to our Brethren National Conference.* It is certain that if our own Brethren do not support our Brethren conference, we cannot expect Baptists, Presbyterians, and Methodists to do so! True Brethren do not show loyalty and sacrifice only when there is no cost attached. So many Brethren have been able to attend National Conference for a day or so with practically no cost in time or money that they simply dismiss the idea if there is any real cost or difficulty attached to it. The Scriptures command that we should prove our boast of loyalty "not in word, but in deed and truth." Just how much of a Brethren are you, anyway?

SECOND, *because God speaks to us at such gatherings, and speaks through us.* God has shown His approval of such gatherings in the way He honored and led the disciples in their first such convention at Jerusalem, as recorded in the 15th chapter of Acts. Problems were solved, great enlightenment was given, and real progress resulted for the Gospel. Wherever yielded Christian hearts gather in earnest seeking of the will of God for their ministry, God will meet with them and lead them. There never was a time of tense need for such leading as now, not only for Brethren, but for every Christian movement in the world. This is a crucial hour. God help us to realize it. *The attendance of one single layman is important today.*

THIRD, *we should all attend our National Conference at Portland this year because we owe it to our western Brethren.* When our National Fellowship meets at Winona Lake year after year, our western Brethren are expected to make that long trip without complaint. There is no better way that we can show our western Brethren how we appreciate their faithfulness and to show that our loyalty is as great as theirs, than by attending National Conference at Portland this year.

FOURTH, *we owe it to our Northwest District churches.* This has always been an isolated district. They have always had to fight against great odds. Distances between churches have always plagued them. They are now growing swiftly. But they do not have great numbers. They cannot make a national conference alone. If every member of the northwest churches were at the convention it wouldn't be enough. You can count on it, they will be doing their dead level best to get there. No finer encouragement could be given them in their fight for the Gospel in that great field than to attend this conference when it is in their district for the first time in history. It would lift their spirits high and make them to know that we appreciate the fight they are putting up. Give 'em a cheer!

FIFTH, *we should attend this National Conference because we owe it to Jesus Christ.* If we are in the Brethren Church by His will and direction, then He expects us to carry on to the fullest right where He has put us. If Peter, or Paul, or James had considered it too much of a trip to go to the Jerusalem conference, and had gone fishing instead, there would have been a different story told in the Book of Acts. But they were not made of that sort of stuff. They carried on. They were "one-thing" men. That one thing was to put the interests of Jesus Christ first. And they did! If you are worthy to follow in their footsteps, you will do the same. Jesus wants to know just how much you will put yourself out in order to be just faithful.

SIXTH, *we should attend this Portland convention because expense is no longer a barrier.* Any live-wire pastor could arrange with another pastor to get his people to Portland by chartered bus at little or no greater cost than to come from the Atlantic District to Winona Lake. It is amazing what can be done today. If two pastors cannot fill up a bus with 29 people, then get another pastor to go in with you. Put a big banner on the side telling the whole world who you are and where you are going. Take along a guitar or accordion, and your people can have the most unforgettable trip of their lives, and a great spiritual blessing. Pastor, don't think of yourself only. You are the shepherd of a flock. Lead them into green pastures. *They will be green in Portland this year.*

SEVENTH, *we should all attend National Conference this year, for it may be your last, our last.* World-wide atomic war was never nearer to exploding in our faces than now. The fact that Russia is singing a song of love right now for a change means nothing. I have an old Book which says: "When men cry peace and safety, sudden destruction cometh upon them." It may not be long till we will be making excursions to some of our great cities to see "where Chicago used to be," "where Pittsburgh used to be." We should be making ourselves as strong as we can now to gird us for when the storm breaks. In time of trouble, conventions are forbidden. We may recall the Portland conference for a long time.

Brethren, we should make the Portland conference the largest, the most spiritual, the most evangelistic, the most effective, the most constructive and progressive conference on record. Can our Lord count on you to be there and not let Jesus Christ down? There is only one answer to that question! Better start packing your bag, brother, sister. *You will be glad you did!*

CONFERENCE INFORMATION

FACILITIES—Sufficient facilities either on the conference grounds or conveniently nearby are available for all Brethren people—even those without reservations.

Dormitory space is available on the grounds for individuals who can room with small groups of either men or women.

BEDDING (only for those who will live on the conference grounds or at Camp Menucha) — Jennings Lodge Assembly Grounds is NOT able to supply all the bedding for a group as large as our conference will be. They do have enough for those who will be coming by train, bus, or plane. However, it will be necessary for all those who will drive, and who can possibly do so, to bring at least blankets and pillows. Sheets, towels, and pillow cases will be provided for all who need them. The shortage is in blankets and pillows.

How Much Will You Do?

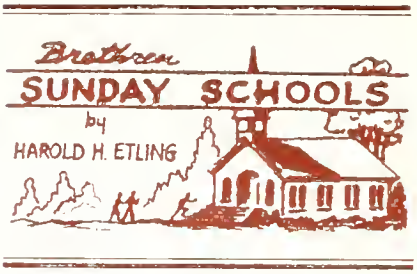
As I have been traveling throughout this past year, I have been amazed at the number of new highways that have been built, and the number of new places that can now be reached by these roads. If no new road had been built, those towns would still be isolated, and many of us would never have known they even existed.

While traveling over one such road to a district conference the other day, I could not help but make the comparison. To reach new heights in our Brethren Sunday schools, we need to build some new roads. If we do not, we will continue to walk in the same old ruts and many folks will not even know that there is a National Fellowship of Brethren Churches.

The command of Christ to "go ye into all the world, and teach all nations" demands the best efforts of every Christian and of every church. No church dares to do less than to plan to reach every individual in the community. Nowhere in God's Word are the people commanded to seek the church, but the church is commanded to carry the Gospel to the world. Your National Sunday School Board has adopted a slogan which has now become familiar to every Brethren Sunday school—"60,000 by 1960." With the continued rise in our population and with the great need of America for the Gospel, this goal is not beyond our grasp.

What can your church do to help us in the great task before us? What will you do to help us reach our goal? Let every church and every Sunday school assume their share of the responsibility. We need an increase in every Sunday school of at least 20 percent during this coming Sunday-school year. This means that every five members of our Sunday school at the present moment should —yea must—win at least one other Sunday-school scholar in the next 12 months.

We cannot allow this goal to be passed over lightly. It is a serious business—the most serious and important business in all the world, for we are going to have to give an accounting of our Christian lives at the Bema Seat of Christ. It means that every Sunday-school class will have to take a goal of at least a 20-percent increase. Perhaps we could start some campaigns in every local school. *One for Five in 55!* Let every member of your school know just what you are out to do. Challenge every newcomer to help in the campaign. *This is an individual matter.* We cannot say, "How much will Bill or Joe do?" but rather, "How many will I bring to my Sunday school?" "60,000 by 1960" dare not be just a slogan. "60,000 by 1960" must become your personal responsibility and mine.



CONTEST STANDINGS—JUNE 1955

DIVISION A	1953	June	% Inc.
1. Denver, Colo.	42	121	189
2. Goshen, Ind.	35	86	146
3. Cheyenne, Wyo.	26	58	123
4. Mansfield, Ohio (2).	36	60	67
4. Seattle, Wash.	33	55	67
6. Sharpsville, Ind.	45	52	15.6
Total	217	432	

*Tie.

DIVISION B			
1. Roanoke (W. Hts.)	60	154	157.5
2. Everett, Pa.	76	138	81.6
3. Findlay, Ohio	60	94	56.7
4. Dayton (Patt. Park)	60	95	56.3
5. Limestone, Tenn.	77	111	44
6. York, Pa.	53	75	42
7. Covington, Ohio	75	95	26.6
8. Sampleville, Ohio	79	94	19.6
9. Albany, Oreg.	83	96	15.6
10. Taos, N. Mex.	91	103	13
11. Homerville, Ohio	62	69	11
12. Portis, Kans.	88	95	8
13. Clay City, Ind.	56	60	7
14. Camden, Ohio	70	74	6
15. Leesburg, Ind.	90	83	..
Total	1080	1436	

DIVISION C			
1. Lake Odessa, Mich.	102	135	33
2. Clayton, Ohio	121	153	26
3. Conemaugh, Pa.	106	125	18
4. Jenners, Pa.	109	126	16
5. Harrah, Wash.	146	163	12
6. Berne, Ind.	127	131	3
7. Altoona, Pa.	111	114	2.7
8. Glendale, Calif.	143	101	..
†Norwalk, Calif.	98	187	90.8
Total	1063	1235	

†Late report, therefore missing first place.

DIVISION D	1953	June	% Inc.
1. Martinsburg, W. Va.	154	226	47
2. Canton, Ohio	195	279	43
3. Fort Wayne, Ind.	168	233	38
4. Buena Vista, Va.	238	327	37
5. Wooster, Ohio	216	277	28
6. Fremont, Ohio	225	286	27
7. Martinsburg, Pa.	205	233	14
8. Winchester, Va.	197	223	13
9. Akron, Ohio	283	312	10
10. Kittanning, Pa.	230	250	9
11. Rittman, Ohio	168	178	6.3
12. Waynesboro, Pa.	272	289	6
13. Washington, D. C.	207	220	5.9
14. Covington, Va.	195	198	1.5
15. Uniontown, Pa.	206	205	..
16. Winona Lake, Ind.	188	160	..
17. Compton, Calif.	245	152	..
Total	3605	4035	

DIVISION E			
1. Ashland, Ohio	332	383	15
2. Hagerstown, Md.	387	433	12
3. Johnstown, Pa. (1st)	322	310	..
Total	1041	1126	

DIVISION F
(No church reported.)

DIVISION N	
1. Englewood, Ohio	139
2. Elyria, Ohio	51
3. Fort Lauderdale, Fla.	33
Total	223

56 Churches Reporting

Total 1953 Average Attendance	7006
Total June Attendance	8487
Total Increase	1481
Percent of Increase	21

TRAVELING WITH YOUR SUNDAY SCHOOL DIRECTOR

It has been a long time since we have shared with you from our travelogue, but God has been richly blessing in our Sunday-school movement. The contest results have been published each month for a number of months in the Herald. You may compare those published in this issue, to know that there has been a real increase in many of our schools. But beyond these printed pages, we have been thrilled as we have had the privilege of sharing in many of the churches. As we write, we are in the Southeast District. Already this spring and summer we have had the privilege of sharing in the Northern Ohio, Southern Ohio, Atlantic, Iowa, and Southeast district conferences. It is our conviction that these district conferences have been the best in attendance and spiritual emphasis that we have had the privilege of seeing in many days. The messages of every conference have been real challenges to our own hearts and to all of the delegates.

In addition to the district conferences, we have had the joy of ministry in the Denver church, where a thriving Sunday school has won the Division A banner again and again. Likewise, while in the district, we had a fine workers conference with our Sunday school in Cheyenne, Wyo., second-place winner again and again in the same division. You may look for real growth in both of these churches in the immediate future, for God is blessing. Time and space forbid talking about all of the Sunday schools of our visit, but the thing that has thrilled us is that from east to west and all the way in between there are real signs of growth.

Moderator's Address

IOWA DISTRICT CONFERENCE—JUNE 23-24, 1955—BY RICHARD P. DeARMEY

As we gather for our annual Iowa District Conference of Brethren Churches, we are here in a fellowship of local congregations of believers in the Lord Jesus Christ. From the very beginning, believers have joined themselves together in local churches as an immediate result of salvation. On the Day of Pentecost "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

Because of the apostasy within the ranks of the professed church and the rising tide of cults and isms with their spurious teachings, we have laid much stress upon the matter of salvation in our churches. And certainly it is a commendable thing when we do maintain a strong gospel testimony. However, it is possible to stress one particular phase of doctrine to the exclusion of others which are vital to the building of a strong, healthy church. As we view the situation in many of our churches today, not only in the Iowa District but across the entire brotherhood, there is an indication that we have failed to stress as we should the meaning and responsibility of membership in the local congregation.

The meaning of salvation is beautifully expressed in I Corinthians 1:9, where it is portrayed as a fellowship with the eternal Son of God: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Yes; ours is a partnership, a joint participation with Jesus Christ, the Redeemer. Likewise, church membership is a partnership with the redeemed and this fact is perhaps nowhere more clearly expressed than in the opening verses of Philippians 1, where Paul thanks the Lord for their "fellowship in the gospel from the first day until now." There in Philippi the members of that local body of believers were jointly participating in the furtherance of the Gospel of Christ.

The believer's relationship to the Lord is strikingly set forth in the sixth chapter of Romans, where Paul speaks of the death, burial, and resurrection of Christ reminding us that through the experience of salvation we jointly participate with Him, for we have been crucified with Him, buried with Him, and raised again with Him to walk in newness of life. This is the great declaration that is made every time an individual confesses Christ as Saviour and then goes down into the waters of baptism in obedience to the Lord. When a person makes this confession of faith and is baptized, he then becomes a candidate for membership in the local congregation, and to these individuals we have a solemn obligation to teach them the meaning and importance of church membership. And perhaps if we took more time to teach these things, we would not find church rolls so overloaded with members who seem to have no sense of responsibility to the church whatsoever.

If we believe and preach "the Bible, the whole Bible, and nothing but the Bible," then we must faithfully teach the whole counsel of God in this matter also. Are we so desperate for members that we would purposely refrain from teaching what the Word has to say about these things, lest we should scare somebody away? Are we so anxious to show a good report in numbers gained that we would border dishonesty by failing to tell each prospective member just what we really do expect of them? This must never be if we are to expect the blessing of God, but rather in a straightforward manner we must teach that to join the membership of the local church is to enter into partnership with the redeemed and that it involves much more than just a confession of faith.

There are many things that might be said of our fellowship together as believers, but we will consider it mainly as a fellowship in the propagation of the Gospel. This will have to do with our activity after we have received the right hand of fellowship and have been received into the membership of the local congregation of believers. When an individual comes and thus presents himself, he is saying in effect that he is in agreement with the church and that he desires to enter into partnership with them and jointly participate in at least three great avenues of propagation: in the preaching of the Gospel, the practice of the ordinances, and in the program of missionary endeavor.

Fellowship in the Preaching of the Gospel

If members are received with this understanding, then the church has every right to expect that they will participate in the preaching of the Gospel. The Apostle Paul did not hesitate to clearly state what he expected of each member of the church at Philippi. He exhorted them to strive together for the faith of the Gospel; he spoke of adversary, of conflict, and plainly told them that it was "given unto them in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:27). May we not fail to plainly teach and exhort every man, woman, and child that comes into our churches that we expect them to take their places in the ranks as good soldiers of Jesus Christ and "earnestly contend for the faith once delivered unto the saints" (Jude 3).

In this evil day of apostasy, we must have a united front if we are to stand. It is not enough to have a fearless, uncompromising preacher in the pulpit, but there must be also in the pew a dedicated, informed, militant band of believers. May God grant that each church represented in this conference will always be a body of believers who take an uncompromising stand on God's holy, eternal, inspired Word, the Bible; those who believe in the absolute deity of Jesus Christ, in His incarnation by virgin birth, His perfect sinlessness, His substitutionary blood atonement upon Calvary's cross, His bodily resurrection from among the dead, and in the blessed hope of His coming again. These are the fundamentals of the faith, the Gospel of Jesus Christ our Lord; it is the plain teaching of God's Word.

And if we are to be true to the Word, a true church of Jesus Christ, then we must hold fast to the faith. And as believers at Jerusalem "continued stedfastly in the apostles'

doctrine," so also must we expect that every member of our churches will stand and strive without reservation for the faith of this glorious Gospel as Paul exhorts us to do. Striving together is joint participation, it is partnership, it is fellowship. Let us then expect that each member who has accepted the right hand of fellowship will participate with the other believers in the furtherance of the Gospel by the personal testimony of his life and the personal witness of his lips. And this is one of the things which Paul says should be done without "murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life . . ." (Phil. 2:14-16).

Fellowship in the Practice of the Ordinances

But not only are we to disciple all nations, to baptize and establish them in the local church, but we are to teach them to observe all things whatsoever He has commanded with the promise that He will be with us unto the end of the age. Among these things that were commanded of the Lord are certain ordinances which are to be perpetuated in the church; they include the washing of the saints' feet, the love feast, and the Eucharist. And if we are going to teach the believers to observe all things whatsoever He has commanded, then we must declare and practice these great commandments of the Lord. It is not my purpose to discuss here the Scriptural basis for these practices, but rather to remind us of our obligation to the Lord and to the church to *do* them.

However, it might be well to point out in passing why the practice of these ordinances is vital to our preaching of the Gospel. Every time we meet together around the table of the Lord we do show forth "the Lord's death till he come." In full, it is a symbolic declaration of the threefold ministry of Christ—that of justification, sanctification, and glorification. Scriptural practice of these ordinances will preserve the truth of these great doctrines, and Scriptural teaching of these doctrines will preserve the practice of these great ordinances.

If we have been faithful in "teaching them to observe all things," an individual presenting himself for membership in our local congregation is saying in effect that he is in sympathy with this teaching of the Word of God. Then we have every right to believe that he is in full sympathy, and if he does not then jointly participate in the practice, certainly we have every right to ask why. These are the commandments of the Lord and we do have a solemn obligation to our Sovereign Head. When we enter into partnership with those in the church, then we have a responsibility to them in these matters also.

There are usually some in almost every church who cannot participate in these things because of sickness or some other infirmity, and there are always other valid reasons. These are not our concern, because they would if they could, but the ones who pose a serious problem for every church are those who could but won't.

Perhaps there is a lack of understanding on the part of some people. It may be that the local church has not given these things their proper place and space in the teaching program, or it may be that some have been spasmodic in their attendance and have not availed themselves of the opportunity of being taught. But whatever the case, there is no need to go on with this lack. Ignorance is a poor excuse, especially when you belong to a church which teaches the whole Word of God. Go to your pastor and he will be glad to open up the Word with you. Search the Scriptures and see that these things be so, and then follow obediently the teaching of God's Word.

There are many other reasons why some people do not fellowship in the practice of the ordinances, and when persons habitually absent themselves from the service without due explanation or apparent reason, then the church must draw its own conclusion. Is it a matter of carelessness? If it is, it is a serious matter. Individuals who are careless about the commands of Christ are hardly to be counted worthy of responsibility in the church.

Or is it a matter of worldliness? This is something that might be reflected in many ways. If a man takes a day off from his work to go hunting or fishing or a dozen other things, but never once arranges his work so that he can be at the table of the Lord, is it not evident that he loves these worldly pleasures more than the things of the Lord? And then sometimes parents will engage a 15- or 16-year-old baby sitter to come in and sit with the children while they attend the social affair of the Sunday-school class or some other group, but then on communion night it takes both mother and dad to stay with the baby. Is it not apparent that the social is the most desirable thing with those parents?

Then again there is the possibility of a sin problem being involved when one refuses to fellowship in these things. However, this should not keep a man from taking his place at this service, for "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9). Paul instructs, Let a man judge his sin and so let him eat.

Then, too, there is always the possibility that some might profess to be in agreement with these things to get into the membership and in reality not be in sympathy with these practices of the church at all. This is perhaps the most serious of all things mentioned here, for it is nothing less than dishonesty. It is hypocrisy in the first degree and a dangerous place to be in, for it is to stand somewhat in the place of Ananias and Sapphira.

This ought to be a matter of serious concern for every church convened in this conference and also in the national brotherhood, for our statistical reports show that far too few of our members are actually practicing the ordinances which were commanded by our sovereign Lord. Those who cannot participate represent just a small fraction of the nonattenders; the great majority are those who will not. This leads us to one inevitable conclusion: either a large portion of our people are untaught, or they are careless, or they are worldly, or they are living in sin, or they are not sympathetic to the Scriptural practice of these ordinances. The existence of such a condition is tragic and ought to drive us to our knees before the Lord. Surely, if we expect the outpouring of God's blessing upon us, we must prayerfully labor to correct this situation as soon as possible.

To whom does the responsibility of correction in this matter belong? It rightfully belongs to the local congregation of believers. It's not enough that the pastor be heartbroken over the attention to these things, but the body of believers must share in the heartbreak also.

How best will the church approach this correction? It can be approached only through a program of systematic teaching which will utilize every available teaching channel of the church. If any one department of the church is given the whole responsibility, it can do it properly only by the neglect of other important needs, but if each will share, then the over-all instruction can be well balanced. The church can profitably supplement its teaching by the purchase and distribution of literature which deals pertinently with the subject. And finally, it ought to become a continual burden of prayer for the church—praying fervently that our local congregations will be not only hearers of the Word but doers also.

Fellowship in the Program of Missionary Endeavor

Our final consideration will center around our fellowship in the program of missionary endeavor. Here again is a field that will stand much cultivation in most of our churches. We cannot expect new members to shoulder their responsibility unless we plainly teach them what is expected of them. The missionary program of every church should be a constantly widening endeavor. If we are to buy up the opportunities that are afforded us, then we must have a mutual understanding and acceptance of the responsibilities.

Church membership has many attendant blessings and it is the desire of the congregation that each member, new and old, should partake of them in fullness, but when we agree to enjoy the blessings, we agree also to take our part of the load. And this is in no sense an infringement upon the doctrine of grace, but rather it is doing the work of the Lord "decently and in order." Let us be at least practical in our approach to these things lest we receive the grace of God in vain. The program of missionary endeavor for each church should be a fellowship of prayer, a fellowship of performance, and a fellowship of provision.

Prayer

When we realize that the program of our missionary endeavor includes the entire scope of our witness for the Lord, then we can better understand why we must urge a greater participation in the fellowship of prayer. A good barometer for every church is the response to the weekly prayer meeting. Last year the barometer reading for the district was a meager 28 percent, which indicates that the vast majority of our members feel no urgency in this matter at all. No one will dispute the fact that we are greatly dependent upon prayer in every avenue of our witness. Why then is it so greatly neglected in so many places?

Perhaps the biggest and most consistent group of nonattenders is to be found among the young married people who use their children as an excuse for absenting themselves. This ought to be a matter of serious concern for every congregation in view of the fact that a generation is being raised which will know nothing at all about fellowshiping together with other believers in public prayer. There has been a growing tendency in many quarters to popularize this service by the innovation of everything from Coffee Times to Pink Teas, but let us not be deceived. This is not the answer. Five people in earnest prayer will do more to open the windows of heaven than 500 ever will who are gathered together in a social fellowship.

But again I do not feel that it is so much a matter of stressing the Scriptural teaching of prayer, but rather of plainly teaching our people their responsibility of doing the thing they know to do. It has been often said that there is more said about prayer and less done about it than anything else in the spiritual realm. To the 72 percent who do not attend prayer meetings, we must say with Paul: "Those things which ye have both learned and received, and heard, and seen . . . DO" (Phil. 4:9).

Performance

In an ever-expanding missionary program there is always an ever-increasing need for manpower, for somebody to man the lifeboats, somebody to perform the doing of it. It is the business of the church to take the raw material at its disposal and develop it into usable products. That is the burden of the teaching of Ephesians 4, where Paul speaks of the gifts that have been given unto the church "for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ . . . unto the measure of the stature of the fullness of Christ." The lack of personnel to do the job is not a new problem, but in many places it is somewhat acute, and no doubt there are many contributing factors.

Undenominational and interdenominational activities must draw upon the local church for their manpower and in that way often sap a congregation of much needed strength. This does not mean that some of these interests are not worthwhile and that they do not merit the support of our churches. They can be aided and abetted by the members of our churches if they are worthwhile organizations, but they must be kept in proper relationship with the local congregation. If they are in their proper place, they will cooperate with and contribute to the welfare of it.

The New Testament program of missionary endeavor centers around the local church and when it functions properly, it will be sending forth a steady flow of laborers into the white harvest fields. But there must be a constant working nucleus at the home base. Each church must be a missionary training center, and to do the job properly we must have an adequate staff of trained consecrated workers. What is our responsibility as a church in this matter? It is simply this: we must educate our people from the very beginning that they have an obligation to enter into the actual labor of the missionary endeavor, and that their first and foremost responsibility is at home; namely, the home church.

This will naturally include the training that is necessary to prepare them for the work. This is not a selfish attitude but rather just good business; it is doing God's work in God's way. If every member of the church is in his place being trained and then in turn training, then we will be able to reach out into the regions beyond. If we have every post adequately manned at the home base and are able to expand our ministry by sending out workers, let us praise God and rejoice, but if we do not have enough to perform the work of the Lord at home because those who are able to do it are out doing something else, then we need to begin to teach that church membership is a partnership with the redeemed, each taking an equal share in the performance of it.

Provision

We now turn to the matter of provision in the missionary program, and I am sure that I will not be misapplying a good term if we view the

situation as Paul saw the Corinthians and call it an "unfinished grace." There are many commendable things that can be said about the giving in our district churches; however, if we will face the facts realistically, we will admit that many of our people know little or nothing about this part of our fellowship. The responsibility of the pastor in this matter is again that of teaching, for it was thus that Paul exhorted Titus saying: "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also" (II Cor. 8:6). So may we as pastors go with the firm assurance that God would have us teach and instruct in the grace of Christian giving, but let us go in the spirit with which he approached the Philippians when he said: "Not that I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:17).

Certainly we would not feel that we were fulfilling our obligation to the members of our flocks if we did not exhort them to abound in faith and love and in diligence; nor are we fulfilling that obligation if we do not instruct them in the straightforward manner of the apostle, saying: "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II Cor. 8:7). Since our missionary endeavors reach beyond the confines of the home church, we must as a church teach our members not only the grace of giving, but also the commitments of the local group. If the established members have committed themselves to certain missionary programs, then the members who are added should be informed and in sympathy with it.

We have a great missionary program in the Brethren Church that has been singularly blessed of God. Beyond the confines of our individual churches, God has placed His stamp of approval on our Foreign Missionary Society, the Home Missions Council, Grace Seminary and College, the Brethren Missionary Herald, the Sunday School Board, the Board of Evangelism, our district mission boards, and other similar missionary arms of the church. Let us teach each new member to jointly participate in the program to which we are committed.

To conclude our remarks here today, I would remind us of the instruction given to young Timothy when he was told: "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1-2). In like manner let us go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, so that they in turn shall be able to go and disciple and baptize and teach.

That is God's program for each local congregation fellowshiping together here in this Iowa Conference of Brethren Churches. It is the biggest business in all the world. How our people respond to this great commission of the Lord will depend largely on how we teach them to observe all things. May this coming year see our members, both new and old, fully conscious of their responsibility to their sovereign Lord and Redeemer and to their partners in the faith—the redeemed.

MARRIAGE

(Continued From Page 472)

be either a testimony to the Lord or a display of personalities. This matter is very important and should be well considered by every prospective bride and groom. When two young people have considered all the above matters and have come to the God-led decision of matrimony, then they should be married properly as follows:

With proper consent — Marriage should be consummated after obtaining consent from the proper *legal authorities.* Common-law marriages are unlawful before man and are certainly not pleasing to the Lord. There should be no concealment of the facts when a young couple apply for a license to wed. There should also be the consent of the *parents.* These have been vitally interested, have been called upon to sacrifice much for your well-being, and they surely should be considered in any decision affecting your life and happiness. There should be the consent of your *spiritual leader.* Don't go to your pastor with your mind all made up, seeking only to establish a date for the ceremony. Go to him prior to making your decisions. He has your happiness at heart and will prove an invaluable counselor.

With proper ceremony—Your wedding ceremony should *not be an elopement.* You'll see such signs as these along some state borders: "Let Me Hitch You Up," "Marryin' Parson," "Marriages—Only One Dollar." No step as sacred as this should be desecrated by stopping off at such mercenary establishments. Don't run off to be married. Your friends and parents have an interest in your life and a right to share in your special times of joy. Stay at home, arrange a suitable wedding, and live to be happy for that decision.

CHRISTIAN SCIENCE

(Continued From Page 471)

Mary Baker . . . Eddy declares: "One sacrifice, however great, is insufficient to pay the debt of sin" (74th ed., p. 328). Again she wrote: "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing through His veins, as He went daily about His Father's business" (ibid., p. 330).

But the Bible declares that "without the shedding of blood there is no remission" (Heb. 9:22). Again it affirms: "And having made peace through the blood of the cross" (Col. 1:20). An honest approach to such passages leads to but one conclusion: The shedding of blood and salvation are inseparable.

A Practical Examination.

It is thus apparent that Christian Science is neither Christian in its essence nor scientific in its methods. Its deceitfulness is revealed in its employment of Biblical terminology with completely foreign meanings to such Biblical vocabulary. Its deceitfulness is revealed in the way it reshuffles its content in each new edition of "Science and Health," thus making it very difficult to document one's exposure of its errors (see Haldeman's preface). It is satanic in its doctrinal content, denying the integrity and authority of the Bible, and then twisting the Scripture to fit its system of error, or outrightly denying the plain facts of the Bible.

Someone has described a delusion as "a misrepresentation of realities," which is just what "Christian Science" has done. It is a travesty of every doctrine of the Christian faith. It should be shunned as a deadly plague, which, in reality, is just what it is.

"Looking Unto Jesus"

By REV. W. CARL MILLER
Roanoke, Va.

"Looking Unto Jesus," the theme for this 11th annual conference of the Southeast Fellowship of Brethren Churches, is found in Hebrews 12:2. To my mind there is no greater admonition for believers in all of God's Word than that found in the 12th chapter of the Book of Hebrews. It is in this portion that the writer of Hebrews reaches the pinnacle of inspiration for believers to run the Christian race with all diligence. Verily, Christ Jesus our Lord, must be the One upon whom we fix our Godward gaze for the much-needed inspiration and strength. These are days which demand faithful service in the light of the deep inner craving for spiritual reality on every side.

Inasmuch as the task of expounding the key verses (Hebrews 12:1-2) was particularly given to several other pastors of the district, it is my desire to retain the thought mentioned in I Corinthians 13:13, which reads: "But now abideth faith, hope, love, these three; and the greatest of these is love" (ASV). Let it be our prayer that all of us as Bible-believing Brethren of this district shall be found always "looking unto Jesus" for our faith, our hope, and our love.

I. OUR FAITH.

Faith is basic to Christianity. Verily, He is "the author and finisher of our faith." We must have faith in Christ and His redemptive work to be saved. Likewise, believers are admonished: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2: 6-7).

We must have a faith that *refuses* first place, or allegiance, to anything or anyone but the true God, even Jesus Christ. If there ever was a day when God's children needed to live lives of faith, it is today. We need to live our days in simple, childlike trust, even as we came to Christ for salvation. It is true that there is no faith but that faith which has been tested. If our faith in Christ has never been doubted, tested, or tried, we should do well to heed the admonition in II Corinthians 13:5 ,"Examine yourselves, whether ye be in the faith." In America there is little known in the way of physical suffering for personal faith in Jesus Christ. We have become so soft and indifferent as believers that we think nothing of staying home from Sunday school, church services, or prayer meeting on the slightest provocation. Uncomfortable weather, company for the weekend, or a desire to go see this relative or that friend, or a whim to go on an early picnic lunch because it is such a lovely day, are all too often in vogue in Christian family circles.

Our district statisician's report for the year 1954 presents an encouraging picture in respect to average attendance gains for all of the regular church services. However, in comparison of the ratio between reported membership and attendance at morning worship, we made a net percentage ratio gain of only 1 percent over 1953. Our attendance at morning worship was only 74 percent of our membership. Where are the other 26 percent? Only 50 percent were present at the evening service. The midweek prayer service, the spiritual barometer of the church, was considered vitally important by a mere 27 percent of our members, and the communion service by a shamefully low 27 percent.

Shall we be satisfied to mechanically remove all the "dead wood" from our church rolls once every six months? Or shall we pray for revival of real Christian compassion in our hearts that will send us forth to retrieve these wayward members? Unless we see an increased interest in our prayer meetings and visitation programs, we are doomed to certain defeat. Our soundness of theology and doctrine is rendered ineffective without a strong, comprehensive means by which the unchurched are faithfully and systematically reached for Christ and the church.

Two businessmen were talking as they waited for their bus one Monday morning. As both yawned, they smiled at how tired they were after a busy weekend. One told of driving to the seashore on the previous afternoon. Then emphatically he said, "Never again for me!" The other man looked surprised and asked, "Did you have an accident?" "No; not exactly," replied the first young man, "but you know what that highway is like coming home. Cars are lined up bumper to bumper for miles. It took us hours to come home. Then one fellow near me yelled out of his car with a hoarse laugh, 'The Sinners' Parade.' That set me to thinking. I know that all were not sinners, for there were probably preachers and other Christians on the road. But I knew that the title was true for most. They had forgotten God and the Lord's Day. Then in a new light I could see the dust, the noise, and worldly gaiety of the crowd. There were several accidents, too. Right then I made up my mind I was not going to parade with the sinners again. I am going to God's house on His day and have fellowship with the saints and serve Him."

We must possess a faith that *relies* solely upon God for the supply of every need—physical and spiritual. We are too ready to throw up our hands when the way gets hard. We need to remember the situation of Daniel and the three Hebrew children. They were ready to serve God at any cost. The outcome was left with God. We are too reserved in our reliance upon God. Theirs was not a blind commitment to God. They were doing the normal thing as always—obeying God. Let us then be vigilant in our common routine of life. In this is the true test pattern of life formed.

It is also ours to know a faith that *rewards* diligent devotion and service. We are very prone to lose sight of God's promises to richly repay for every service done in His name and for His glory. God always keeps His Word; we often fail in our vows to Him.

In a certain prayer meeting the names of the unsaved in the com-

munity were assigned. Seeing eight-year-old Ann's disappointment, the pastor gave her Sam Jones, the village drunkard, who had been sought in vain. Ann took her assignment very seriously. Each day she saw him and asked a simple question: "Mr. Jones, aren't you saved yet? Remember, I'm praying for you." Sunday morning he could resist her plea no longer, and with tears on his face, she led him down the aisle. Her friends could see her very thoughts—"I brought mine, where are yours?"

It may very well be that our faith in Christ will bring some persecution and suffering along with it, but "if we suffer, we shall also reign with him." May God grant to us the determination of purpose to endure "our light affliction, which is but for a moment, [and] worketh for us a far more exceeding and eternal weight of glory." How many of us can say with the Apostle Paul: "I have fought a good fight, I have finished my course, *I have kept the faith*"? How stabilizing is this precious faith by which we are enabled to live well pleasing unto God each day! But our faith will one day be sight. This faith is the "substance of things hoped for."

II. OUR HOPE.

"Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Jesus Christ, which is our hope" (1 Tim. 1:1). Surely our hope in Christ is priceless.

We are not "as others which have no hope." How thankful we should be that we know Christ as Saviour. For there was a time when we "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ" (Eph. 2:12-13). If our hope in Christ's redemptive work for us means what it should, we shall be more diligent in bringing others to a saving knowledge of the same hope. Beloved, we are guilty of being selfish and careless in Christ instead of sharing our Christ and being compassionate as He was. Where would you be if someone had not cared for your soul? We praise God for an almost 100-percent increase in number of conversions for the year 1954. Is there any valid reason before God why at least 50 percent of our membership could not win at least one soul for Christ in a year?

We have hope in Christ for the reunion with our loved ones when Christ comes again for His own. In Titus 2:13 we continue our heavenward gaze by "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." If you have ever attended the funeral of an unsaved person, you know a little of what it must mean for one to enter eternity with no hope in Christ. Have some of us forgotten that the funeral dirge is woefully sung over 100,000 Christless graves every day? Our first thought should be of preventive measures.

Let's consider what should be the year-round evangelistic arm of the church, the Sunday school. The statistician's report reveals an average attendance gain of almost 12 percent. This is commendable. But if we are to do our share in this district to reach the national goal of 60,000 by 1960, we must realize an 18-percent average increase each year for the next five years. Can we do it? Or, rather, will we do it? The potential to realize such a yearly gain is present in virtually all communities represented by our churches. Beloved, we must do it, or we will have failed God.

Evangelism is another means by which we can reap a real harvest for God. We can thank God for a 31-percent increase in revival-evangelistic attendance for 1954. I am sure this is the primary reason for such a fine increase in the number of conversions reported. But before we can see souls won to Christ in any great numbers we must have a revival among God's people. Let us earnestly pray for it. It can be ours according to II Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Our spiritual pride must go. The greater our claims to the truth of God's Word, the greater should be our humility before God for having received such spiritual insight. If we confess our self-righteousness, our selfishness, and our failures to God, we shall see our prayers answered for ourselves, our churches, and the unsaved.

We desperately need that hope in Christ that does not make us ashamed. The story is told of a bank president who was talking to a Christian. Suddenly he asked: "Do you really believe in Christ's final judgment?" to which the believer earnestly assented. The man then continued: "Yes; I too have read much about it in the Bible." Then in a puzzled way he exclaimed: "All my life I have been responsible for large sums of money and have taken enormous risks without fear, but when I think of appearing before Christ empty handed I am indeed afraid." Would to God we had more of such a fear in our souls. It is true that we are to be ever watching for the Lord's soon return, but nowhere in the New Testament do I read that we are to sit down and wait. The great commission to "Go" is ever before us. We cannot escape its urgency. Would our hands be empty if Jesus should come today?

In II Corinthians 3:12 we read: "Seeing then that we have such hope, we use great plainness of speech." Brethren, there are some matters about which we need to do some plain speaking, some sober thinking, and some deliberate action. Let us take a look at the picture of our missionary giving last year.

Our district gave an average of $3.47 per member to foreign missions for 1954. This is a decrease of $1.12 per member in foreign-mission giving. Those figures surely speak for themselves. Let us not be quick to look for excuses. Let us rather be quick to turn to our Heavenly Father in real heartsearching for the cause and by his grace change that picture by next year. God grant that we shall not be guilty of causing our missionaries to return from needy fields for lack of funds to support them.

During the year 1954 the Southeast Fellowship of Brethren Churches spent $1,285, or 76c per member to reach the Jew for Christ. This shows a decrease of 32c per member for the evangelization of the Jews. These are the true facts, according to our district statistician's report. The need is obvious. We must increase our giving here, too.

What has the Southeast Fellowship of Brethren Churches contributed to home missions in 1954? We gave approximately $3.06 per member for the work of building and maintaining new home-mission churches last year. This reveals a decline in giving to home missions of 59c per member

in 1954 as compared with 1953. What is the answer? Surely we dare not blame it all on a minor economic recession in 1954. Are we spending more for ourselves and less for the Lord?

Let us also see what our record is for gifts to Grace Seminary and College for 1954. It was a mere 80c per member, as compared with $1.20 given in 1953. In other words, we gave one-third less last year. This is especially tragic in light of the staggering needs of Grace Seminary and College at this time when they are expanding so rapidly. We cannot say that we have more training than we can use in the Brethren Church. If we grow as we should, there may well be a shortage of Brethren-trained men and women to fill the needs. This is a critical time in the life of our Brethren schools. Let us determine by the help of God to turn the gifts per member upward instead of downward in 1955.

The ministry of the printed page in the Brethren Church is carried on by the Brethren Missionary Herald Company. We are happy to report an increase in our total giving as a district, but we are saddened to find that we actually gave only 21c per member in 1954, or a decrease of 2c per member as compared with 1953.

Beloved, these statistics call for sober reflection and earnest prayer and increased giving with God as our Helper. The picture must change. Let us begin now.

III. OUR LOVE.

Never has the Brethren Church been so deeply in need of the demonstration of love in each of its members as today. We may be busy about many things, but if we feel that we are too busy to show love to one another, beloved, we are too busy. We need to stop and meditate at the Saviour's feet as Mary did. May we not be deceived. It takes time. You will never find the time.

We must begin with a genuine love for Christ. "God is love," and we must seek Him for it. We have largely lost the art of meditation. We should do well to wait upon the Lord and be sure that He is leading us before we go ahead. No one is more interested in seeing that we fulfill the Great Commission than our blessed Lord Jesus Christ, who died to make it possible for us to share in the great ministry of reconciliation.

One day as a child knelt to pray, she grasped her mother's hands, which were horribly scarred and deformed. With upturned face and puckered brow the child caressed those hands and asked: "Why are your hands so different?" Her mother softly told her how several years before, upon smelling smoke, she dashed for the nursery. In panic, the child was snatched from burning bedclothes. The child was saved, but the mother bore the results of a labor of love.

Christ has given His pure hands to be scarred for our sins and the sins of the whole world. Have we any battle scars to show him? Oh, yes; I realize that we do not usually suffer physical persecution in this land for serving Christ. But do you have any spiritual trophies of God's grace to present to Him?

If we love our Lord, then we should experience no failure in reading His love letters to us in His Word. Who does not thrill at reading the letter of a dear loved one? Too many of us are abnormal Christians in this respect. Radio, television, and secular reading matter too often are given priority over the Word of God.

Along with faithfulness in the reading and study of God's Word is the need for a consistent prayer life. Here, perhaps, is our greatest failing. Do we not all agree that virtually anything else seems easier to do than pray? And yet we all know that for lack of prayer our work for Christ lacks much in the way of real spiritual power.

A rare and costly organ was installed in a large city church. The first Sunday it was used the electricity which operated the organ went off early in the service. A mechanic was hurriedly sent for. Soon a note was handed to the organist. The note read: "After the prayer, the power will be on." The mechanic did not realize the important truth in these simple words. A church without prayer is also without power. If prayer is weak, then the work will be weak. A church which prays in a mighty way will achieve mighty things for God.

At this point we feel constrained to challenge the parents of our Fellowship to the daily need for family devotions in every home. Those who have established a family altar and have known the immeasurable blessings coming from it will testify with me that no time is better spent. It will take determination. Satan is against family devotions, for he knows it to be the greatest spiritual exercise to keep our homes Christ-centered and our children strong in the midst of the unnumbered enemies of their souls. Do you have a family altar in your home? Then let me urge you to start one without delay.

Every home, Christian as well as non-Christian, is facing problems financially, morally, and spiritually which can be largely solved through the medium of a family altar. You and your children cannot gather together each day, preferably in the morning, and not be helped immeasurably through the day because of that precious time spent around God's Word and in prayer.

Am I speaking, perchance, to some who once *had* a family altar? Will you make the necessary effort to resume spiritual fellowship as a family? It requires first place in the family routine. It will enjoy the necessary priority or be lost. When family devotions are pushed around for a convenient time, it soon turns out that the family altar has ceased to function. Dr. James McLeod once said: "The Family Altar League will do more to make America great than scores of battleships." See your pastor about starting one today, or write to the Family Altar League, 108 N. Dearborn St., Chicago 2, Ill. This fine organization, founded by Dr. William Edward Biederwolf in 1906, will be most delighted to help you.

One of the most important marks of the believer is his love for the brethren. It has often been a source of great disappointment to me to see so little manifestation of the love of Christ among us as members of the Brethren Church. We know from the Bible that "love is of God; and every one that loveth is born of God, and knoweth God" (I John 4:7). It would appear that some of us as God's children do not reflect the image of God's likeness in this matter of loving one another. From this Scripture we are made to wonder if some of us are really born of God or know Him very well. If there are things between us as brethren, we ought to seek the forgiveness of one another and together confess our sins to God. I believe with all my heart that there is no greater need among us at this present hour than to show love to all of the brethren.

Many of the facts and figures we

have presented in this address have shown cause for sadness. However, there is an encouraging note in relation to our gains in district missions.

In the first place, we know that the report which shall be given us tomorrow of the new Grace Brethren Church at Riner, Va., will show marvelous blessings. The unusual blessing of God upon that new church and pastor should be a real challenge to the rest of us in this district. There is a reason. Sacrifice is very evident. They have been willing to pay the price which brings blessing from God. Are we willing to do the same? May we all earnestly look to Jesus to that end.

In the second place, we can rejoice in a substantial increase in per-capita giving to district missions in the Southeast Fellowship of Brethren Churches during 1954. It amounted to $1.36 per member in 1954, as against $1.21 per member in 1953. This shows an increase in giving to district missions of 15c per member.

But let us note the final challenge and need in our district-mission outreach. We have all thrilled at God's blessing in the establishment of the new Grace Brethren Church in Fort Lauderdale, Fla. This group of God's people were just organized officially in April of this year. The reports have been glowing. But there is a need for closer fellowship for this group of God's people. The challenge to us is very obvious. We ought to begin pushing southward through the Carolinas, Georgia, and Florida to close in the gap with more Brethren churches. Beloved, it is our great opportunity. Let us unite in prayer and honest toil to see this vision realized to the praise, honor, and glory of our Lord.

May I conclude this address with a plea to all that we read and reread those portions of God's Word that tell us so plainly of the sinful condition and need of all men, and then pray for a love and compassion for the lost souls of men such as we have never yet known.

Beloved, "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). Is your neighbor ready, too? We as pastors must set the example with a real concern for lost souls about us.

The following story is very pertinent. While Dr. Tom Carter was holding evangelistic meetings in a northern town, a young man who had once lived next door to the pastor, committed murder. Upon visiting this young man in prison the evangelist was able to lead him to the Lord. Rising from his knees, the boy turned to the pastor and said: "Just think, I lived next door to you for years and you never told me about Christ. If only you had, I might not now be a murderer."

But we need to remember that this great task of leading others to Christ must be shared by every child of God. The "ye" spoken of in the Great Commission of Matthew 28: 19-20 was given to *all* of His disciples. Our pastors in this district can and must lead in this matter of witnessing, but the great task of soul-winning can be accomplished in the main part only by the complete cooperation of the lay members.

The following story should remind us of our general indifference toward those right next to us. As a Christian man approached his church he noticed a well-dressed stranger watching with interest the group which was gathering for prayer meeting. He greeted the stranger with a friendly smile and invited him to join them. The stranger accepted the invitation and remarked: "Three days after I moved here the groceryman, milkman, and salesman came to call, but you are the first one to be interested in my soul. I have lived here seven years."

Finally, Brethren, let us remember that our faith and our hope are rendered virtually meaningless unless we experience and manifest daily "the love of God [which] is shed abroad in our hearts by the Holy Ghost." May it be the longing of our hearts to know the fruit of the Spirit which stems from love. Cold hearts produce nothing. Loving hearts produce fruit which is everlasting. "But now abideth faith, hope, love, these three; and *the greatest* of these is love" (ASV).

CARNALITY

(Continued From Page 474)

mark of carnality. My, what a strange concept Paul had of carnality! Why, anyone knows that a carnal Christian is like that Mrs. Smith who wears excessive makeup or that Mr. Jones who watches television on Wednesday night! How unusual for Paul to mention such an innocent thing as faction-making and completely miss the *big* sins! Yet this particular sin, which is often so prevalent among us as to be taken almost for granted, is one of the most heinous sins listed in God's Word! In Proverbs 6:16-19 there is a list of six things which God is said to hate, and among the six we find the sin of sowing discord among the brethren. Oh, we would not think of going to a dance, but do we with well-chosen words seek to set brother against brother? Do we foster and cultivate cliques within the local assembly? Surely, then, in the clear light of God's Word we are carnal and we do walk as men!

I am positive that if Christians really began to understand the scope of carnality, there would be less name-calling and less labeling. There would be more individual heart-searching, more time alone in the prayer closet, and a greater caution toward inward as well as outward conduct. We should take care first to remove the beam from our own eye and then proceed prayerfully and tactfully to assist our brother in removing the mote from his eye (Luke 6:41-42).

CORPORATION MEETING

The Annual Corporation Meeting of

THE BRETHREN MISSIONARY HERALD CO., INC.

Winona Lake, Indiana

Will Be Held

Wednesday, August 10, 1955

12m. - 12:30 p. m.

Jennings Lodge, Portland, Oregon

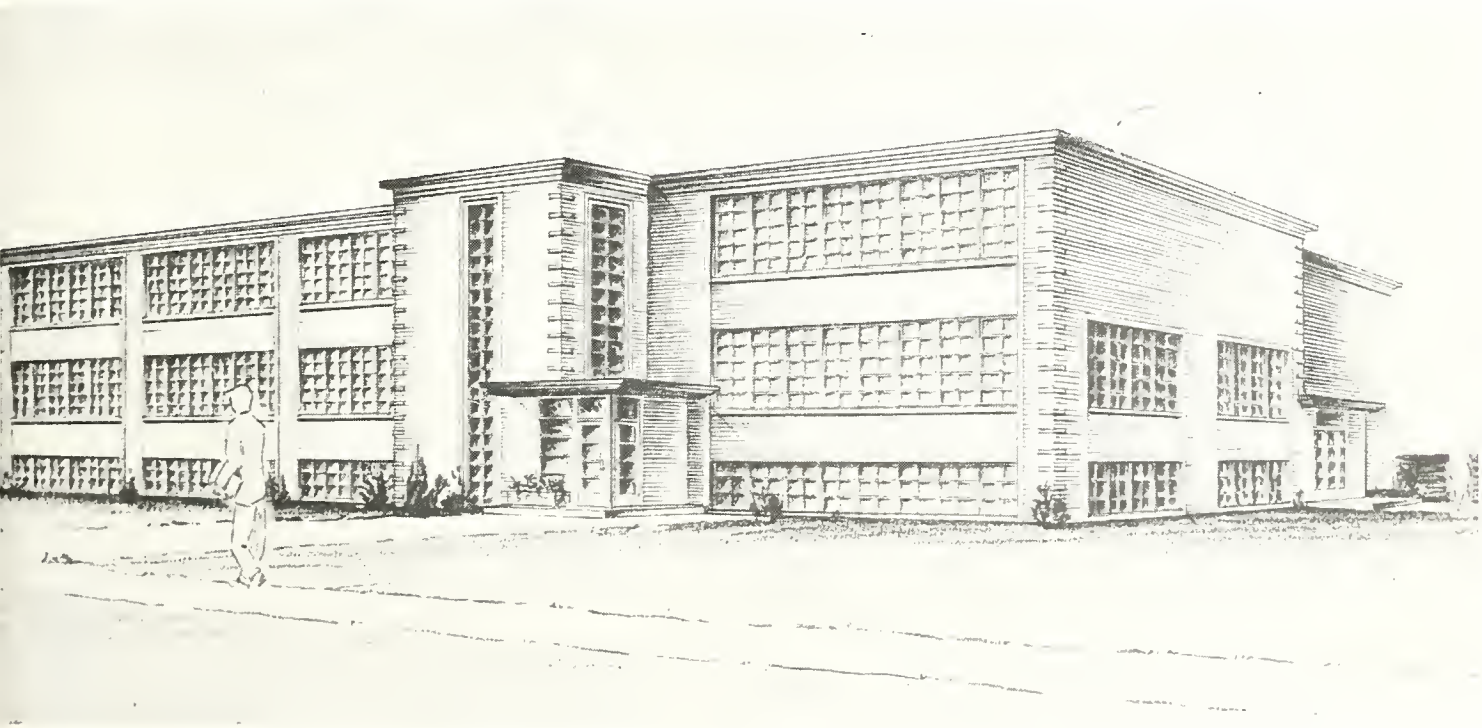
The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

JULY 30, 1955

New Edifice Planned at Grace Seminary and College

SEE STORY ON PAGE 487



ARTIST'S CONCEPTION OF THE MULTI-PURPOSE BUILDING



EDITORIALS

By Paul R. Bauman, Vice President

Look at the Financial Report

Before you lay down your copy of the Herald, turn to page 490 and examine the report of gifts received by the school during the month of June. The total amount received from all sources amounted to $8,033.39. Of this, $7,935.39 were gifts to the General Fund, and $98 came in as designated gifts. The total gifts were somewhat more than the amount received in June a year ago. Even though $2,330 came in as maintenance gifts from the Winona Lake church and from the Foreign Missionary Society and Brethren Home Missions Council, the offering was still a good one for a summer month. Examine the list of churches and see if yours is represented. Churches that have money for the school in their treasury will help us greatly if they will send in such offering, large or small, immediately. We do thank God again and again for those who have stood by so faithfully.

Only 4 Percent of Ministerial Students Accept Inspiration

A volume entitled, "A Guide to Religions of America," has recently been published in an effort to give people a better understanding of each other's religious ideas and backgrounds. The book is the result of a survey in which clergymen and church researchers of many denominations participated, and it provides detailed data about the country's churches and what they are doing. From their investigation it is declared that among the clergymen of America, 38 percent believe the Bible is "wholly free from legend or myth," while among ministerial students, only 4 percent hold this belief.

Even though we may have some ground for assuming that this survey was largely confined to modernistic churches and schools, the result is still appalling, for it shows how deeply into the apostasy the churches of America in general have drifted. When a man ceases to believe that "all scripture is given by inspiration of God" (II Tim. 3:16), he has taken the first step downward toward outright infidelity, and there is no logical place for him to stop until he reaches the awful pit of atheism.

But where does such unbelief arise among 96 percent of the ministerial students if they come from churches in which 38 percent of the pastors still believe the Bible is true? The answer is clear. They are led, first of all, in the public schools to believe the Bible contains much in the way of legend and myth. Then this impression is confirmed in the modernistic seminaries which they attend, where all too often the Bible is held up to ridicule by the teachers who should rather be teaching men to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3, ASV).

Such a tragedy of unbelief offers the Brethren Church a very good and sufficient reason for maintaining just such a school as Grace Theological Seminary. If our denomination is to remain true to the faith, we must guarantee that the young men who go through its ministerial training institution will be taught to believe something. That something can be nothing less than the absolute belief, with good and sufficient reasons for that belief, that the Bible is nothing less than the inspired Word of God, "wholly free from legend and myth." We cannot do less!

Can't Name the First Four Books of the New Testament!

A shocking revelation of the public's ignorance of the Bible was made recently when, in a nationwide Gallup Poll, people were asked to name the first four books of the New Testament. Only one person out of three could name all four, and over half were unable to name any of them. Of course, there are two reasons for such tragic ignorance: most people are no longer reading the Bible, and many preachers are no longer preaching it. As a result, even though they may attend church, people are doubly starved. They get no food at home and they receive none at the house of God. Ministers today not only need to know the Word themselves, but they need to realize that it is their solemn responsibility to declare to their people "all the counsel of God" (Acts 20:27). They must be "apt to teach" (I Tim. 3:2), and they must do it so clearly that no man, woman, boy, or girl sitting under their ministry will leave the house of God ignorant of the Bible and its message. What is true of the minister is true also of the teacher in the Sunday school and the parent in the home. God forbid that anyone for whom you and I are responsible will ever be so sadly ignorant because we failed!

Increased Enrollment Seen

As the material for this magazine goes to the printer (July 15), it is evident that when the school convenes in September, the Grace Seminary and College student body will be larger than it was last year. Many young people do not send in their applications until August. But already the seminary has received 45 new applications and the college has received 35. Others have been making inquiry at the school and from representatives in the field. Let us pray that the Lord will direct every one of these young people, and that they may be fully yielded to His will. Not one can afford to make a mistake!

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 31

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

New Building for Our Campus

By W. A. OGDEN, D. D.

President of the Board of Trustees

The history of Grace Seminary and Grace College is replete with incidents in which the Lord has thrust us forward, almost beyond our faith to follow, or our ability to see the way. And now it is happening again. It is now 18 years since we launched the seminary with two professors, a dozen prospective students, no money, and the grace of God. Today God has given us more than 250 students and a campus, including 35 acres of land and a magnificent building, worth one-half million dollars.

In 1947, at the annual meeting of the National Fellowship of Brethren Churches, plans were approved for the establishment of a college division of our growing school. This operated first as a two-year preparatory course for seminary work. Now it offers a full four-year college course, leading to the A. B. degree. The college has developed, partly as a natural growth in a denominational school which is the only institution in the field of higher education, and partly from the constant demand made upon the board of trustees by our pastors and their young people all across the United States. In every move of expansion the board has responded to what has been felt to be the desire of the expressed will of the church. It is worthy of note that our alumni association in its last meeting passed a resolution asking for the new building which is the subject of this article.

Your board of trustees is glad to announce the decision to erect the second building on our campus. This will be a multipurpose building, containing an auditorium-gymnasium with a side annex with provision for 13 or 14 classrooms, especially for college use. In this part of the building we will house our growing music department with studios for both vocal and instrumental instruction. Laboratories, as well as classrooms for all branches of instruction, will eventually be included. The gymnasum will care for the physical education program of the school, and will provide an auditorium with excellent acoustical properties, seating more than 2,000 persons.

The board of trustees met at Winona Lake in a specially called meeting on May 18 and 19. These two days were spent in prayerfully and carefully considering the need for this building, and the advisability of building it at this time. We visited two high schools in the area where comparable buildings have recently been erected. We were highly pleased with the utility of these buildings, and the simple manner in which their basic plans might be adapted to our own needs. At the end of two days of work, the 13 men attending the meeting voted unanimously to recommend to the entire board, and the church, that we proceed at the earliest possible moment to erect as much of this proposed building as can be built for approximately $200,000. I have never seen better harmony on any board that was faced with such major problems, than that which prevailed at the moment of this action. We all felt that surely this is of God. Since our meeting our entire board of 28 members has been contacted by mail, and has approved, by a very large vote, this action taken on this occasion. We believe this further confirms God's approval upon this project. (Note: Since there was not a majority of board members in attendance, the action taken did not become official until approved by a majority vote of all members.)



The committee appointed by the Board of Trustees to prepare plans for the new multipurpose building is composed of the following men (left to right): W. A. Ogden, F. B. Miller, Lowel Hoyt, Paul R. Bauman, Clyde Landrum, Homer A. Kent, Alva J. McClain (ex officio). James L. Boyer, chairman of the committee, is seated at the desk where the group was examining the preliminary sketch of the plans.

We should say, to keep the picture clear, that it is possible to build this building in units. We can erect the auditorium-gymnasium with the annexed classrooms in either one, two, or three stories. We believe that to keep within the limits of our recommended figures we will have to build it at this time as a one-story unit.

The Brethren Church is growing. Our young people are going to college. Many of them have been enrolling in other Christian colleges because we had nothing to offer them. We must provide a Christian college, and at the same time one that is definitely Brethren in emphasis, for the training of our future ministers, missionaries, Christian day-school teachers, Sunday-school and church workers, and laymen. To do this we must have equipment with which to work. We are not planning a second-rate school that will offer a limited opportunity to those young people who attend out of a sense of denominational loyalty, but one that will enable our very fine young people to have their credits accepted in the professions for which they have studied, without embarrassment or loss.

In this program your trustees feel they are keeping faith with the trust imposed in them by the Brethren Church, and with the demands of the times for an education that will enable the leaders in our church of tomorrow to stand "for the faith once for all delivered unto the saints." We are justly proud of the loyalty of our faculty members to our school. These are men and women of ability who are in demand in other institutions. They stay with us because they believe in the purpose for which the school exists, and they believe that we are going to continue to provide them with the implements for the fulfilling of these purposes. This new building is the tool immediately needed.

THE NATIONS ARE BUT MEN

By Dr. Herman A. Hoyt, Dean

"The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. . . . Put them in fear, O Lord: that the nations may know themselves to be but men" (Ps. 9:15, 20). The truth of this portion of the Word of God the writer witnessed with his own eyes for the past millenniums and for the present situation. He came away from scenes beyond the sea more convinced than ever that "the wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). And what is true in the experience of other nations can well be the experience of our own beloved country if it follows in the footsteps of others.

At the very outset of the journey the writer was impressed with the fact that little progress has taken place in the last 3,000 years. This is evident upon every hand. The buildings, the people, the fields, the methods have not changed in all these years. For the most part, people are living in the same sort of homes as centuries ago: in mud huts, in caves in the hillsides, in the rudest and the crudest of structures. They prepare and plant their fields as in Bible times, stirring the ground with wooden plows drawn by oxen, camels, burros, or often a combination of these. They glean the fields by use of the hand sickle and several people binding the grain in sheaves. Water is carried in earthen jars on the heads of women from some common spring or well. The people dress the same way, eat the same foods prepared in the same way, and move about the same way.

Another feature of these civilizations that makes its impression upon one almost immediately is the lack of cleanliness. No special effort is made to protect the populace from filth and disease. The cities give little evidence of thorough care in sanitation. This is especially true of the smaller towns and villages. Foods are not sterilized or protected from germs and insects. The people themselves are ragged and dirty. Flies swarm by the thousands, and seem almost trained to fly from lip to lip and eye to eye. The water is dangerous, and unless it is boiled it is almost sure to be inhabited with microscopic enemies to human health. Where all these things abound, the odors that accompany filth and putrefaction also rise up to greet one. No one can adequately describe in words all that arouses the senses in these eastern lands.

The social conditions soon begin to impress themselves upon one's consciousness. Classes and castes among the people still exist. It is true that some progress has been made along this line, but for the most part very little. One soon sees that animals are truly beasts of burden. Surely the burro carries his share of the burden. And next to the burro is the woman. Women retire to the background almost everywhere. For the most part they are veiled. The women carry all the water. Many glean in the fields, or labor under other burdens almost inconceivable. A man child is welcomed, but not so the birth of a girl. And where any effort is made to provide for the diseases of the land, it is the health of the man and not the woman that is most valued. Add to all this the fact that the people generally do not know the freedoms enjoyed in this country and the picture of servitude and bondage is one no resident of this country would long enjoy.

It must be expected that these peoples suffer from great ignorance. No such thing as universal education is provided for the children of the land. As a result, they grow up in all the darkness and superstition of the parents. While some efforts are being made in some of the lands to provide schooling for as many as possible, this in no way reaches the majority of the population. Among peoples of the Bedouin type, who move from week to week and from season to season, absolutely nothing is done. As a result of this continued lack of training among so many, no progress is made, almost the same status physically, socially, and politically prevails, and the poverty and oppression of the masses continue.

Could one who has lived his lifetime in a country where the Gospel is heard upon every hand and its power is felt in every realm of society fail to detect its absence in these eastern lands? Nothing but a degenerate Christianity, a dead Mohammedanism, and rank paganism prevails everywhere. Only rarely does one find a Christian community or a Christian congregation. The Christianity, or that which goes under the name, is a dead formalism which spends its energies on rites and ceremonies but knows nothing of the living Christ. Mohammedanism prevails. Its fatalism has settled down upon the peoples like a deadly pall, and there is no desire to know more or do better. Since their god, Allah, "has so decreed the present status, it would be futile and wicked to change things." Paganism gathers up what little is left and is not too different from the others.

Basically the reason for little progress, little cleanliness, little freedom, little knowedge lies in the fact that there is little Gospel. These nations have turned away from God and have rejected His properly constituted representative, the Lord Jesus Christ, the Saviour of the world. They are sunk down in the pit that they made. It is only too evident that they are just men. But it will be necessary to prove to them that they are but men. Nothing will ever change this situation except the coming of the Lord himself.

1955 Corporation Meeting in Portland, Oregon

THE ANNUAL CORPORATION MEETING OF
GRACE THEOLOGICAL SEMINARY,
WINONA LAKE, IND.
WILL BE HELD ON MONDAY, AUGUST 15, 1955
FROM 12:00 TO 12:30 P. M. AT
JENNINGS LODGE, PORTLAND, OREGON

Seminary Library Receives Gift of Early Brethren Journals

By Ben Hamilton, Research Librarian

Rev. Hugh Walter Nowag, of Johnstown, Pa., grandson of Elder Henry R. Holsinger, presented Grace Seminary, this last May, with volumes of 19-century Brethren magazines. The volumes were the possessions of Mrs. Annie Holsinger Nowag, daughter of Elder Holsinger and mother of Mr. Nowag.

The Monthly Gospel-Visiter

Volumes 5 (1855) and 6 (1856) of this publication are part of the gift. The spelling given above is that found on the covers of the various monthly issues of the paper.

As late as the January 1855 issue, The Gospel-Visiter appeared half in English and the rest in German. With the February 1855 issue the magazine, edited by Henry Kurtz, was all English. Later on, a special German edition appeared simultaneously with the English.

Originally this journel was published at Poland, Ohio, which is close to the Pennsylvania state line on today's U. S. highway 224. The Gospel-Visiter is a rich source of Brethren thinking a century ago. This is expressed by doctrinal articles and comments on contemporary events and thoughts of pre-Civil War days.

The Christian Family Companion

The other portion of Mr. Nowag's gift comprises six volumes of the above journal, all bound. These comprise volumes 3 (1867) through 8 (1872). Through the October 17, 1871, number, The Christian Family Companion was published at Tyrone, Pa. This town is about 16 miles north of Altoona on today's U. S. highway 220. In October 1871 The Christian Family Companion moved to Dale, Pa., in the Johnstown area, and from October 31, 1871, the paper continued to be published there. Elder Henry R. Holsinger was the editor of the paper. Each cover of this magazine bore the legend, "An Advocate of Primitive Christianity, and Pure Undefiled Religion." Beneath that were Christ's words, "Whosoever loveth me keepeth my commandments."

The Christian Family Companion became a controversial magazine in Brethren circles prior to the formation of the Brethren Church in 1882, under the leadership of Elder Holsinger. One Church of the Brethren book charged the editor of The Christian Family Companion with being very abusive in many of his writings. Having read several issues of the magazine, including portions that were supposed to be distasteful, I find that while Elder Holsinger may have been vigorous in his methods of expression, he was not abusive and certainly not uncharitable—especially in the light of the language used by the Standing Committee, as reported in their meetings.

Historical Résumé of The Family Companion

In Holsinger's History of the Tunkers and the Brethren Church, Elder Holsinger points out that he joined the staff of The Gospel-Visiter for a year, before The Christian Family Companion appeared. In 1863 Elder Holsinger "purchased a newspaper office at Tyrone, Pa., and established the Tyrone Herald, in the interests of the new Republican Party." In 1864 Elder Holsinger received the approval of the middle Pennsylvania district for publishing The Family Companion. That is why all issues of the early years bore these words on the cover:

BRETHREN PUBLICATIONS NEEDED FOR GRACE SEMINARY LIBRARY

The Monthly Gospel-Visiter, Vols. 1-4 (1851-1854), Vol. 7 (1857) and all succeeding volumes up to 1874.
The Christian Family Companion, Vols. 1-2 (1865-1866), 9 (1873).
The Christian Family Companion and Gospel Visitor, all volumes after 1874.
The Progressive Christian, all volumes.
The Brethren Evangelist, all volumes from 1883 through Vol. 50 (1928).
The Brethren Herald, Vol. 1 (1939).
All other Brethren papers, issues of 1870-1883.

"Published by the Editor, by Permission of the Church of the Brethren."

In 1869 Elder Holsinger attempted to have a reporter take down proceedings of the annual meeting at Virginia. This aroused protest on the part of officials of the old Church of the Brethren. As a result, Elder Holsinger "for the faults charged . . . was called up at next conference, which convened at Waterloo, Iowa, and the matter was satisfactorily arranged." This entire matter is recorded in various 1870 issues of The Family Companion.

In 1873 Elder Holsinger voluntarily turned the magazine over to Elder Quinter. From that point on the history of Brethren journalism is recorded, in part, in Elder Holsinger's book on Brethren church history.

The Family Companion contained many interesting advertisements on the last page or two of each issue. These included patent-medicine advertisements, as well as those of various railroads and many other like items. The advertisements included also lists of Christian books and hymbooks for sale.

This interesting gift of Brother Nowag is genuinely appreciated by the seminary library. The magazines will make an interesting nucleus for a future, expanding library of Brethren journalism.



Faculty on Wheels

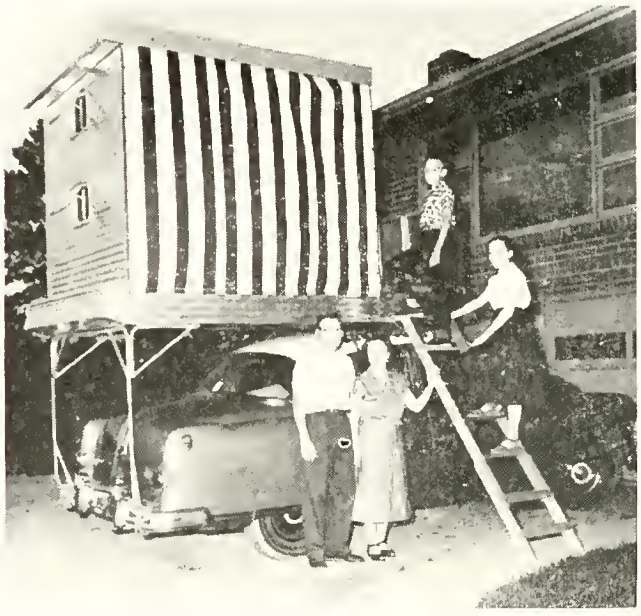
Two seminary families are traveling westward with modern equipment for camping along the way as the time for our national conference in Portland approaches. Early in June Dr. and Mrs. McClain left with their trailer for a leisurely trip westward, stopping along the way to visit relatives and various points of interest. They expect to spend some time particularly in and around Sunnyside, Wash., where the McClain family lived many years ago.

Dr. and Mrs. James L. Boyer, together with their two younger children, Janet and Donnie, left on July 11. Dr. Boyer spoke at the district conference in Portis, Kans., July 12-14. He will also visit several churches along the way as the family travels to California and then northward to Portland. The camping equipment used by the Boyer family is unique. The car-top penthouse contains sleeping accommodations for four people. During the day it folds into a neat waterproof box on top of the car. The same kind of equipment is also available in trailer form.

Other members of the seminary family are traveling to Portland by various means. These will include Dr. Hoyt, Dr. and Mrs. H. A. Kent and their son, Wendell; Dr. Paul Bauman, Prof. John Whitcomb, and the school secretary, Miss Dorothy Magnuson.



Dr. and Mrs. McClain "All Set" to Go



The Boyer Family and Their Car-Top Penthouse

REPORT OF GIFTS TO GRACE SEMINARY

JUNE 30, 1955

Aleppo, Pa.	$1.00	New Troy, Mich.	$21.00
Alexandria, Va.	87.00	North English, Iowa	4.00
Allentown, Pa.	12.00	Norwalk, Calif.	64.00
Altoona, Pa. (1st)	7.00	Paramount, Calif.	5.00
Altoona, Pa. (Grace)	7.00	Peru, Ind.	16.00
Ankenytown, Ohio	7.00	Philadelphia, Pa. (1)	146.50
Ashland, Ohio	55.50	Portis, Kans.	7.00
Bell, Calif.	22.00	Portland, Oreg.	5.00
Berne, Ind.	20.00	Radford, Va.	12.60
Camden, Ohio	7.00	Rittman, Ohio	39.00
Cedar Rapids, Iowa	48.50	Roanoke, Va. (Ghent)	57.00
Clay City, Ind.	8.00	Roanoke, Va. (W. Hts.)	16.00
Cleveland, Ohio	72.50	San Bernardino, Calif.	108.02
Compton, Calif.	120.17	Seven Fountains, Va.	13.00
Cuyahoga Falls, Ohio	28.71	South Bend, Ind.	15.00
Dallas Center, Iowa	34.00	South Gate, Calif.	75.00
Dayton, Ohio (1st)	128.00	South Pasadena, Calif.	73.50
Dayton, O. (Patt. Pk.)	46.00	Summit Mills, Pa.	17.00
Elkhart, Ind.	70.00	Temple City, Calif.	25.00
Everett, Pa.	45.00	Uniontown, Pa.	14.00
Flora, Ind.	33.25	Washington, D. C.	68.00
Fort Wayne, Ind.	416.50	Waterloo, Iowa	62.25
Fremont, Ohio	322.25	Waynesboro, Pa.	65.00
Garwin, Iowa	38.00	Whittier, Calif. (1)	134.00
Goshen, Ind.	94.50	Winchester, Va.	47.00
Hagerstown, Md.	228.20	Winona Lake, Ind.	357.94
Harrisburg, Pa.	20.00	Winona Lake, Ind. (maintenance gift)	500.00
Homerville, Ohio	15.00	Home Missions Council (maintenance gift)	500.00
Jenners, Pa.	22.00	Foreign Missionary Society (maint. gift)	1,300.00
Kittanning, Pa. (1st)	161.15	Isolated Brethren	11.35
Lake Odessa, Mich.	51.00	Non-Brethren	61.00
La Verne, Calif.	15.00		
Leamersville, Pa.	36.40	Total General Fund	7,935.39
Limestone, Tenn.	5.00		
Listie, Pa.	137.00		
Long Beach, Calif. (1)	25.00		
Long Beach, Calif. (N.)	300.00		
Los Angeles, Calif. (Community)	4.00	*Designated Gifts—*	
Mansfield, O. (Grace)	1,100.00	Winona Lake, Ind.	43.00
Mansfield, O. (2 Grace)	3.00	Non-Brethren	54.65
Martinsburg, Pa.	31.00	Laymen's Fellowship	.35
Martinsburg, W. Va.	37.00	Total Designated Gifts	98.00
Meyersdale, Pa.	143.60		

Martin Luther Believed in a Personal Devil!

By Dr. Homer A. Kent, Registrar

One thing sure, Martin Luther believed in a personal Devil! To him this archenemy of the Christian faith was no mere figment of the imagination. He was a person with whom he had continual conflicts.

Never were his conflicts with the Evil One more terrific than when he was working on the Holy Scriptures. While in the castle at Wartburg, translating the Scriptures into German, he had such conflicts with the Devil that he appears to have actually seen him. On one occasion especially, it is said, as Luther was so engaged in his translation of the New Testament, he fancied he beheld Satan, filled with horror at his work, tormenting

Work Can Be a Pleasure

By Norman Rohrer



All work and no play may scare you, but for Elener Norris, trim little Grace College freshman par excellence, her tireless precollege days have accumulated some enviable honors.

Born of enthusiastic 4-H parents (her father, Leroy Norris, is a U. S. Army major) in Mentone, Ind., Elener participated in 12 different projects during her eight years with the farm organization, completed a total of 49 project-years by preparing 2,919 dishes and 423 meals in food preparation, 303 bakings, 20 clothing garments, 208 jars of canned food, 24 articles in crafts, 10 articles in home improvement, 18 electric items, and 50 plantings in home grounds beautification. She also wrote 19 scripts and made 36 appearances for the radio project, raised 10 pigs, took four health exams, and supervised 46 4-H members as a junior leader.

As county speech contest winner, Elener received a blue ribbon for her oration in a state contest. She has also won the county dress review, the county and district home improvement judging contest, and placed in the blue ribbon group in the state fair home improvement judging contest.

Elener has also been a state fair exhibitor in a variety of projects. She took over the leadership of the Mentone 4-H'ers club for two years and was name state 4-H leadership winner last year.

She's still in the club this year, even with college studies, taking a money management project designed especially for college and/or working girls.

"My 4-H work has been a lot of work," says Elener, "but the things I've learned and the good times I've had in 4-H have made it all worthwhile."

Added to the club finesse, Elener excelled in Latin, and in 1952 qualified for the state final contest. She was second in a regional English contest of State Achievement Tests and participated in the state finals of 1953-54. She was 1954 delegate from Mentone High to attend a Model U. N. at Manchester College. She "represented the United States."

From among her teen-age colleagues, the D. A. R. chose her as "Good Citizenship Girl" of 1954.

Elener's work in her home church she considers her most important activity. One year she forfeited a trip to the 4-H Roundup at Purdue University to be superintendent of the junior department of DVBS. She sings in the choir regularly, and teaches fifth-graders their Sunday-school lessons.

Elener's straight-A accomplishments through high school and college prove the feature of her life—preparation for service as an English teacher in the name of Christ.

[*Editor's note*—A new honor has come to Elener since the above article was written. Recently she was selected to be one of four young men and women representing Indiana at the National 4-H Club camp in Washington, D. C., June 15-23. All four were chosen by a committee for their records of leadership and achievement in 4-H work.

While in Washington the group participated in an intensive program of education and citizenship training and visited many points of interest. They met President Eisenhower and were entertained at the White House.

All four of these young people from Indiana are attending college somewhere in the state. Grace College is highly honored in having one of the group as a member of its student body.

him, and prowling around him like a lion about to spring upon his prey. Luther, alarmed and incensed, snatched up his inkstand and flung it at the head of his enemy. The figure disappeared and the missile was dashed in pieces against the wall. The visitor to the castle of Wartburg is still carefully shown the spots made by Luther's inkstand.

Quite likely Luther's imagination got the best of him at times, but nevertheless it is a satisfaction to note the reformer's childlike faith in what the Bible has to say about the existence of Satan. If more folks were like him in this respect there would be fewer of them caught off guard as he prowls about "as a roaring lion, walketh about, seeking whom he may devour."

In his "Table-Talk" Luther says of the Devil: "He has more boxes and pots full of poisons, wherewith he destroys men, than all apothecaries in the world have of healing medicines. If one poison will not despatch, another will. In a word, the power of the Devil is greater than we can imagine. 'Tis only God's finger can resist him." Wise is the believer who recognizes the truths herein emphasized and loses no time in putting on "the whole armour of God, that ye may be able to stand against the wiles of the devil."

A VETERINARIAN OR THE MINISTRY?

By DAVID LEAPLINE

Dunbar, Pa.



It is said that the Lord works in mysterious ways His wonders to perform. I found this to be precisely the case as the Lord led in many trying and deciding circumstances during the last four or five years.

I was saved at the age of 13. Throughout high school there was a struggle going on in my mind concerning after-graduation activities. I had always wanted to be a veterinarian. However, I felt the need for definite Christian education, and at times I felt that the Lord wanted me in full-time Christian work. Which would it be—a pre-veterinarian school or Christian college?

As my senior year drew to a close the conflict between the two possible decisions suddenly disappeared. Almost overnight I had an audition for a position in the First Air Force Band, had enlisted, and had been accepted. I am sure now that God's will was performed in this and other like incidents that followed, even though it only added to my bewilderment at the time.

Thirty-eight months and many challenging experiences later, I received my discharge. I took advantage of an early discharge provision, getting out suddenly on the 28th of August, 1953. Since this was near enrollment time in the colleges, and since no time was to be wasted, I neglected to seek the Lord's will in the matter of selecting a college.

After I had made complete preparations for entering Penn State's pre-veterinarian course, God closed that door by making it impossible for me to find any type of housing for my family. This caused me to stop and think and to realize that God must have other plans for me. After prayerful consideration of several Christian colleges, along with the helpful advice of my pastor, I felt a definite leading to come to Grace College. I was encouraged even more in hearing Rev. Clyde Landrum tell firsthand of this school.

Having attended one year at Grace, I am more fully convinced that God has had a definite plan and purpose in my life.

ARTICLE ON AUGUSTINE BY BEN HAMILTON IN STAMP JOURNAL RECEIVED FAVORABLY

By Ava Schnittjer

Who would have thought a postage stamp had possibilities as a subject for a Christian article?

The April issue of Scotts Monthly Journal, a magazine for stamp collectors, carries an article entitled, "Augustine, Sinner Into Saint," by Ben Hamilton, the seminary research librarian.

Following a biographical sketch of Augustine, who has been recently honored on two Vatican stamps, Mr. Hamilton presents this fourth-century Christian's theological view of justification by faith.

Mr. Hamilton points out the fact that Augustine's views have influenced the basic doctrines of the Reformed and the Presbyterian branches of Protestantism, and that, ironically enough, the Council of Trent, called in the 16th century to systematize Catholic dogma, turned against Augustine's justification by faith teaching.

Mr. Hamilton's article is scholarly, and he handles an explosive subject with delicacy and extreme good taste. Mr. Hamilton is a philatelist of many years who has been looking for a way to witness through this hobby. A letter from the editor's secretary to Mr. Hamilton reveals the providential guidance in the publication of this article. She writes: "I just want to tell you how much I enjoyed your 'Augustine' piece and how much I learned from it Your letter and article came first to me—quite unusual—and I read it. After Mr. H. read it and was quite ready to decline it, I was able to persuade him, because I knew immediately what it was all about. I praise the Lord for having inspired you to write this piece and for having used me, too. Every little bit of truth helps."

SEMINARY WOMEN'S FELLOWSHIP



Composed largely of the wives of students, the Seminary Women's Fellowship meets regularly in the social lounge of the school. Here the wives of men who are in preparation for the ministry have an opportunity to get away from home problems for fellowship with others who have common problems and interests. Here they have an opportunity to join with the women students of the school and wives of faculty members for instruction and discussion of the new problems they will face in Christian service with their husbands. Every possible aspect of their own particular work is touched upon. This is all a part of Grace Seminary's program of giving young men and women the most thorough and practical training possible.

God Led Me to Grace College

By WILLA LEIDY

Curryville, Pa.



Being raised in a Christian home, I was taught the way of salvation in my childhood. It was the prayers of my God-fearing parents that saved me from the worldly crowd. I am thankful I don't have the fangs of sin marked upon me, as so often other young people do who experience the lusts of the world before coming to a saving knowledge of God. But how thankful we all can be that God heals those scars and welcomes us into His divine presence.

Ever since my freshman year in high school, I anticipated going to college. I had no definite plan as to where I wanted to spend those years. It wasn't until last spring that I felt certain that the Lord was leading me to Grace College. Do I like it here? I'll let you answer that.

After the first day I felt like a chick just breaking the shell of an egg and bewilderedly taking the first step toward the unforetold future. I realized then that college wasn't going to be easy, but God's promises of help seemed more dear than ever.

The other students are grand. I never expected to feel so at home in such a short time. It took only a few days until I knew all the students. It's also wonderful to sit under the God-centered teachings of Christian instructors. I found there is never a dull moment around here. Some people think you can't have fun at a Christian school, but I found that some of my greatest enjoyments have occurred since I've been here.

I'll never regret God's leading me here to Grace College, and I hope that I can spend many more happy hours here.

Dr. Bauman on TV Program

The television program entitled "Frontiers of Faith," appears from time to time on the NBC-TV network from coast to coast, and is prepared under the direction of the American Council of Christian Churches. Recently an invitation came to Dr. Paul Bauman to appear as speaker on this program, and he traveled to the NBC studios in New York to kinescope it on June 30. Dr. Bauman will speak on the subject, "They Wrote History in Advance!" The following table gives the dates and identification of stations throughout the country which will carry the program.

LIVE ON JULY 31, 1955

Albuquerque, N. Mex.—KOB-TV	Little Rock, Ark.—KARK-TV
Alexandria, La.—KALB-TV	Marinette, Wis.—WMBV-TV
Amarillo, Tex.—KGNC-TV	Memphis, Tenn.—WMCT
Bakersfield, Calif.—KERO-TV	Meridian, Miss.—WTOK-TV
Baltimore, Md.—WBAL-TV	Montgomery, Ala.—WSFA-TV
Bay City-Saginaw, Mich.—WNEM-TV	Muncie, Ind.—WLBC-TV
	New York, N. Y.—WRCA-TV
Bloomington, Ind.—WTTV	Norfolk, Va.—WVEC-TV
Champaign-Urbana, Ill.—WCIA-TV	Omaha, Nebr.—WOW-TV
	Peoria, Ill.—WEEK-TV
Chicago, Ill.—WNBQ	Phoenix, Ariz.—KVAR
Colorado Spr'gs, Colo.—KRDO-TV	Pittsburg, Kans.—KOAM-TV
Columbia, S. C.—WIS-TV	Portland, Oreg.—KPTV
Columbus, Ga.—WDAK-TV	Quincy, Ill.—WGEM-TV
Davenport, Iowa—WOC-TV	Roanoke, Va.—WSLS-TV
Denver, Colo.—KOA-TV	Rochester, N. Y.—WHAM-TV
Des Moines, Iowa—WHO-TV	Sacramento, Calif.—KRON-TV
Durham, N. C.—WTVD	Salt Lake City, Utah—KDYL-TV
Elkhart, Ind.—WSJV—TV	San Francisco, Calif.—KRON-TV
Fargo, N. D.—WDAY-TV	Springfield, Ill.—WICS
Fort Dodge, Iowa—KQTV	Springfield, Mass.—WWLP
Fort Wayne, Ind.—WKJG-TV	Spokane, Wash.—KHQ-TV
Grand Rapids, Mich.—WOOD-TV	Syracuse, N. Y.—WSYR-TV
Harrisonburg, Va.—WSVA-TV	Tulsa, Okla.—KVOO-TV
Hollywood, Calif.—KRCA-TV	Utica, N. Y.—WKTV
Huntington, W. Va.—WSAZ-TV	Waco-Temple, Tex.—KCEN-TV
Jackson, Miss.—WLBT	Washington, D. C.—WRC-TV
Jacksonville, Fla.—WJHP-TV	Wheeling, W. Va.—WTRF-TV
Kansas City, Mo.—WDAF-TV	Wichita, Kans.—KEDD
Knoxville, Tenn.—WATE-TV	Wichita Falls, Tex.—KFDX-TV
Lake Charles, La.—KPLC-TV	Wilmington, N. C.—WMFD-TV
Lansing, Mich.—WJIM-TV	Winston-Salem, N. C.—WSJS-TV
Lima, Ohio—WLOK-TV	Youngstown, Ohio—WFMJ-TV

DELAYED BROADCAST AUGUST 7, 1955

Columbus, Ohio—WLW-C	Philadelphia, Pa.—WPTZ
Dallas, Tex.—WFAA-TV	Providence, R. I.—WJAR-TV
Detroit, Mich.—WWJ-TV	San Diego, Calif.—KFSD-TV
Houston, Tex.—KPRC-TV	St. Louis, Mo.—KSD-TV
Kalamazoo, Mich.—WKZO-TV	Tucson, Ariz.—KVOA-TV
Lancaster, Pa.—WGAL-TV	Greenville, S. C.—WFBC-TV

DELAYED BROADCAST AUGUST 14, 1955

Atlanta, Ga.—WSB-TV	Minneapolis-St.Paul, Minn.—KSTP-TV
Boston, Mass.—WBZ-TV	
Cincinnati, Ohio—WLW-T	Nashville, Tenn.—WSM-TV
Cleveland, Ohio—WNBK	Portland, Me.—WCSH-TV
Dayton, Ohio—WLW-D	Schenectady, N. Y.—WRGB
Fresno, Calif.—KMJ-TV	Seattle, Wash.—KOMO-TV

DELAYED BROADCAST AUGUST 21, 1955

Honolulu, Hawaii—KONA-TV	Pueblo, Colo.—KCSJ-TV

Seminary Training Evaluated

By J. P. Kliever (ex '45)

A card on a piano in a social room of a school bore this note: "For Students Only." Someone had printed the words: "Once a student, Always a Student," below the note. I have often thought of those words. We never get beyond being a "learner," or if we do, it is a tragedy.



J. P. Kliever

There have been periods when the learning was very concentrated, when we groaned and had some doubts as to the worth of such a heavy schedule. We have learned to appreciate these times of concentrated learning. One of these periods was the time spent at Grace Seminary. After beginning to work on the mission field I began to praise the Lord for this time of concentrated training. We had our own very definite ideas as to what should constitute our missionary service, but we were soon disillusioned!

If we had just been given the results of our teachers' studies, outlines, sermons, and synoptic studies, we would very soon have been out of materials. They taught us how to evaluate, how to do original study, how to analyze problems and situations. In other words, we were not given a loaf of bread and told to go feed the multitudes; we were shown how to find and to mix the ingredients so that we could produce loaves of bread. Then we were not at a loss when the loaf ran out!

The courses in the Bible languages equip the missionary for translation work, a first-line necessity; the courses in missionary methods, history, and principles prepared us to meet many and changing situations on the field.

If I should be asked to evaluate the training received in various schools with a view to stating which one I might have done without, the training in our seminary would be first on the list as a requisite, and last on the list as training to do without. May the Lord continue to prosper and to bless our seminary as men and women continue to receive this most important training.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.



TRACY, CALIF. A cordial invitation to visit the First Brethren Church of Tracy is extended to all delegates and visitors to the National Fellowship of Brethren Churches in Portland, Oreg., Aug. 10-17. The church, pastored by John Teeter, is located in northern California.

MEYERSDALE, PA. Arthur F. Collins arrived on the field July 16 to assume his duties as first full-time pastor of the Summit Mills Brethren Church. His address is R. R. 1, Box 63, Meyersdale, Pa. Please change Annual.

WOOSTER, OHIO. Kenneth Ashman, pastor of the First Brethren Church, was the guest speaker at the banquet of the Northwestern High School Alumni on July 9. He was also one of the guest speakers at the Michigan District Conference of Brethren Churches at New Troy, Mich., July 27-28.

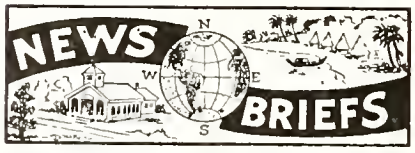
ELYRIA, OHIO. Gordon Bracker, pastor of the Grace Brethren Church, Fremont, Ohio, was the speaker at ground-breaking services of the Grace Brethren Church Sunday, July 17.

CEDAR RAPIDS, IOWA. The congregation of the Grace Brethren Church, Richard Grant, pastor, honored Rev. Arnold R. Kriegbaum and family at a covered-dish supper during his speaking engagement at that church on July 6. Brother Kriegbaum organized that church and was serving there when called to the Brethren Missionary Herald as editor and business manager.

LONG BEACH, CALIF. Chaplain and Mrs. Burton Hatch dedicated their infant son, Robert Burton, to the Lord on July 3, and their two daughters, Elaine Louise and Alice Marie, were baptized and taken into the membership of the First Brethren Church, Dr. Charles W. Mayes, pastor. Chaplain Hatch was the assistant pastor at First Brethren in 1948-49. He will soon leave for service overseas.

DRYHILL, KY. Sunday, July 10, saw the organizing, under the guidance of Rev. Harold Etling, of the home-mission point at Hell for Sartain into a Brethren church. Miss Evelyn Fuqua has been the missionary in charge. The work will now be known as the Brethren Chapel of Hell for Sartain.

BERNE, IND. An Indiana District overnight youth rally will be held Sept. 30-Oct. 1 at the Bethel Brethren Church, Ord Gehman pastor.



WINONA LAKE, IND. Ground was broken July 20 for the erection of the Brethren Missionary Herald Building.

FLORA, IND. New officers of the Indiana District Fellowship of Brethren Churches elected at the conference July 11-14 are: Moderator, Rev. Kenneth Teague; vice moderator, Charles Turner; secretary, Mrs. Edward Byrne; assistant secretary, Forrest Meyers; treasurer, Frank Poland; statistician, Rev. Russell Ogden; members at large, Rev. Herman Hein and Rev. Ord Gehman. The next conference will be held in Elkhart, Ind.

HONOLULU, T. H. Jacquelyn Dyer was united in holy wedlock May 21 to Lyle Marvin, Jr., son of Lyle Marvin, pastor of the Grace Brethren Church, San Bernardino, Calif. The ceremony was performed at Grace Chapel, with Rev. Foster Tresise officiating. The bride is a member of the Long Beach, Calif., First Brethren Church.

NORTHWEST DISTRICT SMM. We want to welcome our eastern neighbors to our beautiful Pacific Northwest and Camp Bethany. Don't forget the dates—August 10-17. Let's all turn out to truly make this year the "biggest and best of all time."

RITTMAN, OHIO. Charles Ashman, Jr., pastor of the First Brethren Church, has announced his resignation effective Sept. 25 and has accepted the call to the pastorate of the First Brethren Church of Phoenix, Ariz. He will assume his new duties about October 23.

CHANGES OF ADDRESS. The temporary address of Robert Griffith, pastor of the Grandview Brethren Church, is: c/o Mrs. Ruth Wear, Box 147, Prosser, Wash. The new secretary of the First Brethren Church, Phoenix, Ariz., is Mrs. Lloyd L. West, 2941 W. Palo Verde. The address of Rev. and Mrs. Sibley Edmiston is now Box 384, Laredo, Tex. The address of David Morsey has been changed to 2435 Orange Ave., La Crescenta, Calif.

CANTON, OHIO. The next Northern Ohio District youth meeting will be an overnight rally Sept. 23-24 at the First Brethren Church, John Dilling pastor.

FREMONT, OHIO. The average Sunday-school attendance for the second quarter was 298. In the same quarter for 1954 the attendance was 42.6 percent less than 1955.

WINONA LAKE, IND. During the months of June, July, and August News Briefs are being written by Mrs. Goldie Buikema, editorial secretary of the Herald.

PHILADELPHIA, PA. (EPS). Dr. Billy Graham, evangelist, will be invited to Moscow, according to Rev. J. L. Zhidkov, president of the Evangelical Christian Baptist Council of the Soviet Union.

CALLING ALL YOUNG MEN

There has been a "blind spot" in our youth program—the young men have been forgotten. The Brethren Boys Club reaches the younger fellows, but those in high school and above have had no definite program. At Camp Bethany we hope to initiate some definite plans for a challenging young men's movement in the Brethren Church. These plans will be discussed at Portland Aug. 10-17, and Winona Lake Aug. 22-29. Send in your registration now for National Camp Bethany. Help to formulate a movement to challenge our Brethren young men.

UNION ON WHAT LEVEL?

THIRD IN A SERIES—"FOR BETTER, NOT FOR WORSE"—BY KENNETH ASHMAN, WOOSTER, OHIO

Introduction.

Marriage puts two people together in relationships that are new and entirely different from anything known to either before. In this relationship the chances of continuing happiness are very slim unless both parties are willing to work for it together—yes; willing to work at it as the biggest undertaking of their lives.

The union of marriage is on three levels: (1) physical, (2) intellectual, and (3) spiritual. True marital happiness results from a well-balanced union on all three levels. If the attraction is physical alone, then the result is unholy lust. If the attraction is intellectual alone, the union is but one of interest and convenience. On the other hand, if the union is spiritual alone, there will follow frustration and possible misunderstandings. A proper attitude and practice on all levels is desired for a happy marriage.

Note at this point the wisdom of Paul as expressed in I Corinthians 7. In verse 2 he points out that marriage is the general good rule for all, one man for one woman being the divine plan. In verse 8 he allows that some would be better unmarried—perhaps for the Gospel's sake. In verse 9, however, he exhorts that marriage is desirable to avoid immorality. And in verses 3, 4, and 5 he declares that the husband and wife should be "benevolent" each to the other. This benevolence surely is expressive of the three marital levels mentioned; namely, physical, intellectual, and spiritual.

We disagree with the Roman Catholic teaching of celibacy—that all the servants of the Lord should remain unmarried. While this doctrine is not in contradiction to the Scriptures, it certainly is not demanded in the Word. In Genesis 2:18 we read: "It is not good that the man should be alone." In I Timothy 4:1 and 3 we are warned: ". . . some shall depart from the faith . . . forbidding to marry." In I Timothy 3:2 recognition is given to the marital status of the bishop—"a bishop . . . the husband of one wife."

I. UNION ON THE PHYSICAL LEVEL.

It is to be feared that American marriages are too much on the physical level *only*. The motion pictures of our day are primarily based upon the bodily attraction of the sexes, one to the other. They present love, marriage, and faithfulness in the light of the flesh. That our people are attracted by this portrayal of evil is evidenced by the fact that the weekly attendance at these motion pictures of evil approximates the entire population of the nation.

But while there is much evil on this score; yet the Bible declares—

The physical union is honorable. "Marriage is honourable in all, and the bed undefiled" (Heb. 13:4). It is the scheme of the Devil to cause people to think of the physical union in marriage as a vulgar thing, to be spoken of in terms of filth and suggestiveness. Thus our newsstands are flooded with all kinds of sex magazines, articles of unwise counsel, and pictures of nudity and lustful appeal. We need to remember the instruction of the aged John: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is *not of the Father,* but is of the world." God created these bodies with strong emotions. To use these emotions well pleasing to God requires—

The right knowledge of the facts of life, the functions of the body, and the proper exercise of those functions. This knowledge should be imparted to our youth in the home and the church. This knowledge should be imparted by those who *know,* not by those who speculate and imagine. As a pastor we have been appalled at the lack of information possessed by young people contemplating marriage. Due to disinterest, false modesty, or ignorance, their parents have allowed them to come to a very important crossroad of life without proper knowledge. This ought not to be.

The right attitude concerning the body. Youth, as a result of proper home training and example, should look upon the body, and its functions, as a holy thing from God. False modesty, fear, and "defrauding" (I Cor. 7:5) have been the source of much marital unhappiness. The husband and the wife must know that in giving themselves to each other they are not sinning against each other or against the Lord.

The physical union is a responsibility. Read Proverbs 5:18-23. Solomon sets forth the responsibility of the marital relationship in the most beautiful of language. He calls forth the best in man and woman to assure happiness. He indicates that husbands and wives should be thoroughly satisfied in and with each other. He asks the question: "Why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" Graphically he thus points out that married ones are responsible to each other and have no privileges otherwise. Any infraction of this law of purity will be sorely punished of the Lord.

When you find wives flirtatious with others, husbands with a longing look and a roving eye, then you know that one, or both, of these factors is true: (1) the marriage relationship is an unhappy one, not bringing satisfaction, or (2) the marriage relationship is of unredeemed people, their minds not being pure and holy.

The physical union is purposeful. At the very outset of recorded truth it is declared: "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). To obey this exhortation is the pledge of multiplied blessings in the home. The bringing of children into the world is the high and holy privilege of married ones. Parenthood is an elevated position, one that should be desired by all. Parenthood is a stabilizing factor in the home, and a satisfying one indeed. There are understandable conditions in life that make this "fruitfulness" impossible or unwise. However, this is not God's norm for the union of husband and wife. In cases of involuntary childlessness, medical advice and the mind of the Lord should be sought. In cases of voluntary childlessness, the forgiveness of God should be prayed for.

The physical union is rewarding. "Lo, children are an heritage of the

Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them" (Ps. 127:3-5). Edgar Guest once wrote: "It takes a heap of living to make a house a home." We add that the "heap of living" is most rewarding when it involves the rearing of our own offspring.

Children give purpose to the home. Too frequently the purpose of the home is lost to those without families. Their interests are centered elsewhere with resultant differences and loss of fellowship. It is commonly known that the highest incident of broken homes comes where there are no children born into the home.

Children provide an outworking of the parents' personalities. This is a good thing. To have invested oneself in a child, and then to strive to develop that investment gives husband and wife a common field of labor.

Children drive parents to the Lord. That attitude of self-sufficiency fades away when parents begin to cope with the problems of rearing a family "in the fear and admonition of the Lord." It is then that the family altar takes on new significance, and the Lord is more frequently called into counsel.

Children bring a unique joy into life, a joy that is nowhere else obtainable. True, this exercise of the privilege of physical union and the resulting bearing of children has its problems and heartaches. But, like the Lord, "who for the joy that was set before him, endured the cross," even so do fathers and mothers, for the great joy involved, gladly assume the responsibility devolving upon them. It is rewarding indeed.

II. UNION ON THE INTELLECTUAL LEVEL.

Those who counsel married people often hear expressions such as, "We live in different worlds," "We have nothing in common," and "His friends and my friends are not the same." We are prompted to ask with Amos (3:3): "Can two walk together except they be agreed?" And the answer obviously is "No!" As there must be a compatibility in things physical, so there must be a compatibility in things mental. For the union of husband and wife to be "for better and not for worse," there must be—

Union in social life. The friends and pleasures of husband and wife must be the same, generally speaking. Too frequently this is the scene: A baby sitter comes to care for the little ones. The wife goes off to her party and the husband off to his sport. And as these scenes multiply, the happiness of the home slowly fades away. If the social life of the family is centered in the home and the church, this problem is immediately solved.

Union in cultural life. "Through wisdom is an house builded, and by understanding it is established" (Prov. 24:3). Husbands and wives should be mutually beneficial to each other in their *pursuits*. Personally, I am a better preacher and pastor than I otherwise would have been had I been deprived of the helpfulness of my fine wife. In like manner I have endeavored to assist her in being a better homemaker and helpmeet unto my family. This is as it should be for husbands and wives. The *promotions* in the home should be a unifying factor. Common goals and ambitions, for each other and the children, are desired. Such community of ambitions will bring a united front against any kind of an enemy, within or without the home.

Union on the family level. There needs to be family solidarity as to (1) procedures—how, when, and by whom things shall be done and enjoyed; as to (2) discipline—the dealing with such matters should be one in which all agree and in which there is a consistency that fosters correction and improvement; as to (3) finances—which should include a common earning and common spending of the family purse, all sharing according to need, and all agreeing as to the Lord's portion; and as to (4) goal—such as the building of a home, the sending of a child to college, the support of a missionary, or some other united endeavor of the household.

Union on the intellectual level requires: (1) an analysis of the present situation; (2) an adjustment toward the ideal; and (3) an assumption of the responsibilities to make it so.

III. UNION ON THE SPIRITUAL LEVEL.

God wants each marirage to be a happy one. But if it is to be happy, in the fullest sense of the word, there must be a spiritual foundation. When the honeymoon is over, and the stark realities of rent, fuel, light, and food bills, plus the trials of sickness, disappointments, disagreements, and setbacks face the newlyweds, then there must be more than physical attraction and intellectual agreement to keep the union a happy one. *Christ must be in the home if there is to be marital happiness and success.*

Husbands and wives should be saved. ". . . thy God my God" (Ruth 1:16), should be the rule for those united in holy wedlock. They should (1) worship the same God; (2) believe in the same Christ; and (3) live by the same Biblical doctrines. When we speak of salvation, we do not mean the works of righteousness on the part of the individual. Salvation is the gift of God (Eph. 2:8-9), is bestowed by the grace of God through Christ Jesus, and comes upon the individual through faith and confession (Rom. 10:9-10). The experience of salvation is called "the new birth," being born anew, from above (John 3). A saved person becomes a "new creature" in Christ Jesus (II Cor. 5:17).

Husbands and wives should belong to the same church. They should be (1) united in prayers; (2) united in service; and (3) united in giving. Sons going with the dads and daughters going with their mothers denies the *headship* of the husband and the *vital influence* of the wife. The choice of the family church should be made after careful consideration of several factors. First, is this a Bible-believing and -preaching church? Second, is there an outlet of service for the members of the family? Third, does this church have a worldwide missionary vision? Fourth, will my children be led to Christ and challenged to His service in this church? Fifth, is this church free from extreme doctrines and fanatical restrictions? Sixth, does this church have ample facilities for the spiritual growth of our children, such as an adequate Bible school, college, Bible institute, or seminary? *This wise choice of the right church will mean much to family solidarity and happiness.*

A word needs to be said in encouragement to those who are united in wedlock to an unsaved mate. Paul speaks of this condition in I Corinthians 7:10-16. Read the passage, please. Here are the main exhortations of the apostle:

Dwell together, not using the occasion of the unbelief of one's mate as a reason for separation.

(Continued on Page 500)

What God Expects of the Brethren Church

Moderator's Address—Southern Ohio District Conference—Clayton, Ohio, May 16-19, 1955—By William A. Steffler

It becomes my happy privilege, by virtue of my office as moderator of the Southern Ohio District, to bring a message to this conference of Brethren churches, assembled in the First Brethren Church, Clayton, Ohio.

It is fitting and proper that we, as followers of the Lord Jesus Christ, acknowledge once again His Lordship. Let us, in faith, humble ourselves before Almighty God and acknowledge that there is no other name in heaven, or in earth, or under the earth which compares with the blessed name of the Lord Jesus Christ. Shall we again claim Him as our Lord and Saviour and the One we seek to serve?

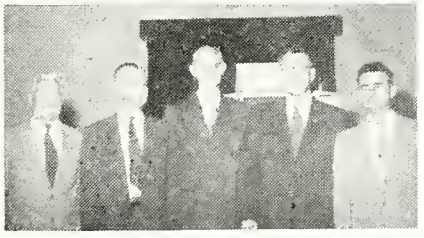
Our beloved church has been the recipient of manifold blessings from the hand of our Heavenly Father since last we met in the capacity of a district conference. He has not only preserved us as a district, but has used us in His service, as the report of our statistician will show.

The perilous days which are upon us demand that the children of God be certain of the constant guidance of the Holy Spirit. The arm of flesh will fail us; we must not trust our own strength. From the beginning of time God has blessed those who have trusted Him for guidance and protection. He still can use the pillar of cloud by day and the fire by night, if it be necessary. Not only is God able to protect and sustain our physical life as we serve Him, but our spiritual life is divinely protected as we trust Him. There is comfort in this because the forces of evil are opposing us on every hand. We have the assurance that He will never leave us or forsake us.

The Brethren Church is a part of the bride of Christ, which today is also the body of Christ (Eph. 1:22-23). We must examine ourselves to see if we are accomplishing the work whereunto God has called us. Have we been filling the place and the position God expects us to fill?

Our business as a district, as separate churches, or as individual members of the church is to be certain that we are working according to the plan of God; the command of Christ has never changed—we are still called upon to be witnesses (see Acts 1:6-11). This is the most difficult task confronting the church. We talk too lightly about witnessing for Christ. We so often act as if it is such an easy thing, such a childish thing to ask grownups to do. Do we realize that this job cost most of the early disciples their lives? This is the task that draws blood. It has dungeons, prisons, lashes, and hatred connected with it. It is not a soft job. Real witnessing is never easy. It was such a difficult job that Christ told His disciples (those who had been close to Him for three years): "Go to Jerusalem and wait there until you are endued with power from on high" (see Acts 1:8). The task of the three Hebrew children was not greater or more dangerous.

We are faced with a world that is falling apart. Thousands are being blinded and misled. Thousands today are discouraged and ready to give up the fight. Many are drifting today. The Spirit of Christ and the spirit of the Antichrist are waging a bitter struggle over the souls of men. We cannot relax now. We should be spending our every effort in witnessing. Christ is not looking for attorneys to represent Him. He wants witnesses. He has a definite plan as to how this work is to be carried on "at Jerusalem" or "at home." Many times the hardest place to witness for Christ is right in our own home, especially if our Christian life has not been right. "At home"—the place where we lost our temper, where we manifested that grouchy, selfish, mean spirit. Christ gave the disciples boldness to do this task and He will give us boldness.



Southern Ohio District Conference officers for 1955-56 (l. to r.)—Roy Kinsey, treasurer; Lon Karns, secretary; C. S. Zimmerman statistician; Randall Rossman, vice moderator; and Clair Brickel, moderator.

Let us, this new conference year, bend every effort to win our loved ones for Christ.

"In all Judaea." Each of the churches in our district has its own field. No field is easy. We should get back to the early church method of the "seventy" to get after inactive ones and canvass often the neighborhood we are responsible for. Our people should be organized and thoroughly instructed to go out after the last. There are many precious jewels to be won for our Lord.

There is no line drawn in the Scriptures which divides the missionary work of the church. We are to teach "all nations," in Jerusalem, in all Judaea, and in Samaria, and unto the uttermost part of the earth.

In whatever channel our Lord's money may be dispersed, we want the people of our district to give generously to their own church and to carry on its work to both home and foreign missions. *Our giving must be in a way to unite our various works, not to cause strife.* Our church has a great missionary program. We want more Brethren churches in the homeland. Our home missionary program should have the wholehearted support of every church in this district. Our gifts to sending the Gospel abroad must increase. We have not reached the saturation point in our district. We should encourage our people to give to the local work. Our aim should be to take care of our home church so God can bless and use her with a greater missionary program.

The Gospel must be preached. Let us lay aside our own personal feelings in minor matters and give ourselves without reserve to the proclaiming of this glorious Gospel, which is able to make a lost sinner a new creature in Christ Jesus.

To the ministers of our district I would suggest that we think less of impressing congregations with the idea we are a better preacher than the other man and, with a sincerity and truthfulness, preach the Word to reach the lost and please our Heavenly Father. Let us be faithful

watchmen, warning of the wrath to come.

The Brethren Church has a ministry untainted with modernism, for which we ought to thank God from the depths of our heart. To my knowledge, I do not know of a Brethren pastor who wavers on the fundamentals of the Bible.

The laity should show a deeper appreciation for the servant of God who labors for and with them. Each congregation of our district should see to it that their shepherd is relieved of all outside worries, so he might enter his study each day thinking of spiritual matters. No pastor can bring a Spirit-filled, helpful message to his congregation while worrying if the merchants will extend credit to him much longer. The church should exhaust all means to keep the servant of God from engaging in outside work. There may be extreme cases when it becomes necessary. No man can serve two masters and do both jobs well and pleasing to God.

Let me tell you of a church (not Brethren, not in Ohio). The pastor of this church held an outside job in addition to his preaching assignment. This church got several hundred dollars in arrears with his salary. At the end of the year the preacher made a proposition with his church. "Pay me $100 in cash and I will give you a receipt in full for all you owe me." With his other position he was able to do this without too much difficulty. Along came a new preacher to this church. He had a family to care for. This man felt called to preach and desired to give full time to his ministry and the building up of his charge. Once again the church got in arrears with the pastor's salary. When he did not come up with a proposition to the congregation, as his predecessor had done, the members sought ways and means to get rid of this "money grabber," as they termed him. *Laity, care for your pastor's physical needs so he may better care for your spiritual needs.*

We do praise our God for the forward march of our denominational school, Grace College and Seminary. There has been a need for many years for a place where Brethren young people can prepare for their life's service. Believing our school is meeting that need, the churches in this district should go all out in encouraging our young people to attend our own school and seminary. We should pray and give liberally so the new program of additional buildings for our school will be quickly realized.



Officers of Southern Ohio District Ministerium (l. to r.)—Lon Karns, James Young, William Steffler (retiring chairman), Randall Rossman, Clair Brickel, and Russell Ward (new chairman).

A sincere effort should be made this year to line up the members of our district with all district and national organizations. The Women's Missionary Council and men's fellowship, especially, should be given every consideration. These organizations are splendid and offer real worthwhile programs. It will have a tendency to draw our district closer together when we band together in these national projects.

We should plan bigger and better programs for our young people. Our Sisterhood of Mary and Martha is an outstanding organization and each girl of our district should be encouraged to belong. Together with a spiritual program for our boys and young men, *we should have sport activities.* Competition in baseball and basketball would do much to bring our young men together. Perhaps a committee to study the possibilities of this would be in order.

In these last perilous days we should spend more time together in the things of the Lord, encouraging one another in the matters which connect us as children of God.

The distribution of good tracts on what the Brethren Church believes and the message of the Brethren ministry should have a larger place in our ministry. The support of our publication company should be stressed in our district this year.

We praise God for the constructive program now being offered by our National Sunday School Board. We are certainly headed in the right direction. A strong Sunday-school program will help our church to grow. We should encourage our Sunday-school board every way possible.

God expects the Brethren Church to maintain the Scriptural order of discipline. One need only read such passages as Matthew 18:15-17, I Corinthians 5, and the first part of I Corinthians 6 to realize that discipline is the will of God for His church in dealing with the "worldly Christian." Discipline must be carried out in our church if our good name is to be preserved. It must be practiced even if it is an unpleasant task.

We believe a committee should be appointed to study this important matter and a report brought back to next year's conference, so there might be uniformity in the Southern Ohio District in our dealing with wayward ones. There is no reason under the sun that I can see why a Brethren church, in giving a letter of dismissal for conduct unbecoming a Christian, should discover that without making an effort to find out facts, another Brethren church has welcomed that excommunicated one into its membership. The church is always weakened when it lacks the power to maintain its purity. When one is dealt with, the church should stand as a unit in condemning the guilty one and urging them to get right with God.

Might I urge that we once again instruct our people on the importance of keeping clean and unspotted from the world so that we will always be vessels meet for the Master's use. A greater emphasis on the separated life is in order. May we carry on our good name and, if the Lord tarries, hand that name down to our children and grandchildren.

God expects the Brethren Church to be a place of prayer. Many churches are nothing more than houses of amusement. Cantatas and entertainments have superseded the preaching of the Gospel. The smiles and kisses of the world are far more dangerous than its frowns and curses. Let us encourage a larger attendance on the day of prayer, the 15th of each month. Let us make the midweek prayer meeting a "must" in our program. Less than 22 percent attend prayer meeting in our district. Let us try and make the prayer meeting so attractive that more of our people will be encouraged to attend.

God expects the members of the Brethren Church to be reverent. There is sadly needed today the lesson of reverence--reverence for God, for the Bible, for our church, for our body, for our elders. Reverence is sadly missing in many churches. May God help us to guard carefully the reverent spirit.

God expects the Brethren Church

to be a "teaching church." I would recommend that our pastors have a definite teaching program. People are erring today because of lack of knowledge. *We should give forth the great doctrines of the Bible.* Ordinances held dear by the Brethren Church as taught in the Bible should be proclaimed often so people will surely know where the Brethren Church stands. There should never be an uncertain sound going forth from any pulpit in our district.

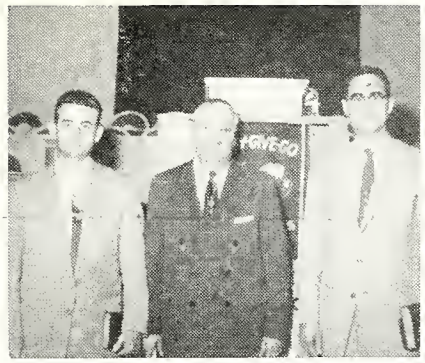
The Brethren Church follows closely the practice of the apostolic church and admits no one into its fellowship until they have made a confession of the Lord Jesus Christ as their personal Saviour and have been baptized by trine immersion. Let us never lower the bars in order to increase our membership.

The threefold communion service has always been a blessing. I believe it would be fitting and proper that when we meet as a district conference that we arrange for a communion service. There is no better way to express our love and unity as fellow believers. The expenses for such a service could be taken from the conference treasury.

We need to emphasize more than ever today what the Bible teaches concerning marriage, divorce, and remarriage. Our beloved church holds that the marriage bond is sacred. Divorce is permitted for one Scriptural reason as we find in Matthew 19:9—but no ground for remarriage. Let us not fear in declaring there can be no true marriage after divorce during the life of either party. Such a union God calls "adultery." Our young people need careful instruction concerning marriage. If our people are rightly taught, there would be fewer divorces and there will be more happy marriages.

Let us teach our people "temperance" in all things. Let us discourage, whenever possible, the use of intoxicants and tobacco. Let us be Christians "that need not be ashamed."

In closing, let me briefly, but emphatically, summarize. We, as Brethren, should face the opportunities and perils of this hour with a clear vision, strong faith, warm heart, and a dauntless courage. We should strongly assert our time-honored position, "The Bible, the Whole Bible, and Nothing but the Bible." When many denominations are losing their identity, we should take a definite stand to maintain our denominational distinction. We need to



At Southern Ohio District Conference (l. to r.)—Clair Brickel, newly elected moderator; William Steffler, retiring moderator; Russell Ward, Bible conference speaker.

emphasize our distinctive doctrines. A "Denominational Day" could be observed with much profit (perhaps an exchange of pulpits for the morning or evening).

We should strive to keep the "unity of the Spirit" in the bonds of peace. Let us be "fellow labourers," "fellow sufferers," "fellow servants," "fellow heirs," with no factions, no backbitings, no bickering, no self-seeking. Just one big, happy family in the Lord, having but one mission —the salvation of the lost and building up of the church until its completion and the Lord himself shall return to take us unto himself.

The first company of emigrants from the mother church in Germany arrived in America in the fall of 1719, almost 236 years ago. There were but 20 families. Their faith in the living God is shown by an incident that occurred during the voyage. A furious storm arose which threatened the destruction of the ship. The sails were lowered and most of the merchandise thrown overboard, but to no avail. Meanwhile, the Brethren were in their quarters in the hold of the ship, unitedly pleading with their Heavenly Father. The captain of the ship, for some reason or other—perhaps directed by God himself, or perhaps to tell them there was no longer any hope for the ship—went to their quarters and, to his amazement, found them on their knees praying and singing as unconcerned as though the sea was calm and no danger existed. His message of warning was completely forgotten in this atmosphere of faith and hope. He returned to his quarters and encouraged the crew, declaring that Almighty God would not suffer the ship to perish with such pious people on board. With such assurance, all worked together, the storm abated, the sea became calm, and the voyage completed with all safe and sound.

God has given to us, in these perilous days of storm-tossed waters, the same mission. It is for us, by our devotion to God, our faith in Him, our obedience to His will, to carry to a world that faces shipwreck the confidence, courage, and the faith that only comes from having our hearts and minds stayed on Him. This is to be accomplished not merely by a program of evangelization, but by every-day, every-life, every-member *evangelism.* Let us go forth living the Christlife before a godless and adulterous generation.

A whole Bible for our textbook. A whole Christ for our Saviour and Lord and coming King. A whole world for our responsibility to evangelize. A whole brotherhood for our fellowship. Let us go forth in this new conference year to conquer in His blessed name.

In Memoriam

Mrs. Pauline Pluck, 39, has gone to be with the Lord whom she loved. She had been ill for six weeks prior to her death. She was the wife of David Pluck, pastor of the Barberton Bible Church and a licensed minister from the First Brethren Church, Akron, Ohio, where both held membership. She leaves her husband and two children, Janet Lee and Raymond Leroy.—*M. L. Myers.*

Emma Linthicum, 78, has departed this life to be with Christ. She was a member of the Grace Brethren Church of Fremont, Ohio. Two years ago she moved to Kansas, where she lived at the time of death. Rev. Gordon Bracker conducted the service. —*Gordon Bracker, pastor.*

[The date of death was not indicated.—Ed.]

Frederick Hague, 61, a charter member of the Grace Brethren Church has gone to be with the Lord. Mr. Hague was a former member of the Detroit and Toledo professional soccer teams, and was actively interested in athletics. Although confined to a wheelchair for many years, he remained active in the Grace Brethren Church as a Sunday-school teacher and choir member. He was a native of Sheffield, England.—*Gordon Bracker, pastor.*

[The date of death was not indicated.—Ed.]

UNION ON WHAT LEVEL?

(Continued From Page 496)

Win the other, by a consistent testimony for the Lord, both by word of mouth and practice of life.

Consider the other, who may depart or stay, but every endeavor should be made to maintain peace.

Peter adds a similar word of exhortation when he writes: "Wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear [respect]" (I Pet. 3:1-2). Peter suggests that (1) the problem be approached positively, with an aim to correcting the fault; (2) that the testimony be more one of life than of constant speaking; and (3) that the believing partner consider his or her position and maintain it in all chastity. *If you have an unsaved mate, talk more to God about it than to that unsaved one.* You'll get farther faster!

Conclusion.

Our study has revealed that a truly happy marriage is based upon compatibility, not on one level, nor on two levels, but upon *all three levels* — physical, intellectual, and spiritual. If our marriages and homes are built wisely upon these considerations we will be following the exhortation of Jude—"Keep yourselves in the love of God"—and we will be enjoying happy homes.

Parents, let us teach our children these truths during the very formative years of their childhood and youth.

Prospective husbands and wives, consider these facts well before you ask another, or give yourself to another in wedlock.

Husbands and wives, apply these exhortations and discover that the home can be "a little bit of heaven on earth."



Norwalk, Calif.

Our day-school program is going forward. We now have an enrollment of 77. We have room for only 33 more and feel sure we will be entirely filled up. We have three teachers and another one to be hired. Two years ago Whittier Community Brethren Day School opened with an enrollment of 28, and this spring they closed with 150. We have a good field here, and these school contacts are wonderful.—*Henry G. Rempel, pastor, Norwalk Brethren Church.*

Wooster, Ohio

There were 171 students and 30 staff members enrolled in the vacation Bible school at the First Brethren Church, Wooster, Ohio. The average attendance was 186, with offerings totaling $195. The closing commencement-demonstration service was enjoyed by 200 parents who viewed the classroom displays and the prepared program. The theme used was, "Heroes of the Cross." Special features of the closing service included the "weighing-in" of the offering, the "Happy Day Express," presented by the Tiny-Tots, and the building of a cross, using the names and virtues of the heroes studied. Pastor Ashman directed the school.—*Kenneth Ashman, pastor.*

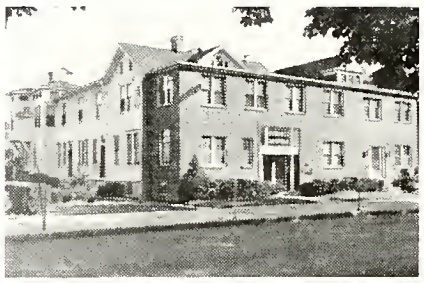
Martinsburg, Pa.

The daily vacation Bible school held at the First Brethren Church had an enrollment of 148; the average attendance was 135 and seven children accepted the Lord.

Eighteen juniors attended Camp Keystone from this church.—*Mrs. Russell Leidy, corr. sec.*

Everett, Pa.

The congregation of the Grace Brethren Church of Everett has purchased a large two-story building located next to their church edifice. The building is made up of 40 rooms besides cellar and there is a one-car garage and a two-car garage with apartment above which goes with the property. The purchase price was $40,000. An apartment will be used for a parsonage and the remainder will be used for church activities.—*Fred B. Bucher, secretary.*



Building Purchased at Everett, Pa.

Dayton, Ohio (Bethany)

Our vacation Bible school had an enrollment of 119 children and the average attendance was 51, with an offering of $34.04.

Bethany is still without a pastor and the field of souls that surrounds the church is still growing. We do praise God for His many blessings and we have the faith to believe that He will provide us with a shepherd to lead our flock. We covet the prayers of all believers in our behalf and that Bethany will continue to be strong and true to the Lord Jesus Christ.—*Doris Hapner, sec.*

Ozark, Mich.

Our meeting with Crusade Team Two is now history. We trust the blessing in the lives of many will carry on through the years to the glory of Christ.

Because of the ingathering of souls a year ago with Team One, this was primarily a time of sowing the seed and strengthening Christians.

This team, consisting of Evangelist Archie Lynn, Songleader Bill Byers, and (for this campaign only) Pianist George Saylor, is a good visitation team and many new contacts were made. The fellowship with the members of the team was appreciated by the pastor.

During the meetings, four came to know Christ as Saviour, many decisions were made for a closer walk, and some gave their lives for witnessing.

We as a church wish to thank all who had a part in sending this three-man team to us.—*Earl Funderburg, pastor, Grace Brethren Church.*

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

AUGUST 6, 1955



Amazon River Scene, Brazil

"BE STILL, AND KNOW THAT I AM GOD"

For Your Information---

— BULLETIN —



Just as the Herald was ready to go to press a cable reached our Foreign Mission Office advising that Miss Estella Myers, who first went to French Equatorial Africa in 1918, will be returning to the States immediately for health reasons. Please pray for her as complete examinations and treatment are undertaken in the homeland. It is probable that she will leave Bangui on August 4 with the Don Miller family and arrive in the States about the middle of August.

Thank You, Lord!—

Our hearts are overflowing with praise today—the day before our copy for this issue is due at the Herald office. A week ago we were not at all sure that our foreign-mission offering would exceed the offering for the corresponding period last year. But the gifts have come in very rapidly in the last few days, and for the period of January 1, 1955, to July 21, 1955, we have received gifts totaling $210,697.25, which is an increase of $21,441.87 over last year. Now you can see why we are saying, "Thank you, Lord." The next page presents a report of gifts by churches to date.

The Report Analyzed—

Since determining the totals there has been no opportunity to make a careful analysis of the offering. Suffice it to say that for the period reported we have a gain over last year's offering for the same period of about 11 percent.

Last year our total offering for the entire calendar year was $212,552.97. During the year of 1953 it was approximately $223,000. We now have received during the first seven months of 1955 an amount of $210,697.25. If we all do some sacrificial giving during the rest of this year, in amounts even comparable to that which we did for the same period last year, we may possibly exceed the $223,000 of 1953. If so, we will give the largest offering to foreign missions in our Brethren history. Even in anticipation, we say, "Thank you, Lord."

Wonderful Cooperation—

I don't know how we could ask for finer cooperation than we have received from all pastors and churches in their efforts as they relate to foreign missions. For several years now, in the ordering of supplies, in the using of materials sent, in promoting missionary rallies, in the receiving of offerings, and in the reporting of offerings, we have had almost 100-percent cooperation. You will note from the report on the next page that all but three churches have sent to us those reports that might be thought of as "Easter Offering Reports." Doubtless before you read this, we shall have a 100-percent report. Thank you, thank you, all of you, so very much!

From the Fields—

Annual field reports coming to us during the last few days tell of victories all along the line. Not quite all of these reports have reached us as yet. In the next Foreign Mission Number of the Herald, or in the October issue, we will be able to give you digests of all of these fine field reports. Until you read the reports for yourselves, will you please believe me when I say: "Your foreign-mission dollars are really accomplishing things in the saving of souls and in the establishing of Brethren testimonies around the world."

"Please Send Us More Workers"—

This is the plea of every one of our fields, and their pleas are based on the needs and opportunities which are certified by facts. You can be assured that your Foreign Board wants to send out more missionaries and will be prayerfully considering these pleas at about the same time you read these words. Breathe a prayer for us, will you, please? We now have an all-time high in our roster of foreign missionaries—a total of 94 adults. Pray with us for at least 100 by January 1, 1956.

Returning to Africa—

Miss Mary Emmert is making rapid preparations to return to her beloved Africa. She first went to the field in 1925 and served for four terms. She came to the States on her fourth furlough in 1946 and following that time gave herself unstintingly in a loving ministry to her aged father. Now she is returning to the field in Africa, and the missionaries are pleading to have her there just as soon as possible after September 15.

The Marvin Goodman, Jr., family, as mentioned in a recent issue of the Herald, is also returning to Africa after almost three years of waiting in the United States while the Lord restored little Anne to health. As you read this note, the Goodmans will probably be spending their first few days in France. They expect to spend about three months in Lyon for some language study before proceeding on to Africa.

We Can Do Something—

The increase in our foreign-mission offering this year will make it possible for us to do many things toward expansion on our six fields. We will not be able to do everything that the fields have urgently requested—that would require an increase in offerings of over $60,000 more than the total for last year. Will you be praying with us that throughout the coming months we will use every one of our foreign-mission dollars wisely to accomplished the most for our blessed Lord?

RUSSELL D. BARNARD,
Editor, Foreign Mission Number.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 32

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

YOUR GIFTS SHOW A GAIN OF $21,441.87

To The Foreign Missionary Society of the Brethren Church—January 1, 1955, to July 21,1955

(Note—At this time we are listing by districts those churches whose reports have been received thus far in 1955 by our Foreign Mission Office. Three churches have not yet reported and from others only partial reports have been received. The complete report of gifts for the entire year of 1955, showing the breakdown of funds, will be published in March of 1956.)

Atlantic District

Alexandria, Va.	$564.60
Allentown, Pa.	758.36
Hagerstown, Md.	3,775.74
Harrisburg, Pa.	1,598.59
Martinsburg, W. Va.	925.00
Philadelphia, Pa. (First)	4,933.35
Philadelphia, Pa. (Third)	3,748.80
Seven Fountains, Va.	79.61
Washington, D. C.	1,920.97
Waynesboro, Pa.	3,267.55
Winchester, Va.	1,785.93
York, Pa.	532.46
Atlantic District	80.00
	23,970.97

California District

Artesia	216.92
Beaumont	3,269.75
Bell	315.60
Bellflower	945.95
Chico	672.33
Compton	834.32
Fillmore	416.55
Glendale	1,387.87
Inglewood	5,305.11
La Crescenta	47.02
La Verne	1,837.94
Long Beach (First)	23,718.44
Long Beach (Stearns Street)	192.80
Los Angeles (Community)	2,031.38
Modesto (La Loma)	1,462.11
Modesto (McHenry Ave.)	540.37
North Long Beach	5,009.15
Norwalk	3,770.65
Paramount	706.26
Phoenix, Ariz.	307.11
San Bernardino	707.01
San Diego	392.36
Seal Beach	292.06
South Gate	2,451.90
South Pasadena	640.36
Temple City	1,125.15
Tracy	719.27
West Covina	413.72
Whittier (Community)	1,508.93
Whittier (First)	7,138.03
California District	1,453.31
	69,830.23

East District

Accident, Md.	26.50
Aleppo, Pa.	274.67
Altoona, Pa. (First)	972.05
Altoona, Pa. (Juniata)	603.42
Conemaugh, Pa.	1,439.49
Conemaugh, Pa. (Mundy's Corner)	1,295.59
Conemaugh, Pa. (Singer Hill)	383.77
Everett, Pa.	1,227.64
Grafton, W. Va.	172.27
Hollidaysburg, Pa.	895.94
Hopewell, Pa.	546.03
Jenners, Pa.	284.02
Johnstown, Pa. (First)	5,388.98
Johnstown, Pa. (Riverside)	453.03
Kittanning, Pa. (First)	1,688.43
Kittanning, Pa. (N. Buffalo)	126.72
Leamersville, Pa.	799.91
Listie, Pa.	1,669.91
Martinsburg, Pa.	1,606.39
Meyersdale, Pa.	941.16
Meyersdale, Pa. (Summit Mills)	417.36
Parkersburg, W. Va.	24.29
Stoystown, Pa. (Reading)	127.09
Uniontown, Pa.	1,068.22
Washington, Pa.	68.62
East District	380.25
	22,881.80

Indiana District

Barbee Sunday School	8.79
Berne	3,133.72
Clay City	246.00
Elkhart	566.73
Flora	2,006.00
Fort Wayne	4,062.11
Goshen	367.16
Leesburg	724.00
Osceola	1,893.70
Peru	423.72
Sharpsville	175.73
Sidney	777.00
South Bend	726.84
Wheaton, Ill.	219.57
Winona Lake	3,207.53
Indiana District	319.95
	18,858.55

Iowa District

Cedar Rapids	970.68
Dallas Center	1,351.25
Davenport	61.00
Garwin	1,200.18
Leon	248.40
North English	571.55
Waterloo	3,860.60
Iowa District	34.03
	8,297.69

Michigan District

Alto	601.61
Berrien Springs	142.21
Lake Odessa	1,176.21
Lansing	212.40
New Troy	345.08
Ozark	95.66
Michigan District	30.00
	2,603.17

Midwest District

Arroyo Hondo, N. Mex.	42.00
Beaver City, Nebr.	205.43
Cheyenne, Wyo.	200.00
Cordillera, N. Mex.	25.70
Cuba, N. Mex. (Navajo Mission)	18.84
Denver, Colo.	270.19
Portis, Kans.	1,332.10
Taos, N. Mex.	123.50
Midwest District	151.75
	2,369.51

Northern Ohio District

Akron	2,788.05
Ankenytown	698.32
Ashland	4,679.17
Canton	1,759.97
Cleveland	355.91
Cuyahoga Falls	248.04
Danville	615.26
Elyria	355.29
Findlay	178.78
Fremont (Brethren Chapel)	153.43
Fremont (Grace)	1,591.80
Homerville	625.07
Mansfield (Grace)	6,686.93
Mansfield (Second)	307.83
Middlebranch	1,114.82
Rittman	1,834.98
Sterling	989.97
Wooster	3,795.63
Northern Ohio District	227.50
	29,006.75

Northwest District

Albany, Oreg.	629.19
Grandview, Wash.	289.26
Harrah, Wash.	809.72
Portland, Oreg.	471.32
Seattle, Wash.	791.33
Spokane, Wash.	353.12
Sunnyside, Wash.	3,946.39
Yakima, Wash.	1,200.92
	8,491.25

Southeast District

Buena Vista, Va.	1,574.93
Covington, Va.	655.26
Fort Lauderdale, Fla.	761.58
Hollins, Va.	385.92
Johnson City, Tenn.	186.50
Limestone, Tenn.	42.34
Radford, Va.	130.04
Riner, Va.	115.38
Roanoke, Va. (Clearbrook)	352.79
Roanoke, Va. (Ghent)	1,745.40
Roanoke, Va. (Wash. Heights)	521.83
Southeast District	305.00
	7,156.97

Southern Ohio District

Camden	185.67
Clayhole, Ky.	119.14
Clayton	1,412.05
Covington	234.28
Dayton (Bethany)	43.00
Dayton (First)	5,058.44
Dayton (N. Riverdale)	4,325.29
Dayton (Patterson Park)	734.24
Dryhill, Ky.	50.00
Englewood	701.98
Troy	187.37
West Alexandria (Sampleville)	257.67
Southern Ohio District	56.50
	13,365.63

Miscellaneous

Honolulu, T. H.	300.00
National Miscellaneous	382.00
National WMC	3,182.73
	3,864.73
Grand Total	210,697.25

Summary of Offerings by Districts

Atlantic	$23,970.97
California	69,830.23
East	22,881.80
Indiana	18,858.55
Iowa	8,297.69
Michigan	2,603.17
Midwest	2,369.51
Northern Ohio	29,006.75
Northwest	8,491.25
Southeast	7,156.97
Southern Ohio	13,365.63
Miscellaneous	3,864.73
	210,697.25

Church Gifts Exceeding $3,000

1.	Long Beach, Calif. (First)	$23,718.44
2.	Whittier, Calif. (First)	7,138.03
3.	Mansfield, Ohio (Grace)	6,686.93
4.	Johnstown, Pa. (First)	5,388.98
5.	Inglewood, Calif.	5,305.11
6.	Dayton, Ohio (First)	5,058.44
7.	North Long Beach, Calif.	5,009.15
8.	Philadelphia, Pa. (First)	4,933.36
9.	Ashland, Ohio	4,679.17
10.	Dayton, Ohio (N. Riverdale)	4,325.29
11.	Fort Wayne, Ind.	4,062.11
12.	Sunnyside, Wash.	3,946.39
13.	Waterloo, Iowa	3,860.60
14.	Wooster, Ohio	3,795.63
15.	Hagerstown, Md.	3,775.74
16.	Norwalk, Calif.	3,770.65
17.	Philadelphia, Pa. (Third)	3,748.80
18.	Beaumont, Calif.	3,269.75
19.	Waynesboro, Pa.	3,267.55
20.	Winona Lake, Ind.	3,207.53
21.	Berne, Ind.	3,133.72

Respectfully submitted,

Ruth E. Reddick, financial secretary,
Homer A. Kent, treasurer.

FIRSTS *In Our Work in France*

By P. F. FOGLE

The first services were held in the new Brethren Gospel Hall in Lyon, France, on Sunday, February 27, of this year.

On the evening of December 24, 1954, the contract was signed which gave us the right to rent three rooms which were formerly used for a grocery store. These quarters are on the first floor of an apartment house and are located on one of the important avenues of the city of



Centre Evangelique—Our Brethren Gospel Hall in Lyon

Lyon, France, in a heavily populated section where there is no other gospel witness. France is not at all like the United States, where a church can be seen on many street corners. Geographically speaking, the hall is almost in the center of the city, and can be rather easily reached by city buses.

The gospel hall itself is about 45 yards square. The capacity crowd seated would be about 80 persons. Behind the hall there is a small apartment of two rooms, and in the court behind we have a rather large storage building which has already proved of great use to us.

The repair work and redecoration began on December 27 and were completed two months later with the exception of painting which had to be finished in the two-room apartment. The ceiling was painted white; the walls are a light green. We have placed a light-tan congoleum on the floor. Due to the indirect lighting, our meeting place is very pleasant and attractive.

The front of the building stands out in the neighborhood, for it was painted white. Nice letters were painted across the top, spelling "CENTRE EVANGELIQUE." There are two large windows on each side of the entrance. Where groceries were once displayed we now have gospel posters, tracts, New Testaments, and Bibles. Being equipped with fluorescent lights, these windows are illuminated until 10 p. m. each evening.

It is interesting to note that those who have helped in one way or another in the work at the hall are Christians born in the following countries: France, Switzerland, Ireland, Spain, Greece, Russia, and the United States. We have been a "United Nations" in ourselves, but our unity is on a spiritual basis—united in Christ. This is a wonderful commentary on what the grace of God can do to unite men of all countries who have one main goal in mind: to see the Lord's name glorified by the winning of souls.

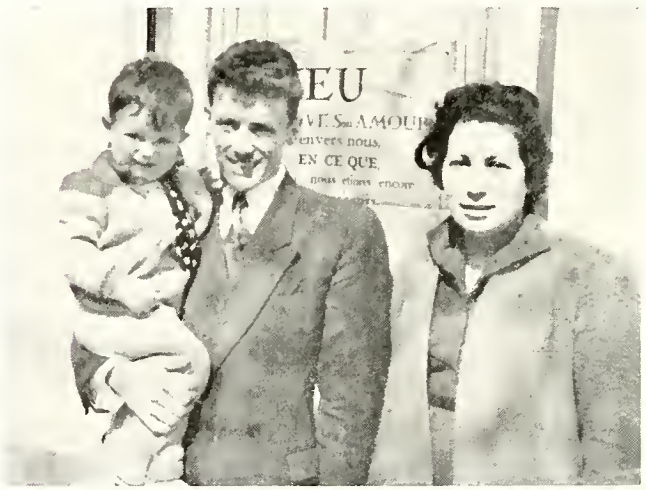
The schedule of meetings is the following: morning worship on Sunday, child evangelism on Thursday morning (French children are out of school on Thursday, but attend on Saturday), Bible study on Friday evening, and young people's meeting on the first Saturday of each month.

Our attendance the first Sunday was 23. The highest at regular services has been 24, but the average is between 10 and 15. From March 27 to April 4 we held special evangelistic meetings each evening. No decisions were made during this time, but every night there were new people who came to hear the Gospel.

It is a great joy to us to have this meeting place where those who have been won to the Lord can come regularly to feed on God's Word and where we can invite the unsaved to come and hear the "Good News" of salvation.

The first service of baptism was held on Sunday, May 15, with four persons experiencing trine immersion. It was a blessed privilege to carry out at this time the second part of this command of our Lord—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The first person baptized was Madame Jeanine Kasak,



Mr. and Mrs. Andre Kasak and son. Brother Kasak is the French evangelist working with us on a full-time basis.

wife of the French evangelist working with us here on a full-time basis. Though she was saved 11 years ago she had never been baptized. Believing that the Bible

teaches baptism by immersion, she obeyed the Lord in this ordinance.

The second and third persons to be baptized were a mother and daughter, the mother being an Israelite. It is wonderful to see how the Lord has worked in this home and how hearts have been transformed. These two have become zealous Christians.

The fourth was a young man in his thirties, a former Catholic. He was first contacted through our gospel posters. Upon receiving his New Testament, he began reading and searching out the simple truths of the Gospel of Jesus Christ. After a few months he experienced the new birth, and now he is a fine young Christain busy testifying to others.

The first communion service was held on Sunday, May 29, and all 13 who took part received an exceptional spiritual blessing.

God has already blessed us in our efforts, but we need your prayers for even a much greater blessing at our Brethren Gospel Center. The Devil has well succeeded in causing French people to be indifferent to the Gospel. Pray that the Lord will work in their hearts, making them realize their need of Jesus Christ in these days when the door of salvation is still open. Pray also that many similar Brethren Gospel Centers may be opened in France in the next few years.

ATTENTION—CORPORATION MEMBERS

The regular Annual Meeting of the The Foreign Missionary Society of the Brethren Church, Inc., will be held at Jennings Lodge, Portland, Oreg., on Saturday, August 13, 1955, from 12:00 to 12:30 p. m.

THEY PASSED!

Miss Rosella Cochran and Rev. and Mrs. George E. Cone, Jr., passed their French examinations at the end of June, receiving the Certificate d' Etudes, which is the first in a series. We praise the Lord with them for the successful accomplishment of this particular course, as well as for His blessing in other ways.

During the summer months, when there are no classes in Lyon, Miss Cochran is in Paris for more language study. Mail will reach her at the following address: Miss Rosella Cochran, Chez Mme. Lemoine, 15 Rue Littre, Paris 6, France.

The Cones are remaining in Lyon and have assumed the responsibilities of our work there while the Fogle family is on furlough in the States.

Foreign Missionary Directory

AFRICA

Balzer, Mr. and Mrs. Albert, Mission a Yaloke, Bossembele via Bangui, Oubangui-Chari, French Equatorial Africa.
Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Bickel, Miss Florence, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Byron, Miss Grace, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Cripe, Miss Mary, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Emmert, Miss Mary, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Garber, Rev. and Mrs. Martin M., Mission a Bekoro, Paoua via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Geske, Miss Edith, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Habegger, Miss Mary Ann, Mission a Bekoro, Paoua via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.
Jones, Miss Gail, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Kennedy, Rev. and Mrs. Lester W., M'Baiki via Bangui, Oubangui-Chari, French Equatorial Africa.
Kennedy, Mrs. Minnie, Mission a Bekoro, Paoua via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.
Mason, Dr. and Mrs. Harold A., Mission a Yaloke, Bossembele via Bangui, Oubangui-Chari, French Equatorial Africa.
Schwartz, Miss Clara, Bellevue via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.
Snyder, Rev. and Mrs. Roy B., Bouca via Bangui, Oubangui-Chari, French Equatorial Africa.
Snyder, Miss Ruth, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Sumey, Rev. and Mrs. Charles R., Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Taber, Rev. and Mrs. Charles R., Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Taber, Dr. and Mrs. Floyd W., Mission a Yaloke, Bossembele via Bangui, Oubangui-Chari, French Equatorial Africa.
Thurston, Miss Marian, Mission a Bekoro, Paoua via Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Williams, Rev. and Mrs. Robert, Batangafo via Bangui, Oubangui-Chari, French Equatorial Africa.

ARGENTINA

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Bishop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F.C.N.G B.M., Prov. Cordoba, Argentina, S. A.
*Churchill, Rev. and Mrs. Jack B., Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Prov. Cordoba, Argentina, S. A.
Dowdy, Rev. and Mrs. J. Paul, Jorge Ross 631, La Carlota, F.C.N.G. B.M., Prov. Cordoba, Argentina, S. A.
Hoyt, Rev. and Mrs. Solon W., Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, S. A.
Maconaghy, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.
Rottler, Rev. and Mrs. Carson E., Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
Schrock, Rev. and Mrs. Lynn, Rivadavia 433, Rio Cuarto, F.C.N.G. B.M., Prov. Cordoba, Argentina, S. A.
*Sickel, Mrs. Loree, Rivadavia 433, Rio Cuarto, F. C. N. G. B. M.,

*Mrs. Sickel and the Churchills are planning to return to Argentina in September; the address given will be temporary.

BRAZIL

Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil.
Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil.

FRANCE

Cochran, Miss Rosella, Chez Mme. Lemoine, 15 Rue Littre, Paris 6, France.
Cone, Rev. and Mrs. George E., Jr., 112 Avenue Berthelot, Lyon, France.
Goodman, Rev. and Mrs. Marvin L., Jr., 86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

HAWAII

Tresise, Rev. and Mrs. Foster R., 2377 E. Manoa Rd., Honolulu, T. H.

MEXICO

Edmiston, Rev. and Mrs. Sibley M., Box 384, Laredo, Tex., U. S. A.
Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U. S. A.
Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U. S. A.
Robinson, Miss Dorothy, 439 Sunset Lane, San Ysidro, Calif., U. S. A.

MISSIONARIES ON FURLOUGH

Dunning, Rev. and Mrs. Harold L., c/o First Brethren Church, 1925 E. Fifth St., Long Beach 12, Calif.
Fogle, Rev. and Mrs. P. Fredrick 2226 Randolph St. NE., Washington 18, D. C.
Foster, Mrs. Rose, c/o Mrs. Ralph Whitmer, 1242 Fern St., Shamokin, Pa.
Hill, Rev. and Mrs. Robert W., 2125 E. 6th St., Long Beach 12, Calif.
Kent, Miss Ruth, c/o Mrs. Loman Doty, Wakarusa, Ind.
Kliever, Rev. and Mrs. J. P., P. O. Box 588, Winona Lake, Ind.
Marshall, Rev. and Mrs. James B., c/o Merritt Moore, New Vienna, Ohio.
Miller, Rev. and Mrs. Donald F., 422 S. Newlin Ave., Whittier, Calif.
Mishler, Miss Marie, 52 Carlton Dr., Akron, Ohio.
Munn, Miss Marybeth, Leland, Wash.
Myers, Miss Estella, P. O. Box 588, Winona Lake, Ind.
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.
Samarin, Rev. and Mrs. William J., c/ F. V. Custer, 825 Oakgrove Rd., Concord, Calif.
Sheldon, Rev. and Mrs. C. B., 1865 St. Louis Ave., Long Beach, Calif.
Tyson, Miss Elizabeth, R. R. 1, Hatfield, Pa.
Zielasko, Rev. and Mrs. John W., c/o Robert Beveridge, 320 Carbon St., Minersville, Pa.

WE'RE SOLD ON GOALS

By Gene D. Farrell

Pastor, Cherry Valley Brethren Church, Beaumont, Calif.

Yes; we're sold on goals and missionary rallies, too!

It was a rally with Bro. Jake Kliever that gave us the courage to aim $1,000 higher this year in our foreign-missionary offering. Even then it looked for a while as though we had done the foolish thing, for as late as April 17, the Sunday after Easter, the figure stood at only $1,203! But the Lord gave us some Ephesians 3:20 offerings after that, and by Sunday, May 29, the last day of our special emphasis, a total of $2,505.43 had come in!

That was wonderful! But how about that $3,000 goal which we felt the Lord had led us to set and which, therefore, we had insisted would be reached by the last Sunday in May? Would we make it? We were about $500 short. And such splendid offerings had already come in from our small congregation that it seemed not a little presumptuous to expect the largest one to date!

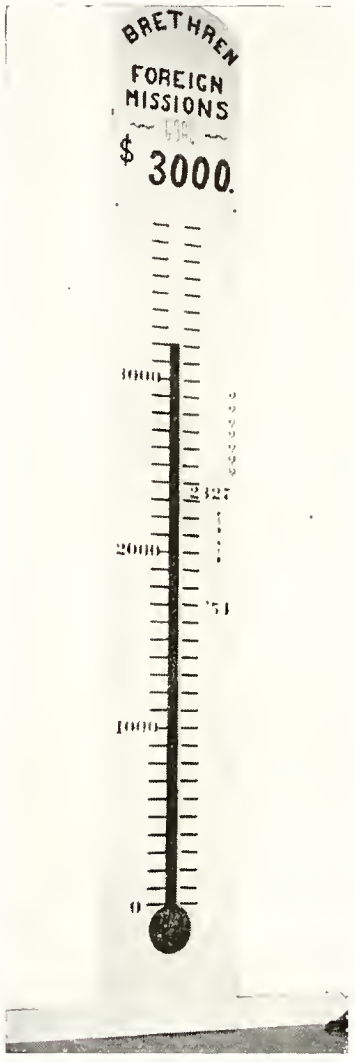
But we had to admit that the Lord who guides must be the same Lord who provides. So we gulped back our doubts and announced in Sunday school and in the morning worship service, as we had done on previous Lord's Days, that a "Victory Celebration" would be held the first Sunday in June. It was only the Lord who enabled us to do this, as many other pastors and people who read this can testify, as He helped us to look, not at the "bottom of the barrel" which had been scraped already until it seemed to be bare, but to "his riches in glory by Christ Jesus" (Phil. 4:19).

Those attending the evening service on the concluding Sunday of our special emphasis were the first to know the outcome. (One of the many ways it pays to be a two-service Christian!) However, it wasn't until the following Sunday that all of our Bible-school teachers (who had spearheaded the drive) came to know how the Lord had worked for us.

As in '54, we planned something each Sunday with an element of suspense, and it was a tense moment when the mercury in the thermometer (see the picture) began to climb! Up and up it went—from 2,505 to 2,600, to 2,700, to 2,800, 2,900! The atmosphere was electric! Would it go to 3,000—the figure which for four long months we had anticipated reaching? Our church treasurer, who was winding up the red column, showed no signs of quitting. Sure enough, victory was ours!

But even then the mercury kept climbing—3,050, 3,100, 3,150! Would it *ever* stop? Yes; it did, at just a little over $3,200, which we later learned was $3,269.75 to be exact—$700 on the last Sunday! We could almost hear the Lord saying, as He did to Peter of old: "O thou of little faith, wherefore didst thou doubt?"

The "Victory Celebration" continued then with everyone standing to sing, "Rise, Shine, Give God the Glory," and "Great Is Thy Faithfulness," after which prayers of praise were offered for His goodness. A picture of our Sunday-school superintendent was taken as he placed the final figures on the register. Another highlight was the lighting of the last five bulbs in our missionary map (each bulb represented a mission station), something we had been doing each Sunday during the Sunday-school

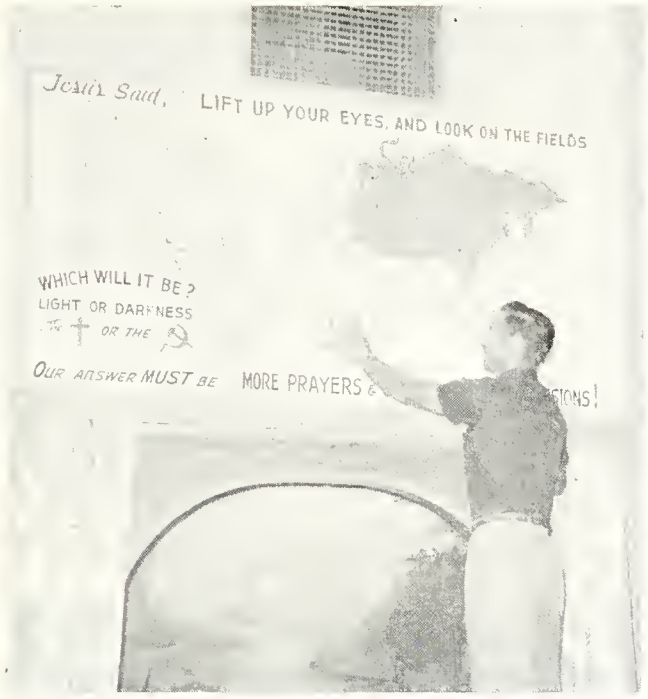


Yes; we reached our goal—and over!

hour as the funds came in. Last of all, a picture was taken of the winning classes. Again, as in '54, there were eight that reached their class goals. Oh yes; a picture was snapped, too, of a Junior C. E. group which gave almost $19!

Thanks to the suggestion of the Foreign Missionary Society and a lady in our congregation who adopted it as a project, we used the missionary village idea to advantage, with the children and adults marching up each Sunday with their huts as we all sang, "Jesus Loves the Little Children of the World." As a result, on the Monday following that last Sunday's offering, our treasurer banked some 1,583 pennies, 510 dimes, and 129 nickels! During the last week of emphasis, an out-of-town member sent in 11 dime-filled folders with three one-dollar bills to bring his total to $25!

Other things that helped, we believe, were the week-by-week bulletin announcements of individual class achievements and goals and of the church offering and its goal. And last, but no doubt most important of all,



Our missionary map—each bulb represents a mission station.

we thank God for the ministry of Brother Kliever, the Churchills, the Sheldons, and Sister Sickel, whom the Lord permitted to be with us as our missionary rally speakers.

Yes; WE'RE SOLD ON GOALS—goals that demand sacrifice, goals that challenge us to "believe" for the impossible, goals that are somewhat proportionate to the desperate need in the "regions beyond." And when the going gets rough, and it appears that we have exceeded our ability to give, it might be well for us to "keep on believing" as did little Jimmy Hicks, a junior-age lad in our congregation. He happened to be sitting all alone up toward the front of the auditorium on that particular Sunday after Easter when the total had only risen to a meager $1,203. While making the usual emphasis before the offering was taken, the Lord directed our attention to him and the question was asked: "How about our goal, Jimmy? *Do you think we'll make it?*"

Jim's head had been down, but that didn't mean that he hadn't been listening. Quick as a flash he looked up toward the pulpit, his face intense, his hair pointing—as it usually does in spite of every effort to the contrary—in every direction of the compass! He didn't say much, but what he did say is now classic with us—just a little three-letter word, not even a word if you consult Webster, but it spoke volumes to those of us who stood in need of a child's calm assurance. Would we reach our foreign-missionary goal? Little Jimmy had the answer. He simply said, "YEP!"

I am not careful for what may be a hundred years hence. He who governed the world before I was born will take care of it likewise when I am dead. My part is to improve the present moment.—*John Wesley.*

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

The Man Who Hunts Words

The man who translates the Bible into African languages is always asking questions. Here are some of the questions he asks himself: "What did this word mean in the beginning?" or "How can I explain snow in this hot country?" Most of his questions, however, he asks over and over again. "What is the word for this?" "What do you say when you are sorry?" "How do you change your words when you are speaking to several people at once?" "What is the difference between this word and that one?" he asks, until his neighbors begin to nickname him "The-Fellow-Who-Pesters-Us-With-Questions." When he finds a new word, he gleefully writes it down, and is as proud of his catch as a "big-game" hunter.

He works hard. Day after day, week after week, he hunts for the right words for the Bible story in a new language. Verse after verse, chapter after chapter is written down and the sheets of paper or the exercise books pile higher and higher. Often he makes mistakes and his neighbors laugh at him. "You mustn't say, 'The captain is over his soldiers,'" they say with a grin. "It sounds to us as though he were sitting on top of them." Then he has to try again. Repeatedly he asks questions and hunts for words until he has a book of the Bible which he thinks his neighbors will understand.

But still he has not finished. He invites a few of his neighbors in to listen, to try it out. They sit around while he reads. Sometimes their eyes light up and they say! "Ah, now we understand. How wonderful to hear the Book of God in our own words." Sometimes they look puzzled. Sometimes they laugh. Then the translator must begin once more asking questions, hunting for words until his neighbors are satisfied. Then the book is finished and is ready to be posted off to the Bible Society to be printed.—*Congo Mission News.*

NOW ABIDETH LOVE

As I have loved you, beloved flock,
Love one another! It is your mark
Of discipleship, yea, your task
To lighten with your love, the dark.
Regard neither race nor face of man
But with guileless vision search kin
Within my fold. One family bought,
Led out, redeemed from sin.
Better to be blind and dumb than
To distort a brother. If you profess Me
As your Lord, cherish all my sheep.
For greater than faith or hope is charity.
—"And now abideth faith,
hope, charity, these three;
but the greatest of these
is charity" (I Cor. 13:13).

—*Janet Boone in the Congo Mission News.*

Four members of the Pocket Testament League of America distributed 58,139 copies of the Gospel of St. John to Mau Mau and other prisoners in Kenya during May. The team held 42 meetings in detention camps and prisons to give out the books, which were printed locally, according to Glenn W. Wagner, the league's foreign secretary.—*The Alliance Weekly.*

Our African Field at a Glance

In the heart of French Equatorial Africa there is a territory of about 80,000 square miles which is very dear to the hearts of all Brethren people. It is an area in which the extreme limits north and south extend to about 500 miles and the greatest width to about 350 miles. Some one-half million people live in this area. Most of these people will never hear the story of His blessed Son, the Lord Jesus Christ—at least not in this generation—unless we of the Brethren Church tell them.

Our interest in this field began as far back as 1915, when James and Florence Gribble, who had been serving in Africa in mission work with another fine missionary agency, began to tell Brethren people of this great untouched, thoroughly unevangelized area in the province of Oubangui-Chari, French Equatorial Africa. Through the years this interest has continued to grow. The first missionary party sailed from New Orleans, La., on January 7, 1918, but the field was not yet open to us. Three long years were spent in waiting, the first one and one-half years at the place which has been fittingly called "Camp Wait-Some-More" at Brazzaville, and the additional one and one-half years about one-half way to the interior at a center called Carnot.

There were four in that pioneer party—Rev. James S. Gribble and his wife, Dr. Florence N. Gribble, parents of Mrs. Harold L. Dunning, who now serves in our mission in Africa; Miss Myrtle Mae Snyder, and Miss Estella Myers. The Gribbles and Miss Snyder have gone "home" to be with the Lord, Miss Snyder after just 19 months in Africa, and Miss Myers continues her service for the Lord at our Nzoro station. Mr. and Mrs. Antoine Rollier sailed for Africa in 1918—our first reinforcements. After only a few months in Africa, and even before they had arrived in our present field, while traveling on the Sanga River, Mrs. Rollier became ill and was promoted to glory.

After the years of waiting the depleted little party was granted permission to enter the field—the permission being granted on February 2, 1921. It was March 5 when Pioneer Gribble arrived at our present station at Bozoum, and on November 9 of the same year the first tent was pitched at what is now our Bassai station, the first location for a permanent establishment. The Bozoum location was not actually opened until some years later.

Through years of success and failure, joy and sadness, our work in Africa has had a phenomenal growth until we now have 58 missionaries on our roster for Africa. There are 11 different locations—Bassai, Batangafo, Bekoro, Bellevue, Bossembele, Bouca, Bozoum, M'Baiki, Nzoro, Yaloke, and Bangui.

Bangui is our most recent location; the buildings just completed and the native church organized. Progress is above all we could have asked or thought. Bangui is the capital city of the province of Oubangui-Chari, and is a city of about 100,000 people, with some 3,000 white population. The last reports indicate that attendance at the new native church was averaging between 850 and 1,000 per Sunday.

At Bozoum there are two centers of activity—one at the station proper and the other at the Bible Institute, located some three or four miles from the station. After a number of years at the Bellevue station, operating as the Central Bible School, this school was moved to the present location near Bozoum and is now called the Bible Institute. This graduate school and the junior Bible schools in the various districts form the framework of our training program for our Christian workers. The junior Bible schools are the elementary Bible schools—for pastors and leaders of the various districts—and those completing these elementary courses and meeting certain other requirements may be admitted to the Bible Institute for further training. Almost 200 have now been graduated from the Bible Institute and most of these are faithfully serving the church in Africa. Recently the institute course was increased to three years.

At Bassai there are also two units of work—the pastoral activities, and more recently the French monitors' (teachers') school was established. This school looks toward a better-educated ministry and laity in our Brethren fellowship in Africa.



Dr. and Mrs. Orville D. Jobson and the new missionary residence at Bangui.

Bekoro also has two distinct activities, the center of pastoral activities and the leper dispensary. Leper work has been done for a number of years in the various medical centers of the mission, but in 1950 it was determined to establish a center dedicated exclusively to leper work. This was located at Beandje, just two or three miles from the Bekoro station. Lepers are now being returned to normal life and activity through the ministry of this station and the blessing of the Lord. Treatment centers continue, however, in connection with the different dispensaries.

A medical ministry has also grown, demonstrating the blessing of the Lord. We now have two doctors and nine nurses in our work, with six of the nurses working almost entirely in medical work. All give assistance in the work in addition to many other activities. Dispensaries are located at Bassai, Bellevue, Bozoum (Bible Institute), Bekoro, and Yaloke. Other centers will probably

be added as there are those to care for them. A new medical center is being serious considered and, if funds permit, will probably soon be constructed at or near Boguila in the north part of our field. Yaloke will continue to emphasize medical work in the south part of our field.

Vernacular (native language) schools are a very fruitful avenue of service. A number of our missionaries have engaged in this work. In the past years these have contributed very largely to the education of the native church and will continue to be especially valuable as preparatory for the French and Bible schools.

In 1946 our mission was enabled to open another department of work when Mr. and Mrs. Albert Balzer went to the field, Brother Balzer as an experienced builder. Prior to this time each missionary needed to be a builder as well as a preacher-missionary. Great building strides have been made with outstanding economy in these recent years. Mrs. Balzer has had special training in music and Bible teaching and is a valuable colaborer with her builder husband.

Some 75 different missionaries have served in Africa since the beginning of the work, with the present missionary personnel numbering 58. Eight noble souls have given their lives in the work in Africa, and all but one of these have bodies resting in African soil awaiting the day of resurrection and greater glory. These eight were James Gribble, Dr. Florence Gribble, Allen Lee Bennett, Lester W. Kennedy, Sr., Mrs. Mary Rollier, Miss Myrtle Mae Snyder, Miss Edna Patterson, and Joseph Foster.

Yes; those years since 1921 have been fruitful years, and today there are some 18,000 to 20,000 who give evidence of being born-again believers, with a very large number having received the rite of Christian baptism by trine immersion. They constitute a well-organized and a remarkably effective unit of Brethren churches in this great land of Africa. There are testimonies in about 700 villages, but there are 1,200 to 1,500 villages yet without resident testimonies. About 1 out of every 25 people in the area is a believer, but you can see the challenge still confronting us with some 24 out of every 25 people still without Christ. There are between 700 to 1,000 who would be thought of as engaged in full-time Christian service in the native church in Africa. Possibly this fact—1 out of every 20 to 25 of the native believers a definite worker—may explain very largely the success of our work in Africa, and could serve as a proportion fitted to challenge us in the church at home.

[Editor's note—This concludes the series of historical sketches on our six fields of missionary endeavor.]

IT IS ESTIMATED—

About 70 percent of East German youth are holding to church teachings. The other 30 percent are followers of authority, which at present is Communistic.

More than half of all Indian families still live on less than $250 a year. India covers a vast area, as large and varied as Europe, with a population speaking 14 languages.

Israelis are learning basic Hebrew at a rapid rate—more than 40,000 in the last six months. According to educators, almost everyone in Israel up to the age of 25 thinks in Hebrew. Hebrew is the national language, but it is estimated that one-third of the population cannot use it freely.—*EFMA Missionary News Service.*

Another Answer to Prayer

Praise the Lord with us for His answer to the many prayers that went up throughout our Fellowship in behalf of our missionaries in Argentina during the recent period of internal strife. Word from various of the missionaries advises that they are well and were not involved in any of the difficulties. We desire to share with you some excerpts from the last letter we received



Rev. and Mrs. Hill Maconaghy

from Brother and Sister Hill Maconaghy, who are located at Jose Marmol, a suburb of Buenos Aires.

"Were you wondering about us on June 16 when the attempted revolution took place here? It was very exciting, but fortunately we weren't in town that day and didn't know that anything was happening until the grocer across the street began to close up. Hill wondered why he was closing in the middle of the afternoon and so went to ask him. Then he said there was trouble in Buenos Aires, so we turned on the radio and listened. The saddest thing was that so many civilians on the streets were injured and killed. Many folks we know were down there, but fortunately none were hurt. Things seem to be normal now.

"We're having real winter now. Today is so blustery—the shutters keep banging—and the wind is *very* cold. It's a good day to be inside. Hope it calms by this evening, as this is prayer-meeting night.

"We've been having better attendance in Sunday school lately, and the Sunday-evening attendance has been pretty good, too. Last Sunday it fell, but it was so very cold."

Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And shouts, "IT SHALL BE DONE!"

—*Selected.*

Moderator's Address

By REV. GEORGE O. PEEK



Introduction.

As the moderator of the California District Conference of Brethren Churches, I have the privilege of welcoming the delegates and friends to this 45th district conference of Brethren churches.

In the good providence of our God we have been brought through another year of labor in His vineyard and have come together in this conference for a time of fellowship, planning, and prayer.

Both the sacred Scriptures and secular history reveal that conferences such as this one have been a common practice among believers from the earliest days of the church of Jesus Christ. However, let us hope that we have come to this conference not only one year older chronologically but also more mature in the inner man.

This conference cannot be just another conference because "now is our salvation nearer than when we first believed." Each tick of the clock has served to bring us farther along the pathway that leads to the consummation of the ages when Jesus Christ shall rule and reign as Lord of lords and King of kings, forever and forever.

During the year there have been changes in our personnel. New members have been added to our group; some of the undershepherds have been moved to other fields; other members of our conference have been set aside from active service; while some have been summoned into the presence of the Captain of our salvation.

Our financial assets and liabilities are not the same as they were a year ago. Neither are our responsibilities and opportunities the same. Therefore, as a businessman takes inventory and makes plans for the future, let us appraise our position and some of the facts that bear upon it. Although this is not exhaustive, let us consider this vital subject from the following six points:

I. OUR POSITION IN THE WORLD.

It is certainly a precarious one. The international situation is the darkest in the history of mankind. This is not a wild, personal judgment. This is the opinion of nearly everyone who has a true understanding of what is happening in our world today. Here and there optimistic voices are heard, but their pitiful cries remind us of a small boy whistling in the dark to hide his own fears. Only a fool can face the possibility of another world war—with all the diabolical means of destruction now known to man—and not realize the seriousness of the hour.

The dangers without are perhaps no greater than those within our nation. There has never been a generation in America as morally corrupt as ours. Proof of this is seen in that there are more drunkards, more gamblers, more thieves, more murderers, more illegitimate children, more of every type of sin than ever before in the history of our nation. Already the penal institutions and hospitals give a sickening testimony to the awful cost of this moral decay.

These conditions all severely jeopardize the position of the church of Jesus Christ in this world, for these evils all militate against the true, born-again believer.

Do not be misled by reports of the largest church membership in the history of our nation because the majority of these so-called Christians have but joined a religious system that will some day be the tool of the Antichrist.

Paul in his day spoke of "troubles within and troubles without," and the truth of the matter is "this world had never been a friend to grace." Therefore, our position is indeed a dangerous one.

If the Apostle Paul could look on the Ephesus of his day with its many adversaries and still say, "A great door and effectual is opened unto me," what would he say if he could look on the harvest fields in California?

In our introduction we said that our responsibility differs from that of former years. It is greater than ever before because in the last five years the population of California has increased several hundred thousand, and it is continuing to grow at the rate of 37,750 every month. In addition to those being transplanted into our midst from other states, it is estimated that in the 1950's over three million babies will be born in just our state. The United States Bureau of Census estimates the population of California in 1960 at 14,626,000. Although this may represent a potential dollar market to the businessman, it means for our church more souls to be reached with the Gospel. When we consider how few we are in comparison to the job to be done, it is almost frightening.

However, God has not given us an impossible task, for we are never asked to do anything we are not capable of doing. As our responsibilities have increased, so have our potentialities. With our modern means of transportation and communication, it is possible for us to reach more people with the message of the Gospel in one year than it was for the early church to reach in its lifetime. One is almost amused when one reads Luke's account of the "many days" that were required to go from one city to another and of the planning to "winter in Crete" that they might escape the bad weather while crossing to Rome.

No doubt Paul and his companions would have liked to have the means available to us for spreading the Gospel, but they did not. They had their day, and we have ours. The challenge of this push-button age is ours to use for the glory of God, for like Esther we have come to the kingdom for such an hour as this.

This is true even if the dangers previously referred to do not interrupt our labors. This fact needs to be strongly emphasized because too many of God's children forget that life is transient and that death is always imminent. While acknowledging the inevitability of death, the average believer is living as though he expected to be around for the next 200 years. It is true that more people are living to what we call "old age," although the Biblical threescore and ten is still the best that can be expected. On the other hand, if longevity of life should be

our lot, we still must realize that the years go by so rapidly that life can certainly be referred to as being very brief. All this is true of both the believer and the unbeliever.

However, there is another reason for the believer's position in this life being temporary. The promise of our Lord's return to gather His church unto himself has never been so near fulfillment as it is today. It seems as though so many of the great events happening before our eyes point to the hour of His return. The return of Israel to the land of promise, the increase in the powers of evil, the "one worldism" that has become an obsession with men, and the worldwide distress among nations are but a few of the warnings that our labors on this earth may be interrupted at any moment by the coming of our Lord to gather us home.

Then, we maintain, our position in the world is threefold: precarious, challenging, and temporary, all of which leads to the second point.

II. OUR REASONS FOR PRAISE AND THANKSGIVING.

We should thank our Heavenly Father for the provision of our every need as He has brought us to this hour, and we should rejoice in the knowledge that our future is in His hands.

We should thank Him that we have maintained our position of faith and confidence in the Bible as the inspired Word of God. This has been done in a time of the greatest apostasy in the history of so-called Christendom. Almost unbelievable is the number of churches that were born through the efforts of Bible-believing men who have now slipped into today's fashionable heresies, which specialize in denying the infallibility of the Bible.

Many who are leaving the apostate churches are turning to our church as one of the few groups still believing the Bible to be the Word of God. May we always contend for this blessed truth; it is basic to our faith. Apart from it we have no authority for the deity of our Lord Jesus Christ, His atoning work on Calvary, His resurrection, His coming again, and all the other great truths we hold so dear.

We thank God for two new churches in our conference. The statistical report for this year will speak for 30 churches. We praise the Lord for adding to our number the Stearns Street Brethren Church of Long Beach and the West Covina Brethren Church.

We are thankful for the progress of the Christian day-school movement which is encouraging. Six schools are now being operated by churches in our district, and we understand that there are plans to open three or four additional ones in the near future. Inasmuch as this is still pioneer work in our denomination, the full fruit of this endeavor will not be seen for a few years. However, every effort should be made to encourage those working in this field.

We can praise the Lord for our young people. At Grace Seminary and in other theological schools and colleges, young people from this conference were a credit to our Lord and our church. Several of our young people have brought special recognition to this district by their achievements in the classroom, on the athletic field, and in various places of Christian service.

We praise Him for the privileges of stewardship that were granted us. Over $600,000 was expended by our churches in 1954. Approximately 20 percent of this amount was given to district and national Brethren organizations.

We praise our Lord for the trophies of His grace. Our churches reported 868 souls saved during 1954. If we had no other reason for thanksgiving and praise, this would be sufficient.

We praise God for our Sunday schools. Many of our California Sunday schools were among the "progressives" in the attendance contest conducted by our National Sunday School Board. One church from this district won first place in its division in the attendance contest conducted by the Christian Life magazine.

This by no means exhausts the reasons for praise and thanksgiving. These are but a few of the victories to which your moderator has felt led to call special attention at this time. But there is a third point for our consideration.

III. OUR REASONS FOR CONCERN.

I believe we should be concerned about the small increase in our numbers. This is certainly something that anyone should be able to see. Although we live in the fastest-growing area in the United States, in the last five years we have enlarged our work from 25 churches in 1950 to just 30 churches in 1955. Furthermore, we have increased our membership by only 394 members in this same period of time. This can be called progress only if you are broadminded in the loosest sense of the word. Do not let us hide behind the claim of quality at the price of quantity. God is concerned about numbers and we should be too.

I think we should be concerned also about the small harvest of souls. Eight hundred sixthy-eight are possibly more than were converted in all the churches of some denominations. Certainly we praise the Lord for each soul saved, but when we consider that this means less than one convert for every five members in the district, then we see it in a different light. I know the Lord gives the increase, and decisions are sometimes nothing more than verbal agreements; nevertheless, it would seem that every member could win at least one soul in a year's time.

I believe we should be concerned about our meager offerings. This is not a contradiction of a previous observation concerning stewardship and the amount of money expended by our churches last year, but it is to call attention to the fact that our gifts averaged about $100 per member for the year 1954. Now I am sure that many children and retired people with small incomes are represented in the membership of our district. Regardless of that, this figure stands as an indictment that our giving was somewhat short of sacrificial. We should not be concerned with how we stand in comparison with other districts nor how we rate in the national averages for church contributions. Our standard is set by God's Word. We are to give "as God has prospered us." Have we obeyed?

I believe we should be concerned moreover that more young men are not looking forward to the ministry. I have mentioned the achievements of some of our young people—and we can be proud of them—but it is a fact that more and more our young men are looking forward to serving the Lord in some other phase of Christian endeavor than that of the ministry. I am aware of the importance of Christian teachers, mechanics, and businessmen, but it should be the basis for concern that young men of our district are not enthusiastic about serving in a pastorate. I recognize that the ministry is a calling and not a choosing and that many times a good layman has been spoiled by someone's telling him he should preach. Nevertheless, do we

not have a responsibility to encourage our young men in this direction? The establishing of scholarships to assist them in getting an education, and a placement service that will give them some assurance of a position when they are ready for full-time service, would be steps in the right direction on this matter.

I think we should be concerned with the dangers of legalism. Nearly 20 years have passed since we separated from another group of Brethren churches. The basis of this separation was Scriptural, and although there were many ramifications, the old heresy of Galatianism was responsible in a large measure for this division. Still, like some evil specter the error of "Sanctification by Legislation" still haunts the Brethren who profess to believe in pure unadulterated grace. Some have even attempted to put teeth into grace, but let us remember that the minute this is done, grace will cease to be grace. This has always been one of the dangers facing a group of believers desirous of maintaining the purity of the church. It seems to be the trick of Satan if he cannot lead into a loose life, then he will goad into legalism. Present sanctification is still the work of the Holy Spirit and always will be. Let us believe the Scripture when it says: "The letter killeth, but the spirit giveth life."

In the last place I believe we should be concerned about the growth of Pharisaism.

There seems to be a growing tendency on the part of all fundamentalists to point with scorn to the apostasy in other denominations and say with a religious zealot of long ago: "God, I thank you that I am not as other men are." Certainly we are to contend for the faith once for all delivered unto the saints, even at the cost of our life's blood if necessary, but the attitude of the heart is of great importance. You recall that Jesus rebuked Jerusalem for its sins although He wept over it. Perhaps the words of Paul to the Galatians are appropriate at this point: "Brethren, if a man is overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

These observations neither present a complete picture of our imperfections nor are spoken with a critical spirit. They do express an earnest desire that we might examine ourselves and be aware of some of the weaknesses in our ministry.

Now in the fourth place, let me make some suggestions for strengthening our ministry.

IV. OUR NEEDS FOR A STRONGER MINISTRY.

I believe we should have some definite objectives to strengthen our ministry.

There is a sense in which the old saying, "Aim at nothing and you will hit it," has been true of our district, for we have not reached our present strength by planning. Like Topsy, we just "growed," and it is by the providence of God only that we have 30 churches in our conference instead of 10. I understand that the Lord is building His church, but let us be realistic about this matter of objectives. If goals are profitable for the supermarkets and the gas stations, the Southern Baptists and the Assemblies of God, we should be able to use them also. "Nothing ventured, nothing gained" is not in the Holy Book, but the principle is certainly Biblical. About the only goal we have had lately has been the district mission board's budget, and we have not done so well on it. However, if we had a few more objectives it might sweeten the task. Therefore I suggest that this conference authorize one of our existing committees or boards to draft a program of expansion with definite objectives to be achieved in the next three to five years. Such a program should include the number of churches to build, souls to win, members to recruit, Sunday-school attendance to reach, and other pertinent objectives. If it is argued that this is not a spiritual approach, let us confess that we have been using the same principle in our Sunday-school classes for years. Is it not time for us to do it on a larger scale?

I believe that we should conduct Bible classes as a means to starting new churches.

Each year we have claimed that we cannot build more Brethren churches unless we have more money for extension purposes. Why do we insist that the only way to start a church is to have a nucleus of Brethren people, a plot of ground, and enough money to erect the first unit?

It is granted that these assets will help, but the record reveals that many of our finest churches are the outgrowth of a neighborhood Bible class conducted in a home. I believe we ought to consider seriously the matter of starting Bible classes in several of the new communities in our district with the thought in mind that these classes will eventually become Brethren churches. I have reason to believe that there are people who will open their homes for this purpose if the program is properly presented.

I believe we need a literary voice to strengthen our ministry.

The Missionary Herald, the Fifth and Cherry Light, and the District Mission News are fine papers and are doing a good piece of work. However, there is a definite need for some attractive literature setting forth the ministry of the Brethren Church in this district. No doubt every pastor has longed for something of this kind to be put into the hands of persons interested in our church. With all due respect to the tracts and booklets now available, most of us recognize that there is room for improvement. This voice need not be limited to supplying tracts and booklets for distribution to individuals, but it should have the responsibility of seeing that the newspapers of our area give some coverage to the activities of the Brethren churches in this district. One of the reasons we have seen Cardinal McIntyre's picture so often this year is because there are men who have the responsibility of getting this information to the newspapers.

Now the average pastor is too busy to write news articles and to pester newspaper editors. Most ministers are fortunate if they are able to write their sermon topics in time for the deadline. Yet it is a fact that every denomination that is really progressing has a central office to distribute denominational articles for newspaper publication.

I believe we need an executive secretary.

To realize the most from the program already suggested, such as planned objectives, Bible classes, and a voice in print, I am convinced it is imperative that someone be authorized to take the lead and then follow through in assisting this district to reach these goals. Let us face reality. Volunteer workers, lay or ministerial, will not do the job. There is nothing shameful about this admission, for our pastors and people are just too busy. What would happen to the Foreign Missionary Society or the Home Missions Council if there were no men to push the work of these organizations? The same principle applies to the program of this district. The work of such a person

would not encroach in any way upon the sovereignty of the local church. Neither would his duties take away from our present cooperating agreement with the Home Missions Council. He should be under the direct supervision of the ministerial examining board, the district mission board, or any other body appointed by this conference to supervise his work. The simple truth of the matter is we need a man who can give his full time to spearhead our program. Therefore, I suggest that a committee be appointed to consider this matter further and that this committee be asked to make a report of its findings sometime before this conference closes.

5. Another matter that should have immediate attention is the revival of the district men's brotherhood. This is not a new suggestion, for it has been urged by former moderators. I am simply adding my plea to theirs. At present, the strongest auxiliary organization in our church is the Women's Missionary Council, and they certainly accomplish things. Is it unreasonable to believe that we could accomplish even greater things if we had a men's organization of comparable strength. Therefore, I suggest that this conference appoint a committee of one pastor and four laymen to do something about this great need immediately.

6. I believe that our boys' work should be strengthened.

At present there are several different types of boys' clubs in this district. These clubs are doing a good piece of work. However, we should admit that the work needs to be improved. I believe the over-all accomplishment could be much more effective if the program for these clubs could be standardized and promoted on a district basis. Rallies and projects add much to the work of the Sisterhood girls. Perhaps something similar can be employed in promoting the boys' clubs.

This brings us to the fifth point.

V. OUR GREATEST DANGER.

Many of God's people feel that Communism presents the greatest danger to the church of Jesus Christ. Certainly this feeling is partly justified when we consider the slaughter of human beings by this godless monster as it swept across Europe and Asia. However, I do not believe this to be the greatest danger facing us today.

Others have felt the possibility of total destruction or the annihilation of civilization by atomic bombs or deadly gases to be our greatest danger. However, this does not seem to be in keeping with God's program for man at this time.

Then there are those who are certain that the internal moral decay that caused the downfall of ancient Rome will also spell the final doom for our land. They believe that the hour is not far distant when we shall succumb to a 20th-century barbarism far worse than that which motivated the pagan hordes that conquered Rome.

Some seem to think that the "one worldism" and the "one churchism" that is gripping America will soon rob us of our freedom of worship and witness.

Personally, I believe that our greatest danger is to be found in another source. It is that attitude of mind which I have chosen to call the "business-as-usual" philosophy. This is that strange dream that leads people to believe that Communism will eventually spend itself and fade from the scene like some of the evils of the past. This philosophy says that the idea of destruction by bombs will pass as men learn to use atomic power for peaceful pursuits. It also holds that the crime and immorality of our day is the result of the war years and will pass after this generation has had its fling.

This weird dream of maintaining the "status quo" is the lie of the Devil, for this world cannot remain the same. America is a little island of wealth and luxury in the midst of a sea of hunger, disease, and suffering that beggars description.

While we go merrily on our way, more concerned about cars with 200 horsepower or four bedrooms and two baths, there are refugees by the millions in the nations around us who never know what it is to have a full stomach from one day to the next. If we think this condition can exist for long, we are fools. America needs to wake up and face reality. This is a death-struggle.

And in the face of all this, many of God's people are like the little girl who told her Sunday-school teacher that she loved the Lord and wanted Him to come again—but first she would like to get married and have a family.

Doom is a terrifying word, but doom is the word that best describes the fate that awaits this Christ-rejecting world; and our greatest danger is in a "business-as-usual" outlook which will give us false confidence in the flesh.

Finally, let us consider the sixth point.

VI. OUR ROAD TO VICTORY.

I realize it is usually quite easy to make observations. Even a fool like Belshazzar could see the handwriting on the wall, even though he did not understand it. Nor does it require great wisdom to make suggestions, for it is true that "advice is cheap." However, I sincerely believe that the road ahead can be a victorious one for this conference of churches.

There are three words we should keep in mind if we would triumph—

Holiness. The Bible says, "Except the Lord build the house they labour in vain that build," and we may be assured that He will not build the house and bless our efforts unless our lives are clean.

His Word declares that blessing and power are given only to those who are separated unto Him. Let it not be that negative separation of "taste not; touch not" which is often nothing more than a perverted form of pride, but may it be that dedication of the heart and mind that will cause the smile of His favor to rest upon us.

Sacrifice. Some have forgotten that the symbol of our faith is a cross, not a cushion. Let us associate the word "sacrifice" with our money, our time, our sons, and our daughters. Yes; may God help us to learn to sacrifice all of self, our personal ambitions and petty desires, that He might have the preeminence in all things.

Daring. Daring is the final word on the road to victory. William Carey's exhortation: "Attempt great things for God and expect great things from God," could well be our slogan for the coming year. A daring spirit is something we must have. In the past, God's people have seen great victories when they were bold in Him. The apostolic church defied man in order to please God. Daniel's companions faced the fiery furnace with confidence that their times were in God's hands. Esther went before the king having resolved, "If I die, I die."

In this age that clamors for security from the cradle to the grave, where is the fearless spirit of the prophets to be found among God's people? Brethren, this is not an hour for weaklings or cowards to play at church; it is a time when God is looking for men to stand in the gap and fight.

"CHILDREN, OBEY YOUR PARENTS"

Introduction.

In Psalm 127 David declares that "as arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them." God has ordained that the happy result of matrimony shall be childbearing. In too many homes today there are no children. Those who have made a study of this situation declare that 20 percent of those cases of childless homes are the result of sterility. In God's all-wise planning He has declared that some unions should be without children. And, while we cannot always understand the mind of God, yet we know "that all things work together for good to those who love the Lord." If you are in one of these homes without children, look for greater blessings from the Lord that He has in store for you.

On the other hand, 80 percent of childless homes are that way by choice. To plan such a home is unholy. It is contradictory to the plan of God. It is a desire to enjoy all the satisfactions of the marriage relationship but to avoid all its responsibilities. This is a growing evil in our land and God surely is not pleased with it.

But in this study we are concerned about the responsibility of children to their parents. God's Word has much to say on this score. Children are a heritage from God. Some folks call them "bundles from heaven," though often it would seem that they were packaged some other place. Children are like wheels in a watch —some big, some little, some seen, some unseen. But they all work together to bring joy to the household.

I. CHILDREN OWE THEIR PARENTS HONOR.

It is to be remembered that we are all children. We should never lose sight of the fact that we have a responsibility to our parents. An old Chinese pilgrim was seen weeping. When asked why, he said: "I have just been punished by my father." "But you are old; your father must be a very old man. Why did he punish you?" "Because I was disrespectful to my grandfather." The Chinese follow ancestral worship. We do not approve, of course. However, it is to be noted that juvenile delinquency is lowest in Chinatown of New York—lower than in any other part of the city. Why? Because the children have been taught respect for their parents.

Parents should be respected. Disrespect is often shown by the children to Dad as "the old man," and Mother as "the old woman." Remember, Dad got old working to supply your needs. Remember, Mother too got old and wrinkled, her hair gray, her hands not so soft as the advertisements tell because she washed your clothes, cooked your food, mended your garments, cleaned your home. Each wrinkle, each scar, each infirmity is a mark of their love for you, love manifested in unselfish service through the years. Never show disrespect to your parents; they are worth something better.

Parents should be honored because of their position (Eph. 6:2-3). Paul writes: "Honour thy father and thy mother." Note that this is the one and only commandment with promise—"that it may be well with thee, and thou mayest live long on the earth." They brought us into the world; they cared for us through the years, and they have our best interests at heart. They are our best counselors. A good child is always willing to go to a good parent to "talk things over with Dad," or "talk things over with Mom." Esau failed to listen to his parents, Samson also failed—these men had bitter experiences and ended in infamy because they refused the wise counsel of their godly parents. You too will rue the day that you turn a deaf ear and a rebellious heart against the wise counsel of your parents. Remember, they have been along the road before you and they know the way more surely. "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:8).

Parents should be honored because of their love. I would give a great deal if once again I could kneel before my mother and ask her forgiveness for the heartaches I caused her and thank her for her loving care for me. She is gone now, and that I cannot do. If your mother is living, if your dad is with you, don't wait until they are dead to bring them flowers—let them know *now* how much their love has meant to you.

The true story is told of the girl who was being graduated from college. Her education had been made possible by the hard labors of her widowed mother. Upon the occasion of that graduation the mother decided to allow herself a luxury, a luxury which she had denied herself for the sake of the daughter's education. She would go to see her at the campus. Upon arrival, she made her way to the campus and there met her daughter, who was conversing with several others of the senior class. The mother was recognized by her daughter. But because she was old, not too well dressed, had not the sophisticated marks of culture about her, the daughter refused to speak and refused to introduce her to others. That mother went home brokenhearted and utterly dejected. That daughter will always be guilty of one of the worst sins known to mankind — unthankfulness. If the truth were written on the death certificates of many a godly parent, it would read not "cancer," "heart trouble," etc., but would read, "He died of a broken heart"; "She died of a broken heart." In the name of all that is right and holy, *children, honor your parents.*

Parents should be honored with our confidence. Children should tell them their place of going, who they will be with, what they will be doing, when they will get back, and should not let them sit and worry when there is some emergency or change of plans. Keep them informed so that they will have peace of mind and perfect confidence in you. I admire one girl's introduction of her mother: "Meet my best friend, my mother."

II. CHILDREN OWE THEIR PARENTS OBEDIENCE.

One could almost conclude that the sum total of the child's responsibility to his parents is obedience. It is to be remembered that the parents must be worthy of the obedience expected. Paul says: "Obey your parents *in the Lord.*" Parents are

warned by Paul not to "provoke their children to wrath." No child is duty bound to obey a father or a mother who might ask him to do contrary to the Word of God. When a parent tells a child to steal, to lie, to deceive, to smoke, to drink, to do anything contrary to righteousness —that is the point at which the parent is no longer worthy of obedience and the child's obligation stops.

Parents should be more concerned about the spiritual well-being of their children. This concern will manifest itself in a careful study of their needs, their tendencies, and their characteristics. In turn, this will be reflected in the right demands upon those children. One would well copy the plan of one mother who made a record in the family Bible not only of the birth and the marriage of her children, but also of the time of their being born again, when they were baptized, and when they joined the church. Another portion of her record was the spiritual service rendered by her children. Her efficient plan paid off in the spirituality of her household and the usefulness of her offspring.

"Children, obey your parents . . . for this is right" (Eph. 6:1). Paul lays down a principle that obedience to parents is the *right* thing to do. This is in keeping with Scripture, for we are always instructed to be in subjection to the higher powers. Disobedience of this command leads to lawlessness, one of the curses of the day. Any teacher in school, public or Sunday, can tell within reasonable limits of accuracy just what kind of homes her pupils come from. Their obedience, or lack of it, is reflected in their attitudes in the classroom. Parents should not only be worthy of obedience, they should demand it.

"Children, obey your parents . . . for this is well pleasing" (Col. 3:20). Here another principle is set forth by the apostle. Children should be well pleasing unto their parents and unto the Lord. A careful observance of this instruction will cause us to be more considerate of our parents. Here is what happens. The children bounce in from school or play, they slam the door, and they yell: "Hey, Mom, I want my supper right now; the gang is going out and I don't want to be late. Is my shirt clean? Where is my belt? Hurry up, Mom." One of the English visitors to this land was asked his impression of America. He replied: "The thing that impressed me the most was the complete control the children have over their parents." This is not well pleasing unto the Lord.

"And Jesus was subject unto them" (Luke 2:51). Here is the crowning example for all children. Jesus, Son of God though He was, and is, was subject unto His parents. He was superior to them; He was sinless as against their sinfulness; He knew all things from the beginning—but He was subject to them. As a Christian child you are to be like Christ. Are you?

Obedience should be loving. It should not have to be prompted with threats. I well remember how diligent I suddenly became one day when my mother said: "Kenneth, I want to meet you in the woodshed." Now to you younger folks that doesn't mean much, but to those of us of older years, we well remember some of the painful scenes that took place in the woodshed. You see, I was willing to obey under threat. That wasn't loving obedience. I might say that when we arrived in the woodshed, Mother simply said: "I want you to carry in some wood; the box is empty."

Obedience should be unquestioning. Parents have good reasons for asking certain things. And they do not always have to explain to their children. Jesus himself told the disciples on that last night before the crucifixion as He supped with them in the upper room: "Thou knowest not now; but thou shalt know hereafter." But in spite of their ignorance of the meaning of the acts, He told them to obey, and they did so.

Obedience should be prompt. How often does a parent get for an answer, "Just a minute," "Pretty soon," "Just as soon as I finish this page," "I'll do it a little later." The little lad who had been taught prompt obedience found that it saved his life. He wandered onto the railroad track and his father noted the danger from the onrushing train. He cupped his hands and called to the boy, "Lie down flat!" The lad obeyed promptly and the speeding train passed over his prostrate body and he was safe. You'll discover that prompt obedience to your parents' instruction will result in many blessings in your own heart and life.

Our obedience should be in absentia, when our parents are not there to watch us. A young lad was tempted to sin. He would not compromise because, as he said: "If I did that thing I would not be able to look my father in the face when he comes home." Remember, it is more blessed to "walk by faith than by sight." In like manner, it is better to obey when parents may not even know of our obedience than to be obedient when we know they are there watching.

III. WE OWE OUR PARENTS HAPPINESS.

It is the duty of all Christians to try to make all other Christians happy. This truth is nowhere more necessary than in the home. Parents and children working together in the Lord can be the source of untold happiness to each other. And it should be quickly added, it can be otherwise. Many homes are miniature hells because of the lack of loving devotion one to another. Paul advises in Romans 12:10: "Be kindly affectioned one to another with brotherly love; in honour preferring one another." This may well be applied in the home.

Happiness can be fostered by politeness. It seems as though we treat outsiders so much better than we treat insiders. Coming in the front door seems to be a license to let down the ordinary laws of courtesy, to start complaining, to start shouting, to say cutting things, to be impolite. A correction of this fault will lead to home happiness.

Happiness can be fostered by kindness. As was written on the flyleaf of the Bible of one of our fine young ladies, since gone to be with the Lord: "We should always say the kindest things in the kindest way." Our speech should be seasoned with love. Our facial expressions should be expressive of love and joy. Our daily acts should show forth our devotion to each other. As one little girl said as she held the hand of her deceased brother: "This little hand never once struck me." There should be a mutual concern one for the other in all things.

Happiness can be fostered by an attitude of mutual protection. The Africans have a heathen rite in which they cut themselves over the heart and then press their bleeding bodies together. They thus conclude that blood passes from one to the other and they are thus of one blood. What affects one, affects the other. This is nowhere more true than in the home. Parents and children, brothers and sisters, these are all of one flesh and one blood and there should be a mutual desire to care for, protect, and make all happy.



HOME MISSIONS—

1. Pray for the house-to-house visitation program at Cleveland, under the direction of Pastor Robert Cessna, that the immediate community might be reached for Christ.

2. Praise God for the financing of the new Grace Brethren Church at Elyria, Ohio, and pray for the Brethren Construction crew as they erect the church, which will be their seventh one.

3. Pray for the Mountain Brethren Church, La Crescenta, Calif., that the property title may be cleared so that the remodeling program may be completed.

4. Pray for the Seattle church regarding a delay in their building program due to the real-estate dealer not keeping his word concerning the property contract.

5. Pray for the sale of the present church property in Cheyenne and the relocation of the work.

6. Pray that our Brethren people will be challenged and burdened with the need of sending forth the Gospel here in the United States. Prayer is a prerequisite for the Home Mission Offering.

GRACE SEMINARY—

1. Praise God for answered prayer in bringing in a good offering for the month of June.

2. Continue to pray for the *monthly* offering plan and for other good offerings throughout the summer.

3. Pray for the growth of the school and the additional building necessary to care for our growing college.

4. Pray that the young people may be directed to Grace by the many contacts being made this summer by students and faculty.

FOREIGN MISSIONS—

1. Pray for Miss Mary Emmert as she makes final arrangements to leave the United States for another term of service in Africa.

2. Praise the Lord for passage to France for the Marvin Goodman, Jr., family. Pray for them as they spend some time in language study in France.

3. Praise the Lord for an 11-percent increase in our foreign-mission offering for the period of January 1 to July 21, 1955. Pray for the wise use of these funds.

4. Pray that the Lord will lead in the carrying out of the many important decisions made at our Foreign Board sessions and at National Conference at Portland.

5. Pray for the work in Brazil as we acquire new property and look toward expansion both in the church and in Christian day schools.

6. Praise the Lord for answer to prayer in the safety of our missionaries, national believers, and mission property during the recent unrest in Argentina. Continue to pray that there will be no hindrances to the going out of the Gospel.

7. Pray for our workers in Hawaii as new opportunities arise as new doors of opportunity stand ajar.

8. Pray for increased spiritual activity on the part of national believers in France, and for Bro. George Cone, Jr., as he administers the work.

9. Pray for the goodly numbers who have accepted Christ during recent trips down deep in Mexico, and for the special efforts being put forth in the teaching and training of believers.

10. Pray for the missionaries in Africa as they train native leadership, and especially for these young men training to be teachers in the French schools.

11. Pray for Miss Estella Myers, our pioneer missionary in Africa, who is returning to the States immediately for health reasons.

MISSIONARY HERALD—

1. Pray for the Lord's guidance as the denomination office building is being constructed, that wisdom might be given for every decision.

2. Pray that the Lord might use the new *Brethren* church bulletins to the profit of our churches and the glory of the Lord.

3. Pray regarding the sale of the present Missionary Herald building.

WMC—

(By Mrs. Kenneth Ashman, president.)

1. Pray that our women will have a zeal from the very beginning of our WMC year to put forth every effort to promote the work "as unto the Lord" and not as unto man.

2. Praise the Lord for the blessings of our past year in seeing offerings go over the goal, in seeing prayers answered, in the organizing of so many new councils, in the increased number of family altars established.

3. Pray for our officers of national, district, and local groups, that they may be guided by the Holy Spirit and be in His will.

4. Pray that we women will realize the blessed privilege we have in serving through WMC, and conduct ourselves always as Christian women.

5. Pray for our WMC women on the foreign fields: Africa, Brazil, and Argentina.

SMM—

1. Pray for our national officers, that the needs will be supplied for their transportation to National Conference.

2. Pray for a safe journey for all girls attending the conference in Portland.

2. Pray that many girls in the West will be able to attend the SMM sessions in Portland.

BYF—

1. Pray for our youth as they return to school, that they may get a vision of how the Lord can bless a truly Christian testimony.

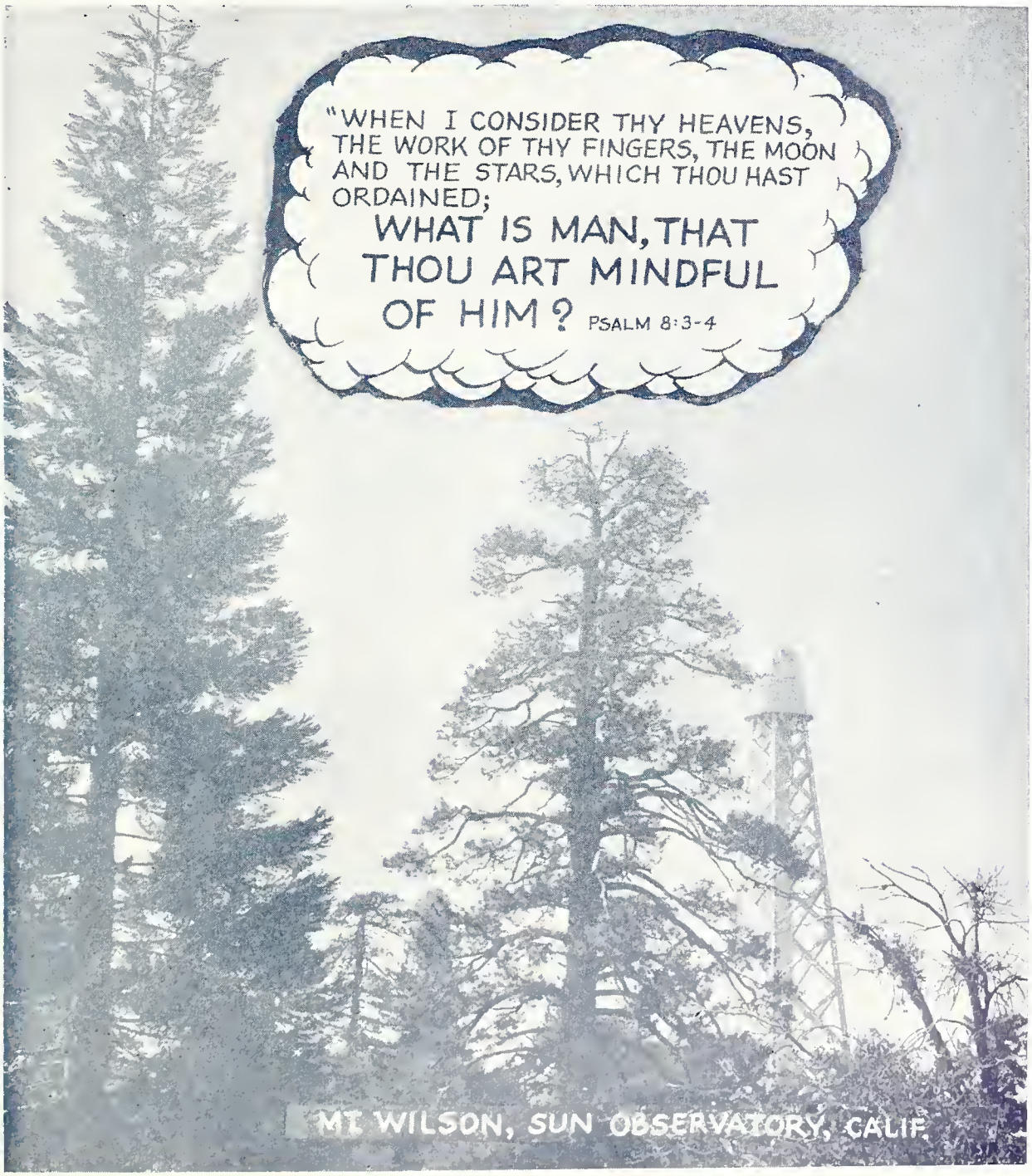
2. Pray for the new projects, that all may willingly support them.

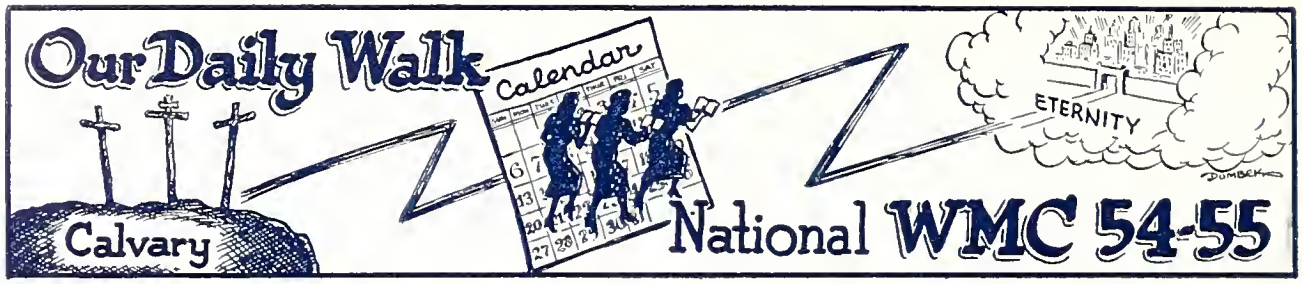
3. Pray for strong leadership among our Brethren young people, themselves, that there may be initiative and consecration.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

AUGUST 13, 1955





IN HIM IS NO DARKNESS AT ALL

By MRS. C. W. MAYES

The days have been dark in this poor sin-cursed world ever since the cloud of sin came into the Garden of Eden to hide the face of God. The children of men need light. God has made provision for their need, but they refuse to accept His provision. Vainly they try to provide their own light.

It is left for us who are the representatives of One in whom there is no darkness to so walk in His light that men will see our good works and glorify our Father which is in heaven. What shame that they often find reason to say: "If that is Christianity, I do not want any of it." God has pity for the lost. Do we?

Just as the whole creation is dependent upon physical light, so all that is in the spiritual realm depends upon the light of the glory of God.

We who have always known material light, take it for granted. We see around us the manifestations and effects of light. They seem very common and simple. However, it would seem almost impossible to define light itself to one born blind.

So it is with spiritual light. Only those who have gone into the blackness and darkness of heathendom can begin to appreciate even the byproducts and the reflections of the True Light. We take them as a matter of course, scarcely realizing from whence they have come.

How much easier, then, is it for even Christians to fail to appreciate that which is intangible. This wonderful treasure that is ours, we carry it so loosely and carelessly in these earthen vessels. We find it difficult to define natural light, except by its manifestations and effects. How then can we expect a world born in spiritual blindness to understand that "God who commanded light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6)?

As we look around us, read the newspapers, or as we try to witness for our Lord, we are reminded of Paul's description of the gentiles. Indeed we see a people "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:18-19).

We are made to feel that like the fish that live in the darkness of the depth of the sea, they have lost even the sense of sight. The awfulness of their condition should shock us into action, but many of us seem to shrug our shoulders and, at least by our actions, say: "So what? After all, we Brethren live in prophecy. We know that 'evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). We will just lift up our heads, for we know that our redemption draweth nigh."

Truly ours is a blessed hope, but God never meant it to lull us into carelessness and indifference. Before we lift up our heads, we need to bow them in humility and shame. Why has all this darkness come? We are in Christ, Christ is God, and "in him is no darkness at all." Where is our light?

It has become almost trite to say that the church has lost its power because Christians fail to manifest the Light. Naturally the churches that have no light are not giving any out, but why Bible-believing, Christ-honoring people should become smug and indifferent as the darkness settles down and the coming of the Lord draws near, is hard to understand.

Oh, that we might realize the awfulness of that darkness and the urgency of the need! Even as little children we sang—

> "Jesus bids us shine with a clear pure light
> Like a little candle burning in the night.
> In this world of darkness, we MUST shine,
> You in your small corner, and I in mine."

How is it in your corner, and how is it in mine? "If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:22b).

Walking in the light to many of us means walking according to our standard for another person. Perhaps you are doing more than anyone else in your church. God does not give us the example of another good person, not even of a good Christian, but of himself. His promises are to those who "walk in the light as he is in the light."

Or you may feel that you have done your share and now it is time for another to take over. Beware of trying to patch up the present refusal to walk in the light by recalling past experiences when you did so walk. He does not cleanse us more and more from sin, but when we are walking in the light we are cleansed from all

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 33

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

sin. In our relationship to God we do not grow step by step. Either we are in the light or we are not.

Those in our denomination who are in a position to know, tell us that with the setting aside of the 15th day of each month as a day of prayer, all of our auxiliaries took on new life. From information at hand it would seem that about 1 percent of the membership of the Brethren Church observe this day. What would happen if we really took it seriously?

Prayer-meeting attendance, Sunday-evening attendance, and other statistics on our church reports are nothing short of tragic. These things are only starting places. Are we Brethren walking in the light of Him in whom "there is no darkness at all"?

"THE LORD BLESS THEE"

By ISOBEL FRASER

"The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26). So familiar, isn't it? But it is ever a precious Scripture, and in behalf of the Brethren Messianic Witness, I would invoke this blessing upon you ladies of the WMC for your interest and support of our witness to Israel. I know He will, for I stand upon His promise: "I will bless them that bless thee [Israel]" (Gen. 12:3).

Each time we say the above WMC benediction, I am reminded of Israel. For, if you will check the context, you will note that this was the blessing the Lord commanded Aaron and his sons to pronounce upon His chosen people. This fact was brought to my attention several years ago by an orthodox Jewish friend. At many of their holiday seasons, I send cards upon which a Scripture is written; often this passage in Numbers. Mrs. B. always expressed her appreciation and mentioned the Scripture. Upon one such occasion she mentioned that this was a Levitical blessing and only the c*ohenim* (priests) were really permitted to use it. Upon checking the Scripture, the reason was quite apparent. Even today, it is the benediction the rabbi pronounces at the close of the service. Thinking back, I am reminded that it too was always the closing benediction at the First Hebrew Christian Church of Chicago, which I attended while in that city.

Since I mentioned the c*ohenim* (priests) above, perhaps I should make the following explanation, which will also be of interest to you. As you know, the Jewish people today cannot authoritatively prove from which tribe they come—Judah, Benjamin, Gad, Simeon, Reuben, etc.—for the records were destroyed in the destruction of the temple and of Jerusalem in 70 A. D. However, present-day Judaism divides Jews into three groups, c*ohenim,* Levites, and Israelites. The first two classifications you will recognize as representing the descendants of Levi, those who were responsible for the worship services according to the Old Testament. Those who belong to these classifications have special privileges in regard to the services in the synagogue and temple today. Those who are so designated, however, have only tradition to substantiate their claims. Usually those named Cohn, Cohan, Cohen, Levy, Levitt, etc., are of these groups. If I remember correctly, Mrs. B. said that her husband came from the priestly group. Even in this, the preserving hand of God can be seen, for undoubtedly from these groups will come the priests and attendants in the restored temple at Jerusalem when the Antichrist makes his covenant with the Jews.

Returning to our Numbers passage, my present concern is with the verse that follows: "And they shall put my name upon the children of Israel; and I will bless them." True, it was the descendants of Aaron who are so spoken of, but this is God's indictment against them: "My people hath been lost sheep: their shepherds have caused them to go astray" (Jer. 50:6a). Therefore, we must bring God's message to them. Actually, it is our desire to put His name upon them—Christian, which actually is "Messiahan." And it is only as they bear His name through faith in His shed blood that they can be blessed of God. Mainly it is by personal contact that they are brought into this blessed relationship with Him.

Perhaps some of you have read the article on Judaism in the June 13, 1955, issue of Life magazine. If not, try to do so; it will give you a more complete idea of Judaism, especially orthodox. The pictures in particular are excellent. However, I was quite amazed to read that 2,000,000 were orthodox, 800,000 conservative, and 800,000 reformed. I have met very few truly orthodox; perhaps most of my contacts are of the remainder of the 5,000,000 in the U. S. that are not accounted for. However, do not think that means they are atheistic; they are just indifferent; as are most of the gentiles. To most Jews, Judaism is not a religion, but a way of life.

A dear Jewish friend asked me about this article, stating that it expressed what she believed; that is, the section on conservative Judaism, for that is what she considers herself. As we talked, she asked about an after-life, which conservative Judaism does not hold to. I gave her God's answer from Daniel 12:2 and Job 19: 25-26. "The're wrong then," she replied, referring to the article. She told me that her mother, who had been a Hebrew teacher, believed in an after-life and in Messiah. She has been doing quite a bit of reading in an abridged Bible (contains parts of Old and New Testament), and she asked me about Saul and Paul. It was quite confusing to her; she had asked her husband about it, but he, of course, was unable to help her. She was confusing Saul of the Old Testament with Saul of Tarsus, and then could not figure out how he became Paul. I had a wonderful opportunity to explain it to her. She especially likes the writings of Paul and *she read to me* all of Acts 26. What a testimony it contains! She takes such a stand for the existence of Christianity that she told me her husband insists she is already a believer. However, she is quick to assure me that she is just my Jewish friend. And she is that, indeed. I am trusting that one day she shall be persuaded by the Holy Spirit through the Word to be a believer.

I'm just now getting back into the swing of our calling program, as I had the privilege of counseling and teaching at the junior-high and junior sessions of the California district camp. At first I was at a loss as to how to present our work to these age groups, but I found it a real blessing and no problem as I used Jewish customs as my springboard. Many of them asked questions after the sessions and told of their experiences with Jewish friends. Above all, I felt this an opportunity to acquaint

our Christian young people with a better understanding of the Jews, a real need in combating anti-Semitism. This week as I was visiting Mrs. B. (orthodox friend previously mentioned) she asked about camp. I told her a little about it and mentioned showing the Bnai Brith (Jewish organization) film, "Your Neighbor Celebrates." She was quite impressed and said that was what was needed to combat the growing anti-Semitism.

Ladies, really, this is one of the greatest barriers in reaching the Jews for Christ. Just yesterday, I was talking to an elderly Jewess who is quite atheistic. One of the main causes of the attitude has been the recent persecutions in Europe. She has come from an orthodox, rabbinical family, but repudiates everything now. The Scriptures mean nothing—man's words!

Since returning from camp, almost every day I've had at least one good contact in my daily calling. One elderly man said he had attended services at the Calvary Temple in Winnipeg, Canada; also other churches, including Catholic. But, said he, "I'm not satisfied." "Have you accepted Jesus as your Saviour and Messiah?" I asked. His answer was negative. "That's the reason you are not satisfied," I replied. "Jew and gentile alike can only find satisfaction when they are in the right relationship to God through faith in Jesus." He told me that he believed Jesus was Messiah, but that was all. Previously he had asked if I were a Jehovah's Witness. (We are too often thought to be J. W.'s.) He had even looked into that cult, but, praise God, was not taken in. He asked about our church and place of meeting. We couldn't speak further, as he was leaving for work, but he did accept a New Testament. Most of our contacts are just indifferent, but there is His promise of the remnant (Rom. 11:5); may these be included.

Ladies, I'd just like to say a word about the banks that are a gift to you from the Jewish department of our Home Missions Council. We have so greatly appreciated your support, especially financially through the Thank Offering. The bank is designed to give you an attractive depository for that penny-a-day offering. Brother Button has received a sample of it, and I do wish you could see it. Shaped like a Jewish synagogue, it is light blue and white in color; triple significance—for Israel, for WMC—and for heaven, which we pray that many Jews will gain because of your offerings.

Since we had the sample, I showed it to the WMC's of Inglewood, and they were as pleased with it as we are. One of the ladies said something that just thrilled me. She has several Jewish friends and neighbors and remarked that the bank would give her an opportunity to witness to them. May it open the way for all of us to witness; perhaps not only to Jews. May it also afford the opportunity to say a word regarding the Jews that might counteract the growing anti-Semitism in America. In serving Him in these ways, "The Lord bless thee."

OUT OF THE EDITOR'S MAIL BOX

The ladies of *Beaver City, Nebr.,* have been busy helping improve the interior of their church with new kitchen equipment and served meals to the men as they painted the church.

Mrs. Jake Kliever was a surprise guest speaker at the June WMC meeting in *Phoenix, Ariz.,* and the message was thoroughly enjoyed.

THANK YOU

By Bill Burk

"When he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me."

It's been a month since moving; the books are on the shelves, the radio antenna is in the attic, and the mosquito nets hang over the beds. "Rejoice with us." These and other similar things have made the month seem like a watch of the night and we feel that we're just now beginning fully to enjoy the new house and its conveniences. However, from the first day the running water with a shower has been a new reality and luxury almost forgotten. In the tropics I know of few things which so quickly invigorate a withered, hot body as does such water "out of a tube" (as the Portuguese language would probably state it).

We've come home after traveling as pilgrims in places not our own for some years, and it certainly is an occasion for rejoicing on our part. The house is wonderful, but not made of gold. In fact, some of the poor quality of Brazilian concrete is already chipping off. (It's poor



Back of Burk Residence in Brazil. Front Overlooks the River.

because by Stateside standards they mix it with too much sand). Furthermore, when it rains hard, the water comes through the roof in places, through the ceiling, and onto the floor. As any Brazilian homeowner, I climb into the attic during downpours to arrange the tiles of the roof for the least leaks, but down here perfection is not expected.

But we still rejoice because the house is not unlike many to be found in Icoraci. Without a doubt it is better than the average, for the average man in Icoraci works for less than a dollar a day (and has a bigger family to feed than do most *Norte Americanos).* Still there are many more expensive homes in Icoraci, but we don't think they're any nicer (naturally). Since the description of the home has already appeared in the Herald, I'll not repeat except to remind the reader that it's made of common clay tile covered with plaster and with hardwood floors. It's a pleasant home in appearance, but not fancy; probably the most luxurious thing in the eyes of the people being the screened windows—a must at home with merely flies; a necessity here with disease-bearing

mosquitoes, tarantulas, etc. (Since the people don't have screens and since only a few have mosquito nets, last Sunday—with more than a dozen in my junior Sunday-school class—there were only two families represented who still had all their brothers and sister living. Most of the children had two or three gone from their families!)

The ladies of the National Women's Missionary Council will be interested to know that our new front room (or *sala de visita)* is the meeting place of our local WMC and other women's meetings such as baby showers. The home is frequently visited by the people of the church, young and old alike. Many of them have eaten with us at the table at various times and daily there are youngsters of the church and/or neighborhood playing with Linda and Art on the wide porch all around the house. Sometimes the Brethren (but most often their wives) come in groups to visit with us and occasionally singly, usually the latter when there is some item of business involved. We're pleased that the people realize that this is their home, the property of the mission and not of the very grateful *Senhor Bill e Dona Imogene."*



AFRICA—

James Stephen Beaver.....October 1, 1949
Bozoum via Bangui, French Equatorial Africa.

John Wayne Beaver.....October 14, 1948
Bozoum via Bangui, French Equatorial Africa.

Mrs. Roy B. Snyder.....October 20
Bouca via Bangui, French Equatorial Africa.

ARGENTINA—

Rev. J. Paul Dowdy.....October 18
Jorge Ross 631, La Carlota, F. C. N. G. B. M., Argentina, S. A.

Mrs. Donald E. Bishop.....October 24
178 Calle Reconquista, Corral de Bustos, F. C. N. G. B. M., Argentina, S. A.

BRAZIL—

Edward Douglas Miller, Jr. October 8, 1952
Macapa, Terr. Federal do Amapa, Brazil.

Mrs. Bill A. Burk.....October 18
Caixa Postal 861, Belem, Para, Brazil.

FRANCE—

Kimberly Joe Cone.....October 14, 1953
112 Avenue Berthelot, Lyon, France.

Rev. Marvin L. Goodman, Jr. October 22
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Anne Jeanette Goodman.....October 27, 1948
86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

MEXICO—

Mrs. A. L. Howard.....October 7
406 Mary Ave., Calexico, Calif.

Daniel Edward Edmiston.....October 11, 1952
Box 384, Laredo, Tex.

IN THE UNITED STATES—

Manya Ivanne Samarin.....October 23, 1949
c/o F. V. Custer, 825 Oakgrove Rd., Concord, Calif.

Nancy Jo Miller.....October 24, 1944
c/o P. J. Miller, 422 S. Newlin, Whittier, Calif.

Mrs. John W. Zielasko.....October 28
c/o Robert Beveridge, 320 Carbon St., Minersville, Pa.

Mrs. Harold L. Dunning.....October 29
c/o First Brethren Church, 1925 E. Fifth St., Long Beach 12, Calif.

WMC IN BRAZIL

Hi!

Since Bill isn't around to write this week, thought I'd drop a line and say "Hello" to everyone and tell you about our first WMC meeting. In May we had a mother-daughter banquet. You should have seen the conglomeration of plates and silver Jean and I collected between us. It was quite a sight, but we all got fed. We took pictures and will send them as soon as they are finished. The men pretended to be very put out because they weren't invited.

Monday night we organized the WMC, or rather *concílio de misionario das Senhoras.* There were 32 women and girls and five little ones present. A president, secretary, treasurer, prayer chairman, visitation committee, and welcome committee were elected. The ladies have somewhat to learn about parliamentary procedure, but we had an election anyway.

The visitation committee consists of two women and two girls who were to visit absent members and anyone else they knew to invite them to our next meeting. However, these people have an entirely different idea of visitation than do we, and I hope it never changes. The next afternoon I saw one lady from this committee in action.

I had gone walking with the children when I passed the house of one of the new converts. I didn't know she lived that near the church. Gathered in the house singing were four women and two girls. I was invited in, and after two or three more hymns were sung, was asked to read something from the Bible. I read without comment a portion of John 3. I was rather sorry I happened along, for I'm sure the leader of the group would have preached her a good sermon probably on the value of church attendance since she had been absent a while. After one of the ladies prayed, I excused myself and left. The rest stayed for *cafezinha* and a social time. This group had already visited another home.

The welcome committee is composed of three girls and three women—a girl and woman for each of the three meetings here in the church. Their job is to greet strangers, give them a tract, and direct them to a seat, and, on Sunday morning, to the Sunday-school classes. Our women take their responsibilities seriously and are proud to serve.

Has Bill written about the child evangelism class in Furo? Two more little girls accepted the Lord there yesterday, making a total of four in the six weeks. They average 10 or 12 years of age. I visited the home of the first girl and was received very cordially as were the deaconesses who visited there this week. The mother expressed a definite interest and we're praying she will start coming to the services.

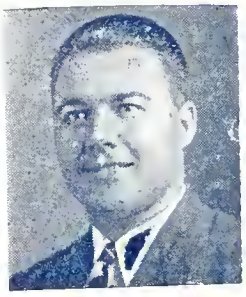
Of course all is not smooth sailing; our hearts grieve as some go back into sin, and also the Catholics are beginning to take notice of us; yet these very discouragements also encourage us, for we know that where there is opposition the power of the Gospel has been felt.

We're supposed to receive the keys to the house today. It's all finished except for cleaning paint from woodwork and mopping floors, etc.

We thank God upon every remembrance of you,

Imogene Burk.

Who's Who for August



ROBERT E. A. MILLER

Rare indeed is the case of any preacher's family which can settle down in one spot to serve the Lord until all the children are grown and gone from the nest. As the oldest child of 10 born to R. Paul and Anne Miller, Robert learned from firsthand experience the truth of this fact. Born May 20, 1915, in Covina, Calif., a gift to his parents on their first wedding anniversary, Robert entered school in Spokane, Wash. From thence he continued schooling in Los Angeles, Calif., Philadelphia, Pa., and Berne, Ind., where he finished high school at the age of 16.

The following four years were spent at Wheaton College, from which he was graduated with a degree in science in 1935. From the day he had taken Christ as his Saviour when a lad in the First Brethren Church of Philadelphia, which his father pastored, Robert desired to serve the Lord as a medical missionary to Africa. In the latter part of college days the young man met God in a genuine struggle and yielded to Him the long-cherished dream to study medicine. From college he went to seminary and was graduated with the first class from Grace Seminary in 1938.

In 1935 he married his childhood sweetheart, Althea Schwartz, whom he met in Philadelphia First Church. Robert often teases his wife by telling friends she had him on hand since he was eight years old. Althea is not so sure of that as she is sure their five sons and four daughters will keep them both "on hand" and stepping for a few years. He is now serving the Lord in his third pastorate in Roanoke, Va., and daily rejoices in the sweet faithfulness of God. He is confident that "we have no might . . . neither know we what to do: but our eyes are upon thee" (II Chron. 20:12).—*Althea Miller.*

MRS. EDWARD D. MILLER



Eileen Goodman Miller comes from a missionary minded family. As this is being prepared, Eileen's brother, Rev. Marvin Goodman, Jr., and his family are returning to their field of service in Africa, and her parents, Rev. and Mrs. Marvin Goodman, Sr., are waiting for visa renewals so that they may return to their work in India under the Child Evangelism Fellowship.

Born in Empire, Calif., on September 18, 1924, Eileen lived in and around Modesto until her graduation from high school in 1942. That summer she and her parents moved to Winona Lake, Ind. Eileen entered Bob Jones College that fall, but transferred to Bryan University the following year. It was during her junior year at Bryan that she was married to Edward D. Miller, also a student at the same school, on December 18, 1944. They both were graduated from Bryan University in 1946 with A. B. degrees.

College graduation was followed by three years' residence at Winona Lake while Eileen's husband took further training at Grace Theological Seminary. Eileen had accepted the Lord when she was a child of 10, and later she had given her life for foreign-missionary service. It was while they were at Grace that both Eddie and Eileen felt the definite call of the Lord to go to Brazil. The field was just being entered with a Brethren testimony by the Keith Altig family in the year of 1949. Not many months after their acceptance by the Foreign Missionary Society, the Millers were on their way to the field, and arrived in Belem, Brazil, on March 6, 1950. In August of 1951 the Millers moved some 200 miles across the Amazon River to Macapa, on the north bank, where they opened the station where they are still in residence.

There are four children in the Miller family: Carol Ann, who was born in this country in 1947; and the other three all born in Brazil—Jeanette in 1951, Edward, Jr., in 1952, and Stanley in 1954.—*Marcia Lowe.*

NATIONAL WMC OFFERING REPORT

Home Missions	$2,895.40
Christian Education	2,715.76
Foreign Missions	2,720.51
Thank Offering (Penny-a-Day)	3,594.65
Missionary Birthday	2,169.68
Missionary Residence	612.89
General Expense	2,163.82

This is a report of which we as WMC members can be justly proud. The Lord has used WMC to channel many dollars into His work. This is a total of the regular national offerings as our national treasurer closed her books on July 15. At that time some councils had not yet sent in their offerings but would be entered on next year's report. Did your council have a part in each of these offerings? This does not include any local or district project offerings, which would total a good many more hundred dollars. Truly we can praise the Lord for a good year financially.—*Editor.*

WINONA LAKE JUNIOR WMC BUSY

Although it seems everyone in Winona Lake is always "so busy," the Junior WMC has had an interesting and profitable year, with several special events in addition to the regular meetings.

One of the highlights was their "Birthday Party" in April. They were privileged to have Marybeth Munn as the special speaker. The Junior SMM girls were also guests that evening and put on a skit and other numbers for them. An excellent birthday offering was received by the group.

The June meeting was in the form of a "family picnic," with husbands and children of members as guests. In spite of the cool, rainy evening, which necessitated having the picnic indoors rather than at the park where they had expected to meet, the turnout was gratifying. The tables abounded with food, and pleasant fellowship was enjoyed by all.



THE BRIDAL TRAIL

By Mrs. Arnold R. Kriegbaum

As you choose your subjects this fall and plan your year's work, the Lord is leading you IF you're yielded to do God's will. There are three verses in the Psalms that you should underscore. "The Lord thinketh upon me" (Ps. 40:17); the word for "thinketh" has the idea of planning, or weaving. "God that performeth all things for me" (Ps. 57:2), or worketh everything together for good for me. "The Lord will perfect that which concerneth me" (Ps. 138:8).

God is interested in your bridal trail. It is a very important step in your life, as your future weal or woe may depend on your choice of a husband. The story of Rebekah reveals how God silently plans for His own children, and the blessings that result when a life is presented to the Lord.

Turn in your Bible to Genesis, chapter 24, and follow the interesting story about the wedding of Rebekah and Isaac. Customs have decidedly changed, but God plans for you just the same, for Jesus Christ is the same yesterday, and today, and forever.

Abraham was Isaac's father, and his first thought was that Isaac should marry a girl from a home where they loved and trusted the true and living God. So he made his oldest and most trusted servant swear that he would go back to Abraham's hometown and bring a bride for Isaac. Abraham, the friend of God, told the servant that the Lord God of heaven would send His angel before him and show him what wife to take from thence.

Eliezer, the servant, took 10 camels and departed. When he arrived at Nahor, he made his camels to kneel down by the well, where women go out to draw water. Then he prayed and asked the Lord of his master Abraham to show him which of the daughters of men was for Isaac. "Behold, I stand here by the well of water . . . let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master" (24:13-14).

The servant did not look for the bride in some glamour magazine or questionable place. It was at a well. And look what he asked for: (1) that she may be good, virtuous, a virgin; (2) that she may be polite to a stranger; (3) polite to an old man; (4) not lazy, willing to draw for 10 thirsty camels that could drink a lot of water, and (5) that she might be the one appointed for Isaac. Before he had done speaking, Rebekah came out with her pitcher upon her shoulder. She was very fair to look upon, a virgin; she went down to the well, and filled her pitcher and came up. The servant ran to meet her and she said: "Drink, and I will give thy camels drink also," which she did hastily.

The man was wonderstruck. As soon as the camels finished drinking, he gave her beautiful jewels of gold, and asked if there was room at her father's house for them to stay. Her answers were straightforward and pleased the servant, who bowed his head and thanked God for bringing him to the very house of Abraham's brother.

Rebekah ran home and told the news and showed her gifts. She did not try to be deceitful. Her brother, Laban, then went to the well and guided the servant and his company to the house, where they received gracious hospitality.

The servant did not want to eat before he told why he had come. His story convinced Rebekah's loved ones that the whole proceeding was of the Lord, and they told him to take Rebekah to his master's son to be his wife. Her brother and mother wanted her to stay at least 10 days, but the servant said the next morning to please not detain them. Rebekah said, "I will," and she started on the bridal trail, riding a camel with her attendants beside her following a rather different "flower girl."

Isaac was roaming in the field and looked up and saw the camels were coming; his bride was "coming down the green-carpeted aisle." When the servant told Rebekah the man was Isaac, she slipped off the camel and modestly drew her veil over her. The servant told Isaac all that he had done. And Isaac brought Rebekah into his mother Sarah's tent (maybe he carried her over the threshold). She became his wife and he loved her.

Did you read how Eliezer gave Rebekah's brother and mother precious gifts? When you follow God's path, you not only get blessed, but your family and friends are blessed, too. What if Rebekah had played sick, or disobedient that day and not gone for the water? Obedience is better than sacrifice, and one disobedience can rob you of God's richest blessing.

Rebekah was kind, loving, modest, industrious, helpful, polite, and virtuous. These traits will make you beautiful, too. God rewarded her with a fine, noble husband, besides great riches. No good thing will God withhold from you if you walk uprightly.

THINGS TO REMEMBER

1. Don't fail to have a fall cabinet meeting. Prepare for some outstanding meetings for the coming year.
2. Begin working now on the goals and personal projects.
3. Something for the monthly leader. Do you want to make your Sisterhood meetings just as interesting as possible? You can do that by using *all* the material found in the Herald. This includes our devotional topic, missionary biography, and special items appearing in the WMC Number of the Herald. A great deal of time has been put into these topics, so make good use of them!

The Hand of God on the Life of Dorothy Maconaghy

By Althea S. Miller

Teaching a class of colored children in the Eighth Street Rescue Mission in Philadelphia seems to be a far cry from telling the Argentines about Christ and His salvation. But that little class of children was the starting point in a life of missionary endeavor.



Dorothy

Dorothy Lewis, of Philadelphia, came to know Jesus Christ as her personal Saviour when 13 years of age. Her mother and a faithful Sunday-school teacher were God's instruments in the young girl's salvation. God led this child of His to attend the Philadelphia School of the Bible, from which she was graduated in 1930. Dorothy and her fiance, Hill Maconaghy, yielded themselves to the Lord for missionary service at about the same time and spent many of their courtship days at the Eighth Street Mission and in classes at PSOB.

As Dorothy and Hill sat under the dynamic teaching of R. Paul Miller in personal-evangelism classes at PSOB, they became interested in the Brethren Church. It was not long until they were convinced of Brethren doctrine, and became members of the First Brethren Church at 10th and Dauphin Streets in January of 1928.

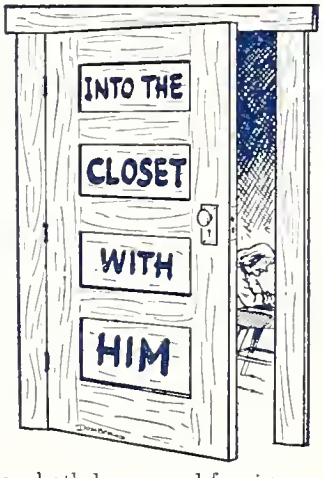
Mrs. Maconaghy still marvels at the leading of the Lord in these better than 17 years spent in South America. As a young Christian and a teen-ager she had no dreams or ideas of becoming a missionary. She had rather planned on marriage and the ordinary life of any U. S. citizen. But when God has His hand on a child of His, the ordinary becomes extraordinary and the obscure person is lifted from the humdrum and put in the place of greatest influence for Christ. This is exactly what happened to this missionary. When God called her for foreign service, she did not rebel against the call even though she was surprised. Dorothy said "yes" immediately to her Lord and has been glad ever since.

Having no children, Mrs. Maconaghy works constantly beside her husband in house-to-house visitation, personal work, Sunday school, and Bible-school work. God has used them to open new works in Argentina by going into cities where there is no evangelical testimony, winning the unsaved to Christ, and establishing a church. This job is much easier written about than done. It takes persistence, prayer, and personal sacrifice to realize spiritual fruit. But God is always faithful and Mrs. Maconaghy counts the work all joy for Him.

If you are looking for a real thrill, one which will not soon leave you, Mrs. Maconaghy urges all Christian youth, both fellows and girls, to yield yourselves completely to the call of the Lord, having not one "if" or "but" when you say "yes." Then when you are used of Him to the salvation of lost humanity you'll experience a thrill such as nothing in this life can offer.

There is hardly a man or woman who does not expect and want satisfaction in his job, no matter what that job may be. Dorothy Maconaghy says you get that too in missionary work. After the lost are saved and they begin to show evidence of salvation in spiritual growth, you have the deep-down satisfaction of having been a part in leading one from the awful realities of hell to the realities of eternal life with Christ. Our missionary challenges each Sisterhood girl to personally experience these facts by answering God's call, no matter where He may lead you. Will YOU answer this call?

PRAYER REQUESTS



Pray for newly elected officers in each local SMM and district organization. Especially remember the national officers, that the Lord will give them physical strength and the wisdom needed for their work.

Pray for the National Project, that we may start *now* to do our best for the Lord.

Pray for the young people in college as they will soon begin a new year of study in preparation for the Lord's work.

Pray for all the missionaries, both home and foreign.

SUGGESTED PROGRAM FOR SEPTEMBER

THEME SONG—Open your meeting and the new year by singing the theme song, "My Desire, To Be Like Jesus," and an opening word of prayer.

SCRIPTURE—Read together Psalms 37:1-7.

PRAYER CIRCLE—Have each girl take part in this phase of the meeting, even if it is only a sentence prayer.

DEVOTIONAL TOPIC—Seniors and Middlers study "The Bridal Trail," by Mrs. Arnold Kriegbaum; Juniors study "Come, Rebekah," by Mrs. R. Paul Miller.

SPECIAL NUMBER.

MISSIONARY BIOGRAPHY—An interesting article on the life of Dorothy Maconaghy has been written for your consideration. Don't miss it! Juniors, there's one for you by Mrs. Rose Foster!

CHORUS—"Saved, Saved to Tell Others."

BUSINESS MEETING.

SMM BENEDICTION.

AWARD WINNERS

Would you like to know who the girls are who memorized the Book of Colossians? Ask any of these girls if they regret that they did it, and then put some effort to do some memorizing this year! The following all memorized Colossians:

Evelyn Tschetter, Winona Lake, Ind.
Marjorie Turner, Portis, Kans.
Kathleen Cheney, Williamsburg, Iowa
Joyce Baker, Jenners, Pa.
Lois Tschetter, Winona Lake, Ind.
Leemay Suiter, Long Beach, Calif.
Carolyn Oberholtzer, Clay City, Ind.
Mary Jane Keyser, Tangent, Oreg.
Shirley Ann Kuhn, Berne, Ind.
Nancy Weber, Hagerstown, Md.
Betty Fiscus, Kittanning, Pa.
Mrs. Leola Schantz, Dayton, Ohio
Mrs. Ralph Burns, Altoona, Pa.

Hope we didn't miss anyone! If we did, please notify the general secretary at once!

In your Sisterhood meetings this year you will enjoy the 12 true missionary stories by Mrs. Rose Foster. With her husband she served 25 exciting but glorious years in French Equatorial Africa. Four years ago her Joe went to be with the Lord. They not only served faithfully and capably on the field, but were always a rich, spiritual blessing to the homefolk. Mrs. Foster now serves on a committee for the National Women's Missionary Council, and travels extensively to meet her speaking engagements. Though but 4 feet, 7 inches in stature, she is every inch a gracious, lovely Christian lady. If you like her stories, she would love to hear from you.—L. K.

ALL ABOARD!

By Mrs. Rose Foster

We sailed at noon October 17, 1925, on a typical October day, neither rainy nor clear. Many of our friends had come from Philadelphia to say farewell, and some for the first time saw an imposing and majestic ocean liner. All of our company gathered on the deck, and with Bro. R. Paul Miller, our pastor, we had one last beautiful service together. Then the big whistle blew, and that meant "Get off, visitors!" Everyone wished us a last "good journey." The gangplank was pulled in, and there we were with the waterline widening between us and the wharf. Naturally we all wished for a good voyage. But, how changeable the things in the world can be.

We arranged our cabins; then we went on an inspection tour. What a beautiful ship! How could we describe it! We couldn't. The then practically new *Paris* was built for the wealthy, and we had never before enjoyed such luxury. The boat was so large and wonderfully made, I never dreamed there were waves large enough to completely cripple such a boat. But more than one such floating castle has limped into port after passing through an outrageous storm.

Ere long, Dr. and Mrs. Orville Jobson, Joe and I were snuggled in our blankets enjoying life from our deck-chairs. With evening we saw the waves becoming larger, and by the time 7 o'clock dinner was over, we had only one urge—to snuggle into our beds. We had a good night dreaming of being pioneers exploring the unseen of God's great world.

The afternoon of the second day, the sky lost its brightness as the sunshine disappeared. Dark clouds overspread the entire visible heavens. The winds and the waves began to beat and blow instead of soothe and caress. The boat began to rock from side to side. Gradually the voyagers disappeared from the deck. As the darkness increased, the severity of the storm increased. The boat creaked as it swung from side to side, and I wondered if it could long endure the great beating it was receiving.

The stewards had put our steamer trunks under our berths. All night long one of those trunks rolled with the boat. Bang! It was against the outside wall. Bump, bang! It was against the inside partition. What a night! Morning brought no abating of the storm. I couldn't find my eyeglasses. Mrs. Jobson and Mr. Foster had to remain in bed; they had succumbed to the dreaded seasickness.

The two of us who were able to be about worked our way to the dining room and then to the deck to snuggle in our steamer blankets. All of a sudden a huge wave struck the ship. Every passenger on deck was thrown against the heavy guard railing. Some were slightly injured. One of the lifeboats was lifted from its anchor and had a large hole knocked in its side. Some of the portholes were forced open, and into the cabins poured a stream of water. Everything was in confusion, both inside the ship and on the decks. But in it all I found my glasses. Have you guessed where! They were lodged on a strip underneath that steamer trunk that had rolled and banged all night, and there was only a slight scratch on one lens. I wore them for five more years before they were changed.

After three long days and nights of suspense and discomfort, early in the morning we sighted Plymouth Lighthouse on the British shoreline. What relief and gladness as we realized we were near our journey's end! That lighthouse assured us we had made the hazardous trip and were now nearing our destination. The captain had piloted the ship safely through the troubled waters.

Do you know, girls, life is very much like a sea voyage. Some days are bright and sunny, and we move across the sea of life without a ripple. Other days the waters are troubled all about us, and we know not where to hide from the storms of life which come over us in the way of temptations of the enemy without and from the self life within us.

On the good ship *Paris* there was an experienced pilot to guide us. He knew the ship, and he knew the way, and he was able to bring the ship safely to harbor.

Jesus said, "I am the way." There is no other way. He knows all about our troubled pathway. He knows how to guide us through the troubled waters of life. And when the journey of life is over, we will be safe at home in gloryland with the Lord—if we are on Christ's ship. "Git on board, little children."

SUGGESTIONS FOR SEPTEMBER

1. JUNIOR PROGRAM MATERIAL—The junior material will not appear in packet form this year due to circumstances involved in having the conference at Portland. The junior material will appear monthly in the Herald.

2. IMPORTANT—We need a list of names and addresses of all DISTRICT officers. District Secretary, this is a job for you. Thanks.

3. FALL CABINET MEETING—Yes; start making plans now for your officers to have a meeting in which to organize the year's work. This is a very important job, local president.

4. HAVE YOU GOTTEN YOUR NEW MATERIAL? Maybe we didn't get a statistical blank from your group. Write to the national literature secretary immediately. Be sure to specify how many girls are in your group.

5. IS YOUR SISTERHOOD BACKSLIDING? If your group has ever done better than they did last year —you're backslidden! Let's see if your group can go forward this year in the Lord. Remember—it takes the cooperation of each girl.

"COME, REBEKAH"

(GENESIS 24-25) By Mrs. R. Paul Miller

Rebekah was born into a God-fearing, God-loving home in the Land of Ur of the Chaldees. Her father's name was Bethuel and her grandmother's name was Milcah. She honored her parents, listened to their teaching, and grew to be a kind, obedient, trustworthy young lady, polite to her elders. God had rich, beautiful plans for Rebekah and she fitted into these plans, which brought great riches and blessing to her life.

Over in the land of Canaan, Abraham and his son were sad because their faithful wife and mother had died. Abraham turned to his servant and told him to go back to the land where Abraham used to live and choose a wife for his son, Isaac. Now Isaac was Sarah's only son and was greatly beloved by his parents. He would receive all his father's wealth. God had prospered Abraham with many menservants, maidservants, camels, flocks, herds and lands, silver and gold.

The servant was fearful the girl might not be willing to follow him back to Canaan. But Abraham assured him the angel of the Lord would go before him and if the girl was not willing to follow the servant back, he was free from his orders.

God had planned everything for Rebekah, and we have this same God and His angel to watch over and lead our lives if we listen to the still small voice of the Holy Spirit who dwells in each of our hearts when we accept Christ as our Saviour.

As Eliezer, Abraham's eldest servant, neared the city of Nahor, he made his 10 camels to kneel down by a well of water. It was evening, the time that the women went to draw water. He prayed to the Lord God of his master Abraham and asked that the damsel whom he asked for a drink of water would say, "I will give thy camels drink also," would be the one the Lord had chosen for Isaac.

One of Rebekah's daily duties was to get water from the well. So this day Rebekah came with a pitcher on her head to the well. She was very pretty to look upon, and when the servant saw her, he ran to meet her and asked for a drink of water out of her pitcher. She gave him a drink and offered to draw water for the camels. She went back and forth hastily filling the trough for all the 10 camels. The servant wondered a bit, then gave her gold jewels—bracelets, and earrings. He asked her whose daughter she was and if there was room for them to stay all night in her father's house. She answered every question to the delight of the servant, and he at once bowed his head and worshiped the Lord. We should always stop and do the same when God answers our prayers. Nothing makes God so happy as gratitude from His children.

The servant blessed the Lord God of his master Abraham for taking him right to the house of his master's brother's granddaughter, Rebekah.

What if Rebekah had been careless about her daily tasks and had not gone to the well that day? It is very, very important to obey, because Rebekah would never have been there or talked to Abraham's servant if she had been disobedient, because he only came *one time* to that well. Just one disobedience can spoil our whole lives.

Rebekah was so excited she ran home and told them all that had happened. She didn't try to hide the gifts or be deceitful. When her brother, Laban, saw the gifts and heard her story, he went to the servant who was standing by his camels at the well and told him: "Come in, thou blessed of the Lord! wherefore standest thou without? for I have prepared the house, and room for the camels." Laban unharnessed the camels and gave them straw, food, and shelter. He gave the men water to wash with and set them down to eat. In God's great dramas in the Bible He reminds us over and over of the blessings that are ours when we are hospitable.

The servant was faithful to his errand, and didn't want to eat until he had told them the purpose of his being there. He then told them he was Abraham's servant, and all about Sarah, and their son, Isaac. He told them how God had prospered Abraham with great riches and that Abraham wanted a wife for his son from the city of his relatives who trusted God. Then the servant told how he came to the well, how Rebekah came and answered his prayer and gave him the right answers and led him to their house. Now he wanted to know if Rebekah might go with him to be Isaac's bride. Then Laban, Rebekah's brother, and Bethuel, her father, said: "The thing proceedeth from the Lord Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." When the servant heard the good words, he bowed himself to the earth and worshiped the Lord.

The servant brought out jewels of silver and gold and beautiful clothes and gave them to Rebekah. He also gave precious gifts to her mother and her brother. When we do God's will we not only receive blessing but our families do, too.

The servant and his men ate and drank, and stayed all night. The next morning the servant said, "Send me away." Rebekah's mother said: "Let her stay at least ten days, then she can go." But the servant said, "Please don't stop me." And they said: "We will call Rebekah and inquire what she says." They said, "Wilt thou go with this man?" And she said, "I will go." They sent Rebekah, her nurse, and her maidens with Abraham's servant, and told her to remember she was their sister. Rebekah waved goodbye and they rode upon the camels and followed the man.

Isaac went for a walk in the field at eveningtime. He was thinking and wondering what his bride would look like, when he looked up and saw the camels were coming. Just then Rebekah saw Isaac and asked who he was. She climbed off her camel and covered her face with her veil. The servant told Isaac everything that had happened.

Isaac said to Rebekah, "Come," and he took her in his arms and he might have carried her over the threshold of his mother's house, and she became Isaac's wife and he loved her.

Rebekah was rewarded with great riches, but best of all, she loved and obeyed the Lord. Isaac and Rebekah bowed their heads and worshiped the Lord God of Abraham's servant.

ANNOUNCEMENT

There will be SMM sessions at Bethany Camp in Winona Lake. This will be a real time of inspiration for each SMM girl.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF
Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. Dr. Paul R. Bauman, vice president of Grace Seminary, will be in Alaska August 15-26 as a guest of the U. S. Air Force and will be speaking at two separate retreats held for Air Force chaplains in Anchorage and Fairbanks.

UNIONTOWN, PA. The members of the First Brethren Church honored their pastor, R. Paul Miller, Jr., and family with a surprise reception after the church services July 17.

PORTIS, KANS. The 1956 conference of the Midwest District Fellowship of Brethren Churches will be held in Taos, N. Mex. Thomas Inman, pastor of Grace Brethren Church, Denver, Colo., was elected moderator.

SAN BERNARDINO, CALIF. A new Brethren church was begun in Rialto, Calif., with services held Sunday, July 17. Arthur Carey is pastoring the group and they met in a studio for their first services. A nucleus from the Grace Brethren Church, Lyle Marvin, pastor, comprise the new group.

PHOENIX, ARIZ. J. C. McKillen is remaining at the First Brethren Church to pastor it until Charles Ashman, Jr., arrives to release the McKillens for the new pioneer work to which the Home Missions Council has called them. Brother McKillen has been suffering much with an aggravating sinus-allergy ailment. Rev. John M. Aeby, Rev. Arthur Carey, and Rev. Keith Altig joined in an anointing service for Brother McKillen while they were all serving at Tahquitz Pines Brethren Youth Camp. While he is much improved, your continued prayers will be appreciated.

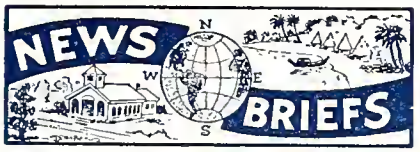
ACCIDENT, MD. Roy E. Kreimes terminated his service as pastor of the First Grace Brethren Church on May 29.

CONEMAUGH, PA. Officers for 1956 elected at the recent East District Conference are: Moderator, H. Leslie Moore; vice moderator, Ralph Hall; secretary-treasurer, Fred W. Walter. Officers of the ministerium are: Chairman, Ralph Hall; vice chairman, Gerald Teeter; secretary-treasurer, Kenneth Wilt; assistant secretary, John Burns.

WINONA LAKE, IND. The recreational program at Camp Bethany at Winona Lake will be headed by Dick Messner, coach at Grace College. Mark Jury, Fort Wayne Red Cross director, will supervise a well-planned swimming program. Be sure to register for the Winona Lake Camp Bethany, Aug. 22-29.

SAN JOSE, CALIF. Elmer Sachs, director of Sky Pilots, was the guest preacher at the Lake Spenard Baptist Church in Alaska, July 17.

HAGERSTOWN, MD. Rev. Frank Taylor was reinstated to the Brethren ministry by special action of the Grace Brethren Church, Russell Weber, pastor, in a regular business session on July 20.



CONEMAUGH, PA. Conemaugh Brethren Church plans to sandblast the exterior of their building next fall or early spring. Stanley F. Hauser is the pastor.

GOSHEN, IND. First services in the new building were held by the Grace Brethren Church on July 31. While Pastor Herman Hein is away at National Conference, Roy Dice, Jacques Crapuchettes, and John Watts, Grace College and Seminary students, will be the guest preachers.

CHANGES OF ADDRESS. Rev. Clair D. Brubaker, 201 Killian Rd., Akron 19, Ohio, Tel. MI 4-6137. Rev. Walter Barnhart, c/o Brethren Home, 750 Chestnut St., Greenville, Ohio. Rev. Archie B. Keffer, Box 99, Sidney, Ind. Rev. John Mayes, 6290 Lemon, Long Beach 5, Calif. Please change Annual.

HAGERSTOWN, MD. The Grace Brethren Church, Russell Weber, pastor, has voted to purchase the property located at 900-902 Maryland Ave., for $16,500. The property includes a large quonset building and a block storage building. The buildings will be used for youth activities and bus housing, with a view to future expansion of educational facilities.

BOZOUM, F. E. AFRICA. Wilma Esther joined her two sisters and brother at the home of Dr. and Mrs. Harold Mason on July 25. No information as to the weight of the little miss has been received to date.

FENTON, MO. Dr. Elias White has resigned as dean of the Brookes Bible Institute. He is a member of the First Brethren Church of South Gate, Calif.

MEYERSDALE, PA. An open house was held August 6 in the parsonage which the Summit Mills Brethren Church has furnished for Pastor Arthur F. Collins and his wife. The telephone number is 431-M. Please change Annual.

LINCOLN, NEBR. Christ for America, Horace F. Dean, president, and Back to the Bible Broadcast, Theodore H. Epp, president, are sponsoring a Mid-Nation Bible Conference and Christian Workers Seminar October 16-23. One of the purposes of the conference will be to give pastors and laymen specialized courses in visitation evangelism.

FT. LAUDERDALE, FLA. Mark Jonathan Colburn was born Sunday morning, July 31, just in time to upset his daddy's Sunday schedule. He weighed in at 7 lbs. even, and measured 20 inches long. His mother and father are Rev. and Mrs. Ralph J. Colburn, of the Grace Brethren Church.

In Memoriam

Mrs. Lelah Kissel, a member of the West Homer Brethren Church for 70 years, passed away July 5.—*Robert Holmes.*

Mrs. Isabelle Redd, 81, went to be with the Lord June 19. She was the oldest charter member of the Grace Brethren Church, Riner, Va.—*Thomas Craghead.*

Miss Myrtle Baldwin, 83, went to be with the Lord on June 15, 1955. She was a charter member of the First Brethren Church of Bellflower, Calif., and also a charter member of the Bellflower WMC. She made her home with her sister, Mrs. Floy Pine, mother of Chaplain Ernest F. Pine, now stationed at the Clark Air Force Base in the Philippines. Her funeral service was conducted by the pastor.—*Curtis Mitchell, pastor.*



The Second Coming of Christ and the Day of the Lord

By PAUL E. DICK
Pastor, First Brethren Church
Winchester, Va.

In I Thessalonians 4:16-17 we read: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

Ordinarily when we think of the second coming of Christ, we think of the time when we as believers will be taken out of this world and into the presence of the Lord in heaven. This event is, of course, preceded by the resurrection of those who have died in Christ. We call our being taken out of the world "The Rapture." The word "rapture" itself does not appear in the Scriptures. It comes from the Latin word *rapio*, which means "to snatch away suddenly." Our English word "rapture," when applied to the Lord's coming, means "to carry away to sublime happiness."

The Rapture is the first phase of the second coming. The second phase we call the "Revelation." The Rapture is an event which brings comfort and encouragement for all of God's people everywhere. It will mean a deliverance from all sins and corruptions of this world. The Revelation on the other hand is an event following the judgment of the Tribulation period, when the Lord descends from heaven with the saints and with flaming fire to take vengeance upon the ungodly and to destroy the wicked.

In Paul's second letter to the people at Thessalonica he places the Rapture of the church before the day of the Lord. These people were disturbed no little by a false report (I Thess. 2:1-2) that the day (Rapture) had come and they had been left behind. They had been taught by Paul that before the day of the Lord the church would be taken away. They wanted to escape the awful judgments of the Tribulation, and quite naturally they were disturbed over the report that they had been left. (As if we wouldn't be!)

If the Apostle Paul had taught these people that the church must go through the Tribulation period, they would have been expecting it and wouldn't have been disturbed. But the very fact that they were troubled by the false report is only one of many reasons to prove beyond a shadow of a doubt that Paul taught and expected the church to be raptured before the Tribulation period.

The Day of Christ

Invariably this expression brings us face to face with the Lord's soon return for His saints at the Rapture of the church. I Corinthians 1:7 reads: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." In II Corinthians 1:14 we read: "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus." Philippians 1:6 tells us: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Turning to Philippians 2:16 Paul states: "Holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

The Day of the Lord

In Paul's first letter to the Thessalonians, he told them first of the resurrection of the dead and the translation of the living saints (I Thess. 4:16-17). Then he went on to write about the unexpected coming of the Day of the Lord (I Thess. 5:1-5) and the sudden destruction of that day. In writing to the believers he used the pronoun "we." In writing about those upon whom the Day of the Lord shall come (vs. 3) he wrote "they," which certainly excludes all believers. He wrote in I Thessalonians 5:4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." In verse 5 Paul says: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

If we turn our attention a moment to the Old Testament, we are reminded that the Day of the Lord is described in Joel 2:2 as "a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Zephaniah 1:15 says: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." In Isaiah 13:9 we read: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." In Isaiah 26:20-21 we have this prophecy: "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall also disclose her blood, and shall no more cover her slain."

Since the Day of the Lord is a day of wrath and fierce anger we can thank God that Paul wrote in I Thessalonians 5:9: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with him."

The salvation in view here is from the wrath of the Day of the Lord, and it shall be to live together with the Lord for all time and through all ages. This is accomplished by our being caught up (raptured or resurrected) to be with Him forever. Even so, come, Lord Jesus!

PRIDE

The first challenge set before mankind was the one to "subdue it [the earth]: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). In the achievement of this God-given goal, however, man was faced with another challenge. After tasting the thrill of his power over the physical realm, would he still come humbly before his God and acknowledge his need of Him? Would he always be willing to "let God be God"?

Origin of Pride

At the very outset, as Adam and Eve were facing this test in the Garden of Eden, there was one who had already failed to keep his appointed place, one who had "set his heart as the heart of God" (Ezek. 28:2), one who had said: "I will exalt my throne above the stars of God I will be like the most High" (Isa. 14:13-14). Satan saw man just starting out endowed with power, capable of great achievements and destined to a brilliant future in God's plan. Adam listened to Satan's insinuations against God's goodness and wisdom, and as a result the God-given drive to achieve goals and to view the accomplishment with satisfaction, under God, was infected with a spiritual virus, which the Scriptures call PRIDE—the outstanding characteristic of the sinful nature. Pride leads us to use the powers we have from God for self-aggrandizement, leaving Him out of the picture. Of course this identifies it as sin.

Sometimes proud people are fairly successful in keeping the respect of others. It is revealing to see this sin brought out into the open by God's Word and listed along with some pretty repugnant and coarse forms of sin, all of them having their origin in man's heart, his sinful nature derived from Adam. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness . . . *pride*, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23; see also Rom. 1:28-32; II Tim. 3:1-4).

Examples of Pride

No doubt it will help us to recognize pride if we look at some examples in Scripture. While they refer to men long dead and gone, yet the pride exhibited in their lives is very much alive today, perhaps in you and in me. It is such a subtle form of spiritual cancer that it is possible to have it without being aware of it unless we allow the Holy Spirit to be constantly searching our lives. Such was the case of the woman who made the statement that at last she had reached the place where she was no longer committing any known sin. Someone remarked that she must be very proud of her achievement, to which she replied that she most certainly was.

Consider King Herod Agrippa in Acts 12. If we had his whole life story we could trace the growth of his appetite for praise. Here we see it in its last stages. He was willing to have James and Peter murdered because it gave him favor with the Jews. Peter's deliverance must have been quite a blow to him. Later, when the crowds in Caesarea hailed his oration as being from a god, his starved pride seized upon it and for a few brief moments he basked in praise he had never dared dream of. Then God struck him dead.

IS IT A SIN?

Before we say, "I thank God that I am not like Herod," let us ask ourselves whether we have ever sought favor and praise through dishonest and unholy means. Have we ever "ruined" someone because it would put us in favor with someone else? If recognition comes to us after some accomplishment, do we use that moment when we have the attention of others to direct their thoughts to Him who ought to be the object of all men's gratitude and praise?

Another example is that of King Hezekiah. His case may strike more closely to home for Christians since he was a believing king. His pride is the pride of privilege. He "reigned twenty and nine years in Jerusalem . . . and he did that which was right in the sight of the Lord" (II Kings 18:2-3). The Lord saw him through difficult situations in his dealings with Assyria, granting a miracle in answer to his prayers (II Chron. 32: 20-21). God granted him deliverance from a fatal illness. Hezekiah became very wealthy, "for God had given him substances very much." "And Hezekiah prospered in all his works."

But at the height of all this prosperity, honored with so many privileges, Hezekiah "rendered not again according to the benefit done unto him; for his heart was lifted up" (II Chron. 32:25). It was "in the business of the ambassadors of the princes of Babylonia" (vs. 31; cf. II Kings 20:12-19) that Hezekiah left God out of the picture. The royal visitors from Babylonia had been attracted to Jerusalem by reports of Hezekiah's illness and recovery. If Hezekiah did refer to it, no mention is made of it. His main concern seems to have been to impress the Babylonians with the wealth and the importance he had, "for his heart was lifted up." Instead of directing his visitors' thoughts to the One who had made all this possible for him, Hezekiah kept God "locked up in the closet while the company was around," so that all the attention and praise could fall on him.

How easily we fall into the same kind of pride. We know that all we are and have is due to the Lord's mercy and provision. Yet when any attention is focused on us, how quick we are to take the bows for what appears to be our patience or perseverance or cleverness, and the Lord is not even mentioned.

The Cure for Pride

The cure for our proud hearts is found in facing the truth that our primary goal in life is to love and glorify God. When the regenerating power of God is released into the human heart through the Word of God and faith in Christ as Saviour, then "all our being's ransomed power" are at His command and our highest satisfaction in life is found in seeing Him exalted and made known to others. "God resisteth the proud, and giveth grace ot the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:5-6).

BY JACK B. CHURCHILL
MISSIONARY TO ARGENTINA

HUSBANDS, LOVE YOUR WIVES

Introduction.

The purpose of this series of studies is to make us all do some serious thinking about our homes and our relationships in those homes. That the series has produced that result is evidenced by the fact that several have come to the writer and asked for clarification of points and helps in their own problems. For this we are glad.

Our text for this study is a very familiar one, a passage used in all truly Biblical wedding ceremonies: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). The passage implies that men should marry, should be devoted unto their own wives, and should do those things necessary to cherish that wife. A perfect example is provided for the husband in the relationship of Christ, the Bridegroom, to the church, His bride.

There are four current philosophies of marriage; namely,

1. *Theosophy*—"There is no reason why man should not marry if he likes to take the risk that it involves; it is a lottery where there are so many more blanks than prizes."

2. *Sociology*—"The modern customs and restraints of marriage are nothing more nor less than veneered savagery, the brute nature with an outward semblance of respectability."

3. *Communism*—"The institution of marriage is purely capitalistic restraint, to be discouraged, to be destroyed. True communism declares physical freedom in every respect."

4. *Bible*—"Marriage is a holy institution, come from God, involving moral problems. Only when the husband and wife come to the realization that the vital virtues of Christianity must be reflected in their home life—only then is marriage consummated in the Scriptural sense, and only then can real happiness result."

Listen to some of the pathetic cries every pastor hears too frequently these days: "After many happy years together, we are drifting apart and are very unhappy." "I am about to marry, but I don't want to make any mistakes; can you tell me whether or not I am doing the right thing?" "We are happy together; what shall we do to guarantee that this happiness shall continue?" or, "Our home is about to be broken. Our differences have been over various matters in the home. We don't want this to happen, but we seem to be unable to make amends and agree."

The background reason for such conditions is that the members of the family have not yet learned to obey the command of the Word: "Submitting yourselves one to another in the fear of God" (Eph. 5:21). In the home, responsibilties fall upon the husband, the wife, and the children. In this study, we consider the husband's position and calling.

A certain home had a bulletin board upon which each posted his or her activity for the day. Upon one occasion it displayed these cryptic notes: "Gone to the city for the weekend. Mother." "Gone to the tournament. Dick." "Gone to Mildred's. Gladys." "Gone to the dogs. Dad." That is too often the story in too many homes. Here are Bible helps that will forestall any such stalemate and tragedy in your home. Let's analyze our text. There are four words in it:

I. HUSBANDS.

The word "husband" means "a house band." He is called upon to be a binder for the household, to keep things together. As such, the Bible presents him as:

The head of the wife. "For the husband is the head of the wife" (Eph. 5:23). One of the disgusting sights among men is to see an unrespectful wife "ordering" a meek husband. That is not God's order. As the head of the wife, the husband is not to be a boss, a bully, or a tyrant. However, as Christ is the final authority in all matters in the church, so should the husband be the final authority in all matters in the home. The headship of the husband is recognized:

In creation, Adam being formed first and then Eve;

In Scripture, Paul declaring it to be so;

In the social order, this position being recognized among men; and

In civil courts the law establishes this headship.

Someone has well said: "The wife is subject to the government of the husband, but he is subject to her heart; she bows to his rule, but he bows to her need."

The savior of the wife. Again in Ephesians 5:23, Christ is declared to be the "saviour of the body [church]." Then Paul writes: "For the husband is as . . . Christ." Three things are true of the husband:

He is a man by nature. Unregenerate men may be classified as (1) predatory, always seeking for self-satisfaction; (2) domineering, displaying his superior position; (3) possessive, being jealous of all others; and (4) sexual, given to the satisfaction of the lusts of the flesh. Man, by nature, is sinful, incapable of the high requirements of Christian husbandry.

He is married by choice. There is no coercion from God or man. His own will is the determining factor in whom he shall marry, when he shall marry, and why he shall marry. This choice, *outside* of the will of God, is fraught with every possibility of trouble. However, *in* the will of God it is filled with every promise of good.

He is a husband by grace. He who is a man by nature, and who chooses to be a married man, must then rely upon the grace of God to make him a husband. For it is not in man to be a husband in the Biblical sense of the word. That's why young women should choose a Christian for a husband. That's why husbands should be saved. Otherwise there is not the power nor the will present to fulfill the high requirements involved.

The lover of the wife. The relationship of the husband to the wife is likened unto the relationship of Christ to the church: "Even as Christ loved the church" (Eph. 5: 25). It is always to be remembered that Christ loved the sinner and died to purchase his redemption. And He also loved the sinning saint. Fortunately He does not abandon us the minute we transgress His holy will.

Even so, says the Book, should a man love his wife. Husbands may wish their wives to be better in beauty, temperament, spirituality, and health. But regardless of what they are, they are loved by the husband even as Christ continues to love an imperfect bride, His church. Christ loves us as we are, not for what we should be. Even so does a husband love his wife. Suppose Christ would divorce His church every time there appears a defect, every time there is a strained relationship—how unhappy would be our condition. Ah no; He's not that kind of a lover. Neither should husbands react—they are to love regardless.

Now Christ is constantly endeavoring, in love, to cleanse His church, for He will present her faultless in the day of His coming. Again, in love, the true husband endeavors to lead his wife into better things. But it is always in love, not coercion or threat.

II. YOUR.

Note that our text continues: "Husbands love YOUR wives." This is a possessive. She belongs to you. She is your sole possession and responsibility.

Your choosing. Out of all the women in the world you chose this one woman to be YOUR wife. Jestingly it has been said: "I sought her till she found me," or "I ran after her until she caught me." But seriously, she was your choice. Why did you choose this woman to be your life companion? If that choosing was because of physical attractions only, there is trouble ahead, for these beauties soon fade away. If, on the other hand, there were spiritual qualities that attracted you to her, there is happiness ahead, for these qualities become more attractive as the years move along.

Your self-devotion. In the ceremony you were asked: "Wilt thou keep thee only unto her so long as ye both shall live?" And you answered, "I will!" You thus entered into an *exclusive relationship* (read Matt. 19:5-6); an *intimate relationship* (read Prov. 5:18-19); a *rewarding relationship* (read Eph. 5:28, 31).

Your self-sacrifice. In that ceremony you also promised: "For better or for worse, for richer or for poorer, in sickness and in health." This self-sacrificing commitment expresses itself in *kindness,* both in word and deed; *thoughtfulness,* wherein most husbands have their greatest fault; *tenderness,* which is a fulfillment of the exhortation: "Deal not treacherously against the wife of his youth"; and *gentleness,* which remembers her weaker nature and special needs, knowing that a woman's life is made up of many important "little things."

For a husband to be unfaithful in his devotion and sacrifice to his wife and family is a crime against himself, against his chosen bride, against his children, against society, and against God. Obviously, then, there are multitudes of "marital criminals" among us. Again we declare: "It ought not so to be," especially among the redeemed of the Lord.

III. WIVES.

The word "wife" means "a weaver," the personality in the home that binds the family together into a beautiful and useful pattern of righteousness. Someone has likened the home to a wheel. The husband is the rim, the tire—going afar, taking the bumps, searching out the pathway ahead. The wife is the hub—the center around which the home revolves, often carrying the heavier load. The children are the spokes—binding the rim and hub together. In these "spokes" there are the ties of love, of shared sorrows, of attainments.

Husband, if you have a good "hub" in your marital wheel, praise the Lord and be sure to take good care of her. Keep her well supplied with the "oil of gladness" so that there will be no occasion for friction, resulting in creaking and groaning along.

Wives are partners. Life is made up of partnerships: *man and his Lord,* where man becomes a steward of the manifold riches of the Heavenly Father; *man and his wife,* where man becomes a *husband,* loving, striving, sacrificing, for mutual joy; and *man and his family,* where the husband becomes a provider, bringing the children up "in the fear and admonition of the Lord."

Wives are a recompense. The Bible calls the wife the "helpmeet." She is not an ornament or an idol. She is that "one flesh," rounding out the personality of her husband.



Emotionally, she gives him pride in his home, joy in his children, and satisfaction in his doings. Physically, she responds to his affections, and shares with him the powers of life. Spiritually, she shares his salvation, his problems, his joys, his convictions, and his eternal reward.

4. LOVE.

The entire responsibility of the husband to his wife and family is summed up in the one word, "love." This is her "wage" for being a wife. Husbands should not be stingy; the wife should be well paid.

The two aspects of love are *giving,* to give oneself to another; and *getting,* to get another to oneself.

True love springs from what a husband can do for his wife and what she can do for him in return. The perfect illustration is Christ and the church. He gave himself, and receives in return the redeemed bride.

Greek words for "love" are the following: *storge,* which means emotion, not used as such in the New Testament; *philia,* which means brotherly affection (Rom. 12:10), but is not used in connection with marriage; *eros,* which means physical attraction, not being used in the New Testament; *agape,* which is spiritual love, based upon the possession of Christ in the heart, and manifested in a right affection to God and to man. This is the word used in our text: "Husbands, have a spiritual love for your wives."

Love involves *provision* (I Tim. 5:8), *protection* (Eph. 5:25), *presentation* (Eph. 5:27).

Conclusion.

And now that it is well established that a husband has high and serious responsibilities to his wife, the concluding consideration follows: "How can he fulfill these requirements?" Our answer is found in Ephesians 5:26: "That he might sanctify and cleanse it with the washing of the water by the word." Christ's love to His bride is fostered by the Word of God. Even so, a man will be a true husband when he is grounded in the Word and lives by it. To do this he must (1) know the Word, (2) believe the Word; (3) apply the Word; and (4) practice the Word.

God help us to be true husbands, loving our wives!



"MAMA'S GONNA PREACH!"

It was just after the noon hour when the young mother called her daughter and said: "Honey, call the other children. It's time for family worship."

With leaden feet and an air of impending doom the little miss went to the door and called: "C'mon, kids. Mama's gonna preach again."

A chuckle swept around the room as the mother told her story.

"And did you preach?" I inquired.

"Indeed I did. We had an especial need for some at that time anyway. I don't know how much of my 'preaching' was appreciated or understood, but at least I delivered my soul."

"Do your children ever resent being told that the Bible says thus and so, therefore they cannot do a thing which they wanted to do?" one mother asked me.

"We have experienced a little rebellion from time to time when our denial of certain requests was based on God's Word. But more often than not the Word silenced the rebellion when the child was made to read for himself a passage of Scripture dealing with the problem. We have actually met more rebellion when a denial was based on our personal opinions rather than on the Bible. I praise the Lord for this reaction on the part of our youngsters. We have taught them from infancy that the Scriptures are from God and are to be obeyed whether we can understand or not. Our children know that the Bible is the final court of appeal and have respected it as such."

"Do you think my children will ever respond to the Scriptures the way your children do when it comes to discipline?"

"I can't say yours will respond in exactly the same manner or measure. But I am confident that God's Word is sufficient to meet the need of your children, as well as mine. God is no respecter of persons. There is just one condition to be met as far as we parents are concerned. If our children see that we do not bow to the Word as the final court of all authority to us personally, neither will they. We simply cannot expect our children to respect and obey God's Word if we don't. It is also important that we start early enough in the lives of our children to teach them obedience to God by way of the Book of Books."

"Why is it that some adults, even Christian adults, get so perturbed when certain sermons are preached? You'd think mature believers would be glad for the Word even if it does step on their toes. Isn't that the purpose of preaching the Bible anyway; to cleanse and mature us in spirit?"

"Yes; that's the purpose, along with being a map to lead us Home by the right path," I answered. "But the human heart is very proud and very deceitful. Satan knows this all too well and capitalizes on the sin. And sometimes Bible-taught Christians become a little proud of their knowledge of the Word, and of their orthodoxy. The next step down from pride is to apply the preached Word to someone else in the church. Then when it continues to hammer them down to size, they turn against the preacher and yell he is preaching 'at' them."

"Doesn't the Bible say that all sin is against God?" another mother questioned. "I'm afraid to try to push a sermon off on someone else even though I squirm under conviction at times."

"Just pray that you will allow God to keep you sensitive to the preaching and teaching of His Word," I replied. "It is a sin to deny the working of God's Spirit in your heart by gnashing your teeth at the messenger or trying to push the message off on someone else. Men may think they are rebelling only at the messenger, but they are actually sinning against God in refusing the Word."

"God will not wink at the sin of refusing His Word," I continued. "I well remember an incident in another church in another state where the Bible-school superintendent was indulging in a habit which hurt his testimony. The pastor did not know that the superintendent was hiding this sin in his life. God led him to preach through the Book of I Corinthians, which, by the way, is not the easiest book in the world to preach through. God's Spirit directed Paul to write it as a pattern of discipline for the saints whenever sin creeps into the congregations. The preaching of this book usually brings repercussions.

"This man sat in great conviction through one sermon on a certain Sunday morning. As he left the church at the close of the service he lit into the pastor with a fury born of Satan. 'Why did you have to mention my sin from the pulpit? Why couldn't you be man enough to come to my house and tell me about it rather than broadcast it from the pulpit so all could hear?'

"The flabbergasted preacher asked what sin he had mentioned which this man was guilty of doing. When the man tried to explain, he became more angry than ever. Actually the pastor had not mentioned this man's sin from the pulpit; in fact, he did not even know the man indulged thus. When the smoke of this man's anger had cleared away it was evident to all who witnessed the scene that God's Word had convicted him to the point where he must either relinquish the sin to God or defiantly go against God's will. He did the latter and took his visible anger out on his pastor. Within a year from that date, God called that man out of this life. It is an awful thing to fall into the hands of our living God and have to face Him with rebellion in our hearts against the Word.

"God give us more little girls who will listen to 'Mama preach.' And give us more men and women, fathers and mothers who will allow His Word to do its work in our lives, cutting out the cancer of daily sin no matter how painful the operation. 'Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way' (Rom. 14:13). 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (I John 1:9)."

The BRETHREN MISSIONARY HERALD

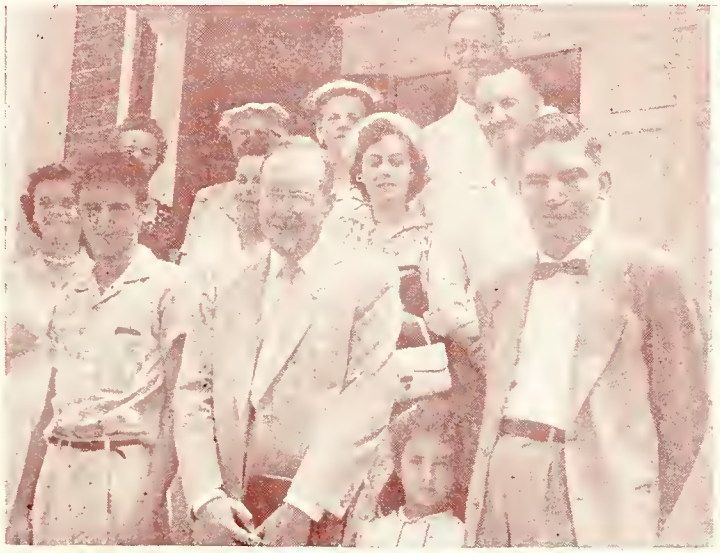
HOME MISSION NUMBER

AUGUST 20, 1955

Alexandria, Va., Now Self-Supporting

SIX FAMILIES—SIX PICTURES—SIX DECISIONS TELL THE STORY OF THE ALEXANDRIA TESTIMONY TO GOD

(See Inside for Details)













Editorials

By L. L. Grubb

Home Mission Season Begins

August-September-October-November is the time when we supremely emphasize the needs of offerings for our Brethren home-mission work throughout our National Fellowship. This time has been set aside in our calendar in order that all of our churches may assist in expanding the gospel testimony through a united effort. Each Brethren should be thinking in terms of praying and giving during this period.

Prayer Brings the Blessing of God

How may we be assured of the blessing of God on Brethren home missions? How does God send laborers into the harvest field? How do we secure more funds to send these laborers in manning new frontiers for the Gospel? The answer may be given in two words—*Biblical prayer! In direct proportion to our praying for Brethren home missions God will bless His work.*

Promotion will not suffice. Preaching and emphasis will not bring the ultimate in God's blessing. No plan or program can take the place of Biblical prayer in opening heaven's windows on God's earthly work.

If we will have more pastors to carry the Word of life to lost men, *we must pray.* If we will have a larger offering to send them, *we must pray.* Our blessings have been limited in both of these ways because we have not prayed enough.

Christ Our Supreme Example

While here on earth Christ did everything by prayer! He, the Son of God, with all power in heaven and earth, the Creator of the universe, not only felt the need of constant prayer, but He undergirded each aspect of His ministry with prayer.

In John, chapter 17, our Lord covered the whole gamut of His earthly ministry and His return to glory to resume fellowship with His Father. Not a single phase of His ministry is omitted from this high-priestly prayer. At many other times and on other occasions Christ went to God in prayer. Gethsemane preceded Calvary. Only God knows, but perhaps Calvary may not have become the place of supreme sacrifice for sin if there had been no Gethsemane. As the Lamb of God agonized in prayer He received strength from above to carry the sacrificial task of redemption to a glorious conclusion. Even in such small matters as lifting His heart to God and giving thanks for the food before feeding the 5,000, our Lord emphasized the importance of prayer.

If the Son of God, the Lord of Glory, so consistently resorted to prayer, how much more we who are humanly frail, sinful, and erring? And yet we are more consistent in our failure to pray than in our will to pray. We have not because we ask not!

Jesus Christ has left us an example in this ministry, a "writing copy" that we should follow (I Pet. 2:21). Will we be true to His exampleship or not? On the answer to this question depends the success of His work through us.

50 Mission Points Need Your Prayers

Is there subject matter for prayer in Brethren home-mission work? Only 50 mission points with as many varied needs as you can find in any church starting with a few members. All of these are listed in the Brethren Annual, and monthly prayer letters come to your church giving certain special needs.

In some of these missions there is a need for lots, for a church building and furnishings and all sorts of equipment to really go into business for Christ. All home-mission churches need constant prayer for the movement of God's Holy Spirit in the members of the church. The church will not grow in numbers or any other way without consistent prayer. Satan is best rebuked and defeated as believers bare the arm of God against him through prayer.

Missionaries occupied in Brethren home-mission work have mounted to the total of over 100. These servants of God are working in hard places and under conditions which often bring discouragement. Pastors preach to small groups when perhaps they could be preaching elsewhere to many more. Yet they believe they have been led by God to pioneer these new fields so that others may build on their foundation. They must organize the church from the ground up, which is a difficult and challenging task. They need more than education and practical training. They need excessive amounts of the blessing of the Lord and abundant wisdom from above. These blessings come only through prayer.

The needs of the national work are multiplied. Daily, Brethren people should be praying for the board of directors and for the office staff at Winona Lake. We desperately need your prayers each day.

Such a work is not without its problems on a national scope. Our hearts should abound in prayer to God that the spirit of Christ will be seen in all of our relationships with other believers. The principles of God's Word for Christian conduct must dictate and limit our words and attitudes.

Unless the children of God pray that God will send us investment funds to build Brethren churches this program may well come to a halt. The money is available if we pray, but God will not provide it otherwise.

(Continued on Page 537)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 34

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

THEY BELIEVED---

"According to your faith be it unto you" (Matt. 9:29)

God *always* rewards the intelligent faith of His people. This has been true in all the divine dealings with men of all ages. Especially is it true in this age of overflowing grace through Christ.

The former home-mission church in Alexandria, Va., believes that the same faith in Jesus Christ which brought sight to the blind men brings the blessing of the Saviour today. At a time when financial stress was critical and the church faced additional building expense, and when there was a slight economic recession, the Alexandria people and pastor were led to test the grace of God by faith through the Holy Spirit. They decided that since there were so many home-mission challenges which could not be grasped because of lack of funds, and even though the Brethren Home Missions Council had made an appropriation to help them for another year, they would trust the Lord to meet their needs and go self-supporting. "According to your faith be it unto you" began to mean something to them immediately. God pulled up the windows of heaven and the stream of blessings began to flow in amazing abundance, financially, spiritually, in every way. Today the church is stronger than ever and growing under the blessing of God.

Faith means *vision* in the service of Christ. It was missionary vision, a desire that others might have the true Word of God through a Brethren home-mission church which sparked this decision in Alexandria.

As the Brethren Home Missions Council presents another self-supporting Brethren church in fellowship with our growing group of churches we heartily congratulate the people of the Commonwealth Avenue Brethren Church for their faith in Christ and vision for the lost.

Alexandria—Starting With Six Families—Now Self-Supporting

By Robert Wm. Markley, Pastor Commonwealth Avenue Brethren Church, Alexandria, Va.

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. 4:6).

The walls of the church at Alexandria have written in them a story of hard work, sacrificial giving, and persistence fortified with prayer.

In a little more than 10 years after the first Bible-class meeting, the church went self-supporting. This first beginning involved six Brethren families, members of the First Brethren Church at Washington, D. C. These families lived in the area and, due to gas rationing during World War II, found it difficult to attend faithfully at Washington. Romans 8:28 has proved true: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

OUR COVER PAGE

Top—Pictured are the surviving members of the six families who decided to start the Alexandria work. Those who have gone to be with the Lord are Mr. and Mrs. O. H. Taylor, Mr. J. E. Means, and Mr. Roy E. Glass, Sr.

Top right—The group decided on this location.

Center right—The group decided to build this building.

Bottom right—Robert W. Markley, pastor, decided the church should go self-supporting. (Shown with him are Mrs. Markley, Lloyd, Ruth, and Robert).

Center left—The official board with a standing vote decided to recommend the pastor's decision to the church.

Bottom left—The congregation votes with uplifted hands to go self-supporting.

The first meeting place of the organized church for regular services was an abandoned church building which was later demonished, forcing the congregation to move. They met for three years in a public-school building until the basement of the church was completed. Under the able leadership of Rev. Kenneth L. Teague, the auditorium was completed and the building was dedicated March 29, 1953. Less than two years after dedication, the group voted to go self-supporting. God has blessed in a financial way, in opening hearts, and in spiritual growth since the church ventured on this step of faith.

We pay tribute to the First Brethren Church, Washington, D. C., for the faithful support in prayers and finances, especially in the early years of the church. We pay tribute also to the Brethren Home Missions Council for taking this church under their wings that this building might be possible. Their faithful prayers for the pastor and people of the church at Alexandria cannot be measured as to results. We count that stock of prayers as the fairest inheritance we could receive on this earth. We pay tribute also, to YOU, Mr. and Mrs. Contemporary Christian, who have given your dollars and prayers to the support of Brethren home missions. The $1,500 which you gave last year and which the board set aside for Alexandria is now being used to start another Brethren church somewhere in these United States. We praise the Lord that our supporting ourselves has made it possible for this money to be used somewhere else.

The first pastor of this church was the late Rev. William Clough, who is now at rest with his Lord and Maker. He came to the church in March of 1946 and his ministry was terminated in July of 1947. Following Rev. Clough was Rev. David Stone, who was succeeded by Rev. Burl Washburn. Rev. Kenneth L. Teague came as



Left down—Alexandria WMC (Mrs. Paul Jones, president, holding purse). Brethren Youth Fellowship group (Philip Jones, president—first boy standing on the left side), Brethren Boys Club (Pastor Markley extreme left, Chief Robert C. Smith extreme right), Brethren Laymen. Right down—SMM (Mrs. Robert C. Smith and Mrs. John Huffman, patronesses), Sunday School Board members (Mr. Wilbur Hess, supt., on the extreme right), Rev. Robert Cover, songleader, member of the church. (All photos courtesy of Mr. Albert Hedrich.)

pastor in July 1951 and terminated his work here in the fall of 1953 to accept the call of the Wheaton, Ill., church. Dr. Karl Keefer, of the Washington Bible Institute, served as interim pastor from the fall of 1953 until Brother Markley arrived on the field in September 1954. In the short history of the church, it has had six pastors, and each has contributed to the will of God for this church. We trust that when the Lord comes this church will have received a well-rounded ministry from its pastors.

The Lord has abundantly blessed our ministry with the church during the past year. We have had the privilege of leading some 35 people to a saving knowledge of Jesus Christ. Not all of these have made their profession in the public service, however. We have baptized 10 believers and 17 have been added to the membership.

We mentioned earlier that the Lord had blessed in a financial way. In the first half of 1955 the Lord has supplied us with as much income as the church received during the whole year last year. The offering for foreign missions was over $500, compared with less than $200 for last year. So goes the story of the Lord's blessing at Alexandria.

May the Lord continue to put His blessing of favor upon the Brethren Church as we seek to do His will in winning the lost to Jesus Christ, His Son.

Bro. Roy E. Glass, Sr., Finishes His Task

Roy E. Glass, 55 died suddenly of coronary thrombosis on June 10, 1955. Brother Glass was a faithful member of the Commonwealth Avenue Brethren Church, where he served the Lord in many official capacities, but the most honoring was that of chairman of the building committee. He served in this office to the dedication of the building. The funeral service was conducted at Alexandria by Pastor Robert Markley, and in Altoona, Pa., where he was buried, by Rev. Ward Tressler.



In the accompanying photo Brother Glass is seen turning over the keys to the church to the trustee chairman, Mr. Edward B. Murphy, on March 29, 1953. He had finished his task upon dedication of the completed program. In the background of the above picture (not visible) were two more members of the same building committee who have gone home to be with the Lord since that dedication day. They are Mr. J. E. Means and Mr. O. H. Taylor. These men likewise finished their task, one of which seemed to be the finishing of the church in Alexandria, Va.

EDITORIALS

(Continued From Page 534)

The national home-mission offering decreased last year. As a result the next two or three years will not see the growth we should be having in our over-all denominational program. There was no lack of funds available, because people spent more for the comforts of life than in any previous year in history. But *there was a lack of prayer!* This is the basic reason for the decrease.

Will there be an increase in the offering this year? God's people in the Brethren Church will answer this question *on their knees!* Fail to pray and there will be no increase. Pray and God will send His presence, His power, and His provision as never before.

We enlist each child of God, whether a member of the Brethren Church or not, to pray for the evangelization of America through the Brethren Home Missions Council and other Bible-believing organizations during this coming year.

Brethren, pray for us!

Possibilities Unlimited

By Galen M. Lingenfelter

Elyria, Ohio. Is it just another city? No! To us it is home. We like it here very well. It is a prosperous, growing community, increasing in population more than three times above the average across our great nation. We believe that God led in the planning for a church in this community, and we know that because of the help of many of His people in the Brethren Church it is becoming a reality. So with Him as our Supreme Leader and Almighty Lord we believe that the possibilities are unlimited and that He is going to do great things for us.

Our church began with a week-night Bible class about two years ago. Rev. Lester Pifer, then pastor at Fremont, Ohio, was the teacher. About six months later the Lord called us to this field to work with these people in establishing a church and in winning precious souls to Christ. On our first Sunday here we began holding services in a grange hall just outside the city. At times it has been a very undesirable place in which to meet, but in spite of all the bad odors and other inconveniences the Lord has blessed. Souls have been saved, our attendance has increased, and we have been able to reach many fine prospects for the Lord and our church. We have a group of fine people who love the Lord and we believe that as we work together He is going to help us win these prospects and many others to Christ.

The Lord has given us more than an acre of land in one of the finest sections of our community. On these lots, on Sunday afternoon, July 17, 1955, the first shovel

GROUND-BREAKING SERVICE OF GRACE BRETHREN CHURCH, ELYRIA, OHIO

Sunday, July 17, 1955—3:00 p. m.

Hymn—"The Church's One Foundation".....Led by Rev. M. L. Myers, Akron, Ohio
Prayer.....Rev. Kenneth B. Ashman, Wooster, Ohio
Special Music....First Brethren Church, Wooster, Ohio
Message.....Rev. Gordon W. Bracker, Fremont, Ohio
Hymn—"Standing on the Promises"...Rev. M. L. Myers
Greetings and Testimonies....Visiting Ministers, Guests
Announcements.....Pastor G. M. Lingenfelter
Special Music....First Brethren Church, Wooster, Ohio
Breaking Ground..Members of the Building Committee Mahlon Bowser, Eugene Herwig, Arthur Lichty; Thomas Bailey, Brethren Construction Co.; G. M. Lingenfelter, pastor.
Benediction.....Rev. Robert Holmes, Homerville, Ohio



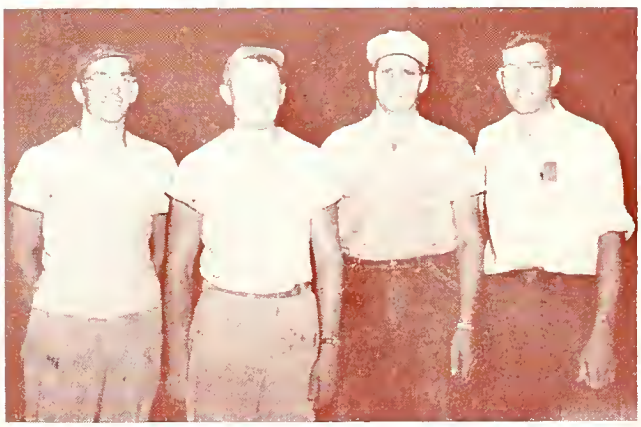


Top—A view of the group on hand for the occasion. Bottom—The building committee: (l. to r.) Mr. Eugene Hedwig, Mr. Arthur Lichty, Pastor Galen Lingenfelter, and Mr. Mahlon Bowser.

of soil was lifted to initiate the construction of our church building. Needless to say, this was a day to which we had been looking for quite a few months. As we look back, we remember how difficult it was to find suitable lots, but we rejoice as we recall how the Lord enabled us to buy this fine plot of land in a new and growing area of the city. We waited and prayed for months until our faithful Lord answered. Even these lots were declared as not available, but our Lord answered prayer and made them available to us. With Him all things are possible and the possibilities certainly are unlimited.

More than 100 people attended the ground-breaking service and the Lord gave us a beautiful day. Rev. Gordon Bracker, pastor at Fremont, Ohio, delivered the message and eight other pastors of the Northern Ohio District had part in the service. Several businessmen of the city gave testimonies and words of encouragement, and special music was provided by the First Brethren Church of Wooster, Ohio. God blessed in the service and it was an inspiration and blessing to the people. We ask you to pray for us that our zeal for the Lord may increase and that we may win many precious souls for Him.

One week after the ground-breaking service the men of our Brethren Construction Company began moving



Brethren Construction Company Crew—(l. to r.) Ed Rife, Don Sellers, Paul Circle, and Tom Bailey, supt.

into Elyria from Goshen, Ind., where they had just completed a new church building. We are so thankful to God that we have these Christian men to build our church for us. Facts already prove that they will help us save thousands of dollars in the church construction, and our men will lend a helping hand as often as possible.

We often think of the fact that this church in Elyria would not be organized, there would have been no ground-breaking service, and there would be no building under way if many of you folks had not answered that Brethren Minute-Man appeal about 18 months ago. New homes are already surrounding our church lots and it is certain that we could not have bought these lots had the Brethren Home Missions Council waited another year before entering the field. We are so thankful that many of you gave that little extra gift at a time when it was so important to the church here in Elyria. Also, we are indebted to the Brethren Home Missions Council and the Northern Ohio District Mission Board, who joined hands with all of us to make this church a reality.

Friends, please remember us in prayer! And as you see our church building going up, our congregation growing, and souls being saved, we want you to know that this is your church too—a church that would not be here if it had not been for many of God's people just like you. From Elyria, Ohio, we say, Thank you and may God bless you.

Announcing

THE BRETHREN INVESTMENT FOUNDATION
and
SAVINGS PLAN

NOW

You can invest as little as $1.00 —or *more*—in the building of Brethren churches through the Brethren Investment Foundation.

3 PERCENT ON SAVINGS—5 PERCENT ON LARGER INVESTMENTS

WE NEED YOUR HELP NOW!

INVEST BRETHREN

Write: Brethren Investment Foundation, Box 587, Winona Lake, Indiana



March 6, 1955

Dear Mr. Grubb.

My name is Mike Terry. I am 8 years old. I go to the First Brethren Church in Sunnyside.

I am sending you a check for $100. I want to laan it to the Seattle Church. I am saving it for collage and will not need it for 10 years. Mr. Painter said 3 ½ % interest will be alright.

When I grow upI want to be a missionary or a preacher.

Good by
Mike Terry

Sunnyside, Wash.
Rt 2



VBS News in Home Missions

All Records Broken at Clayhole, Ky.

This year we broke all previous records of enrollment, daily attendance and offerings. The enrollment was 182, with an average attendance of 115. The Sunday morning following Bible school we had our program, and Rev. Clyde Landrum, of Winona Lake, Ind., gave the message. There were seven decisions for Christ during the 10 days of the school.—*Sewell S. Landrum, missionary.*

I thank the Lord today for the blessed opportunity of serving Him in Kentucky this summer. I have often heard and read about our work in Kentucky and of the great need there, but little did I realize that I would someday be there teaching Bible school.

I enjoyed working with Miss Evelyn and the Landrums. Although our school was a large one at Clayhole, I had a wonderful time teaching these little ones of Christ and His saving power.

It was a treasured experience and I pray daily that souls will be saved through our testimony in Kentucky. —*Carolyn Bearinger.*

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

I am thankful for the privilege of serving the Lord at the Bible school in Clayhole, Ky. It was a great joy to work with Brother Landrum and the other girls.

I enrolled 44 boys and girls in my class, and I enjoyed teaching them about some of the pioneers of Christ. My aim was to teach the boys and girls more about the Bible and about the Lord Jesus Christ and help them find Christ as their Saviour.

My work in Kentucky was profitable to my own Christian life because I was drawn closer to my Lord through the Christian fellowship I had with the people there.—*Marie Curtis.*

With the Apostle Paul of old I can say: "I thank my God upon every remembrance of you" (Phil. 1:3). As I look back over the two weeks which I helped in DVBS at Clayhole, Ky., I realize more than ever the good times I had. Telling the children the blessed plan of salvation was really an experience for me. I had taught in DVBS before, but I had never before had 28 children for whom I alone was responsible in making clear to them the things of the Lord. It really put me on my toes and made me work harder than ever. Actually I think that I learned more than they. Although the work was hard, I never enjoyed two weeks more in my life.

We surely had a wonderful time at the Landrums' home. Nothing can take the place of Christian fellowship which we enjoyed there.

As I look forward to future service for my Lord, I will always look to Clayhole and thank the Lord for the many experiences which I encountered there.—*Betty Guinn.*

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

I have never been so impressed with the need of mission work right here in America as I was while working in the DVBS at Clayhole and Dryhill. Somehow I had always been under the impression that the greatest challenge was on the foreign field, but it took only a few days spent on a home-mission field to reveal an equally great challenge. The Lord is greatly using our Brethren works in Kentucky, but the need for more workers is apparent and growing constantly.



Clayhole VBS Workers—(l. to r.)—Miss Patty Paul, Roanoke, Va.; Miss Marie Curtis and Miss Betty Guinn, Johnson City, Tenn.; Miss Carolyn Bearinger, Waynesboro, Pa.; and Miss Lois Kay Landrum, Clayhole, Ky.

Although I went to Brother Landrum's expecting to give out more than I received, I returned knowing that I had gained much more than it was possible to give—in knowledge, experience, and spiritual blessings. The three weeks spent with the Landrums and Miss Evelyn Fuqua were a constant source of joy and Christian fellowship. I know that I shall profit by the things the Lord taught me through them for the rest of my life.

Teaching others of the Lord Jesus Christ is truly the greatest thrill life affords.—*Patty Paul.*

"Decision Day" Highlights Seattle VBS

The highlight of the entire two weeks of VBS at Seattle, Wash., was "Decision Day," when 19 boys and girls made definite decisions for Christ. Despite a hard rain, 82 people were on hand for our closing program. To say the least, the parsonage was *almost* full. The missionary offering of $26.81 was given to buy shoes for the Navajo Indian children.—*Thomas Hammers, pastor.*

Largest VBS in History at Jenners, Pa.

We have been pleased this summer to see the largest VBS that the church has ever known. The average attendance, including pupils, teachers, and helpers, was 138. Also we were quite pleased to see the interest shown on the night of the program, when 211 were present. We believe that in time many of these parents will be won to Christ.—*Victor S. Rogers.*

Calling All Brethren in—

SAN FERNANDO VALLEY

Already some Brethren families are interested in starting a testimony in the San Fernando area of California, and if you live there or know Brethren living there, please write to: Rev. J. Keith Altig, 517 Glenwood Rd., Glendale 2, Calif., or the Brethren Home Missions Council, Inc., Winona Lake, Ind.

ISRAEL CALLS!

HOW SHALL THEY ESCAPE?

By Leanore M. Button

I went up the apartment-house stairs. The place seemed unusually dirty, with cigarette stubs on the steps and dirt in the corners. Even the window upstairs was smudged and a layer of dust was deep on the sill. It had been a depressing morning. At the homes where I expected to make some good contacts there had been yapping dogs, making conversation of any kind impossible. I knocked at the door. An obviously dyed-blonde head popped up at the grille in the door, her smile quickly changing when she saw who it was.

I offered her the Mediator. "I don't want it!" The grille was shut quietly but firmly. I shrugged to myself and turned to the door across the hall, not expecting much of a reception.

A young man answered. I explained my purpose. The paper was written by Jewish men who believed Jesus was their promised Messiah. Had he ever personally checked the claims? To my surprise, he asked that I step inside. Before I could say anything, he had taken up a book and was reading aloud the definition of a Christian. When he had finished, I told him what a Christian *really* was. That launched our discussion and I discovered he was atheistic, a recent product of some university. I had the opportunity of presenting the plan of salvation to him, as well as to discuss such passages in the Old Testament as Isaiah 9:6; 53; Zechariah 12:10 and 13:6; Micah 5:2; Genesis 49:10; Leviticus 17:11, etc.

When I had to leave to meet my husband, I was able to give him a New Testament, which he promised to read, and several other pieces of literature. As I left, he said "You could never appeal to me through logic, but through the heart—who knows?" I told him true belief must include faith which goes beyond logic and is able to comprehend the truth contained in the Word of God. Cold reasoning can never fully realize the grace of God. Rather, it is the heart where, through faith, one must realize he is a sinner in need of a redeemer and that God has provided His Son a sacrifice for sin. Please pray for this young man as he reads the Word of God.

The following day I called at a very neat home in a residential area. An elderly lady answered the door and asked me if I were a Jehovah's Witness. I told her no, that our literature was free, and then spoke to her of the grace of God in that all He has given us is absolutely free. At first she refused to accept the Mediator (stuffed with a tract and an invitation to our Wednesday-night meetings), saying she wouldn't read it anyway. "My husband studied to be a rabbi," she said, "but we have found better things. We believe in helping the poor and needy. That is our belief." A few more sentences and I realized she didn't even acknowledge God. I told her I could understand when the *goyim* made such statements, but coming from Jewish people—and a Jewish man who studied the Word of God—well! Just then the husband came to the door.

"Religion!" he said. "Bah! It's an opiate of the people!" And he promptly disappeared again into another room. But I knew at once they were communistic. I told her that helping the sick, the poor, and the needy was what God wanted us to do, but that first we must get right with Him ourselves before we had the power to do that. I talked to her about sin and its consequences, and how it is sin in men's hearts that is the cause of all the troubles of the world today. I told her the answer to the world's problems could only be found in Jesus, the Messiah of Israel and the Saviour of the world. She seemed open enough, even a little interested. When I left I was able to give her a Gospel of Matthew. As I walked away I thought how awful it must be to have no hope. It was a beautiful day with a cloudless blue sky and the green leaves of the tree making shadows on the velvety carpet of grass. How could anyone deny that God made such beauty for us to enjoy? Pity seems to fit the lost. The sad part is they could have what we have if it were not for their cold, cold hearts.

And last, but not least, I must mention again one for whom many of you have prayed in the past and I hope are continuing to hold up in prayer. Her name is Frieda. One day recently my husband gave her a book to read. It was written by a Hebrew Christian and bore quite a testimony. Strangely enough, she read only 80 pages and refused to read further, flying into a rage and accusing me of undermining her home.

She called me one morning, to my intense surprise, and began to tell me all the things that were bothering her. We talked most of the morning, and the next day I went over to discuss it further. For the first time I felt she was actually under conviction. I was there the entire morning from 9 until 2 that afternoon. Neither of us stopped to eat. She continued to tell me I was trying to break up her home by "brainwashing" (repeating over and over quotations from the Bible regarding sin, sacrifice, Jesus as the Messiah, and perfect sacrifice, etc.). She asked me if I realized what would happen if she ever would believe that Jesus was the Messiah—if I realized she would lose her husband and her children and how much pain they would suffer. I told her nothing better could happen to her and that I believed God was powerful enough to save the entire family.

She wanted me to promise I would not do any more to undermine Jewish homes (not just hers). I pointed her to the New Testament, where we are told to take this wonderful story of God's saving grace to ALL creatures and into ALL the world. Then she wanted me to promise to leave her alone—that she was always on the defensive with me. After all the talking we were back where we started, but much had been said regarding the Word of God, and I believe of all our contacts this Jewess has had more light than any other. Certainly, if she chooses to shut her eyes to things that MUST worry her, she will have more to answer for than most when they stand before their Maker. Please pray that she will continue to be miserable. Certainly she was at that time.

These are merely a few episodes. Please remember that we have many, many just like these every day. And DON'T FORGET TO PRAY!

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

ROANOKE, VA. Rev. Archie L. Lynn, evangelist, has resigned from Crusade Team Two. His future plans at this printing are not known. He is a member of the Ghent Brethren Church. R. E. A. Miller pastor.

DAYTON, OHIO. Mrs. Doris Hapner, 886 Strawberry Row, Dayton 7, Ohio, is the new secretary of Bethany Brethren Church. Please change Annual.

SAN DIEGO, CALIF. Navy Chaplain Lee Jenkins, who has been overseas, will have two years of shore duty and will be stationed in San Diego. Chaplain Jenkins, who was pastor at the Grace Brethren Church, Lake Odesa, Mich., before entering the service, will be the guest preacher at the First Brethren Church here Aug. 28. Archer Baum is the pastor.

ASHLAND, OHIO. Mrs. Richard Messner was recently baptized and received into the membership of the West Tenth Street Brethren Church, where her husband, one of the new instructors at Grace College, has his membership. Rev. Miles Taber is the pastor.

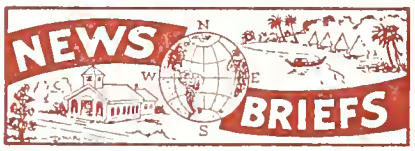
CHANGE OF ADDRESS: The new address of Chaplain and Mrs. Orville A. Lorenz is 1915 Everest Ave., Richland, Wash. Rev. Richard Burch's mailing address is Box 50, Cuyahoga Falls, Ohio. Please change Annual.

WINONA LAKE, IND. On July 20 Bonnie Kay came to join her two sisters in the Ralph Gilbert home. Her father is one of the instructors at Grace College. She weighed 7 lbs., 7 oz. when she arrived.

WATERLOO, IOWA. Material is on hand to begin the addition to the Sunday-school annex, and construction will begin as soon as the pastor and contractor return from conference. Richard P. DeArmey is pastor.

CONEMAUGH, PA. Rev. Blaine Snyder, assistant to the manager of the Missionary Herald, was the guest preacher at the morning service July 31 at the Conemaugh Brethren Church, Stanley F. Hauser, pastor.

MEYERSDALE, PA. The Sunday-school enrollment of the Summit Mills Brethren Church is 75; on August 7 there were 76 in attendance. Arthur F. Collins is the pastor.



DAYTON, OHIO. Rev. Charles Gantt, former pastor of Bethany Brethren Church, and Mrs. Gantt have placed their membership with the First Brethren Church.

TAOS, N. MEX. The church bulletin of the Canon Brethren Church on July 31 contained this announcement: "Van a Casar—El Rev. Tony Luna y Effren Herrera van a casar en la iglesia aqui en Canon el dia 2 de septiembre." If we can depend on our limited knowledge of Spanish, this is to say that Rev. Tony Luna is to marry Effron Herrera in the Canon church on September 2.

CLEAR LAKE, CALIF. The second Northern California Youth Camp was held here with 101 in attendance. One high-school fellow accepted Christ. Bill Samarin was the missionary speaker, Phillip J. Simmons was the director, and J. Paul Miller was dean. The attendance, which was 20 percent over the first camp, was made up of young people from Chico, Tracy, and the two Modesto churches.

WINONA LAKE, IND. During the absence of Pastor Herman Koontz at conference, the following men occupied the pulpit of the Winona Lake Brethren Church: Rev. George Cone, Sr., Rev. John Whitcomb, Dr. Norman Uphouse, and Rev. John Rea.

In Memoriam

Mrs. Mary Morris, member of the Sunnymede Brethren Church, South Bend, Ind., went to be with the Lord on March 31. Mrs. Morris was for many years a Bible teacher and chart lecturer in the Church of the Brethren, and is the author of several pamphlets, as well as of a book entitled, "Prophecy and Revelation." For the last seven years she has been an active member in the Sunnymede Church, serving as teacher of the adult Sunday-school class. In addition, she has taught many classes in her own home, and was well known and loved throughout the area as a staunch defender of the faith against the inroads of modernism. She died at the age of 72, after being confined to her room for over a year with a serious heart condition. Funeral services were conducted by her pastor.—*Russell Ogden, pastor.*

Raymond F. Anthony, long a faithful member of our Conemaugh (Pa.) Brethren Church, was very suddenly caught out and loosed away upward. It was in the early evening (8:30 o'clock) on Friday, one day after our district conference, while mowing the grass on a little tract of land he owned in Vinco, Pa. Brother Anthony was always a blessing and help to every minister that served our church. He held the important positions of moderator and deacon. With this he taught the men's class in our Sunday school. He was the husband of Ida Mae Anthony (nee Wright). Surely we shall miss his straightforwardness, his good judgment and fairness. He was laid to rest in Forest Lawn Cemetery at Johnstown, Pa. His pastor, assisted by Rev. Wm. Schaffer, of Kittanning, Pa., brought the message.—*Stanley F. Hauser, pastor.*

Edwin B. Schrock went home to be with the Lord on Monday, August 1, at the age of 82. He was a charter member of the Grace Brethren Church at Waterloo, Iowa. He served as a trustee in the church for a number of years and in various other capacities until impaired by health during the past few years. Brother Schrock was the father of Rev. Lynn Schrock, missionary serving under the Foreign Missionary Society of the Brethren Church in Argentina. Another son, Vernon W. Schrock, is a licensed elder in the Brethren Church at Waterloo. Two other sons are active in the church: Edwin, serving as Sunday-school superintendent, and Albert as a trustee. The homegoing of Brother Schrock has ended a marriage union that has lasted for 59 years.—*Richard P. DeArmey, pastor.*

"THE TIME IS AT HAND"

Moderator's Address of the Indiana Fellowship of Brethren Churches, Delivered at Flora, Ind., July 12, 1955

By W. Russell Ogden
Pastor, Sunnymede Brethren Church
South Bend, Ind.

When Daniel concluded his prophecy of the culmination of the ages, he was told to "Seal the book . . . for the words are closed up and sealed till the time of the end" (Dan. 12:4, 9). When John concluded his revelation of the same events, he was told to "Seal not the . . . book: for the time is at hand" (Rev. 22:10).

If ever in history men have had reason to classify their age as the "last days," men of today have more reason. Events that were yet millenniums in the future to Daniel and to John have become contemporary history to us of the 20th century. We see God's Word being fulfilled with a precision and a rapidity that is nothing short of amazing to the informed student of the Scriptures. Things considered unlikely, if not impossible, in 1900 are common knowledge in 1955: Israel is in her homeland; apostasy grips the church; evil men and seducers are waxing worse and worse; men are crying, "Peace," but there is no peace; science and technology are counterfeiting a "Golden Age," and men in general are looking for anything to happen *except* the physical, visible return of Jesus Christ to the earth. Our Lord has warned: "In such an hour as ye think not, the Son of man cometh" (Matt. 24:44).

Politically, the nations are unifying in a grand attempt at world order which promises to make war a thing of the past. Yet, in spite of multiplied conferences and negotiations to make all men one, these very means seem only to emphasize more strongly the basic differences which separate men, and which lie deeper than political considerations. The Christian sees behind the scenes a decided move toward the greatest of all wars, and man's final rebellion against God which precipitates his violent destruction.

Socially, we live on a higher plane than ever before. "Civilization" has made all men neighbors, and the traveler can skirt the globe in an atmosphere of comfort and hospitality. But we see beneath the social structure a foundation of humanism and base materialism which will cause the whole house to fall when the floods of God's wrath beat upon it.

Medically, we are driving back the frontiers of disease. A longer and more pain-free life is now possible through the development of drugs and serums. Yet sin, in the form of alcoholism, tobacco addiction, social diseases, murder, highway lawlessness, and suicide, continues to cut life cruelly short, and to remind us more emphatically that the chief sickness of man is not in his body but in his soul.

Economically, we are living in the world's most prosperous age. But, rather than moving men to give praise to the giver of every good and perfect gift, it has produced a fascination in the gifts themselves, and brought an almost universal submission to the mastery of mammon which precludes any recognition of the mastery of God. The result is confusion, toil, strife—trouble between management and labor, trouble at home, trouble abroad, and strife between nations.

Scientifically, the core of the material universe has now been unlocked. Our heads whirl at the mounting achievements of human skill and genius. Man is now traveling at nearly twice the speed of sound, and piercing the atmosphere to unprecedented heights. He is plunging to the depths of the sea, and conquering the highest hills, and in every way showing his near-mastery of the earth and its forces by subduing it (cf. Gen. 1:28). It is common to read in our daily newspapers statements such as "For the first time in scientific history . . ." followed by the announcement of some new and increasingly spectacular attainment. However, man has not been able to keep step physically or spiritually with his progress technologically, and as a consequence threatens to destroy himself by his own unprincipled ingenuity.

Religiously, the goal of "ecumenicity" dominates the scene. To achieve it, self-styled "theologians" continue to search the Scriptures for "new meanings," and to reweave the entire fabric of historic Christianity. The salvation of eternal souls from an endless hell is no longer an object. Rather, all effort is given to an adjustment to the present world, in which man's relation to man, and to himself, is the goal. The solving of race relations, labor relations, economics, and world politics has supplanted the preaching of the Gospel and the evangelizing of the world. Compromise for unity's sake is the keynote. And set for the accomplishing of these dubious ends is a corps of organizers, advertisers, compromisers, placaters, pseudo-psychologists, free-thinkers, and other categories of charlatans and traitors, the like of which the world has never before seen, all operating congenially under the common banner of Christianity. The true disciples of Christ are threatened to yet again be repelled to the caves and catacombs before the tide of this relentless apostasy.

Morally, we need no statistics or diagrams to enable us to understand what is happening. With our country spending nearly twice as much annually for alcoholic beverages as it spends for religion, public welfare, public recreation, and private educational institutions combined, it is not surprising to view the resultant carnage both physically and spiritually. With homes undisciplined by the law of God, it is not surprising to see the incorrigible hostility in modern youth toward any and all forms of restraint. What we benignly call "juvenile delinquency" has turned into the biggest crime wave in our history, and since 1950 has been increasing four times as fast as our population. This tragedy is not the sole product of youth, but is abetted and augmented by such adults as the Chicago high-school principal who advised his graduating seniors that, since there could be no foreseeable future for them in a world at war, the best thing they could do with their lives is to go out and have themselves "one big time." Only di-

vine intervention can save us from impending disaster.

Typical of the moral anarchy of the day are articles occurring daily in our current literature. Reader's Digest, July 1955, carries an article entitled, "The Day I Met Caruso," the sole object of which is the ridicule of Puritan propriety and the recommendation of the extravagance and excesses of the theatrical world as the only justifiable mode of life. Our world is running to excesses too rapidly, even without such irresponsible encouragement.

The South Bend (Ind.) Tribune printed an article on July 8, 1955, which was distributed by International News Service, entitled, "Prim Old Maid 'Gone Forever.'" The story had to do with Mrs. Gwendolyn Needham, who claims to have discovered that the typical "old maid" is a thing of the past. She does not claim that there are no longer women who go through life unmarried, but she does claim that there are none who remain unmarried and still retain their purity. Her thesis is a blunt plea for immorality. She says: "Women have fought and won the right to work and the right to education . . . women are (now) fighting for the fulfillment of a 'total' personality—the right to love, sex, and motherhood whether married or unmarried." For this opinion, 49-year-old divorcee Mrs. Needham has been awarded a $3,500 scholarship from the American Association of University Women, and a bid from the University of California Press to publish it in book form. Sample chapters of the proposed book are, "Virginity: Its Rise and Decline," and "The Old Maid's Right to Love." Sodom, were she alive today, would blush at the shamelessness of America. What could be ahead for us on this broad road of licentiousness and lust but God's forewarned destruction.

Never has man soared higher in his material and intellectual attainments; never has he sunk lower in immorality, bestiality, and brutality. Humanity is approaching its zenith scientifically, its genius is burning more brightly and carrying it to greater heights than ever. But because of its lack of accompanying moral and spiritual attainment, humanity threatens to cross the apex of its climb with energies and resources exhausted, and plunge into infinite oblivion a smoldering ash.

What is the responsibility of the Brethren churches in the State of Indiana, U. S. A., in view of such conditions? Are we to bemoan the fact that these are the last days, and that all this evil is merely a fulfillment of prophecy, and therefore we can do nothing about it? Are we simply to share these facts with one another, and shake our heads, and hope for the end, and look for the Rapture? Or are we to go in compassion among those who are presently doomed and warn them to flee the wrath to come? Those of us who know the conditions of sin, and know the salvation from sin through the blood of our Lord Jesus Christ, are under both moral and divine responsibility to be early and late after the salvation of souls through the preaching of the Gospel.

As surely as our Lord had a time appointed for His death, He has a time appointed in which He shall return to the earth in power and great glory. All indications would lead us to believe that "the time is at hand." The Brethren Church must not fail to be prepared for His coming.

We, therefore, in the Brethren Church need to do whatever we are going to do for God with all possible haste. We are not large and strong, as churches are measured these days, but we do have the responsibility of a lost world before us, and the resources of the omnipotent God behind us. We need to draw in faith upon these resources, and enter boldly the fields which God has committed to us. There are those who are making giant strides on all sides of us, while we go along as grasshoppers by comparison.

The Brethren Church has accomplished much in recent years of which we may praise God with full hearts. We have built churches at home and missions abroad. We have a fine Christian school and a publishing house. We are progressing in the work of Sunday school, evangelism, and youth work. Our leaders have planned and organized well to achieve greater goals. But they must have the full and unreserved support of every member of the Brethren Church if we are to do the job God has for us to do in the few remaining days of this life. What we have done is only foundation work compared to what we ought to do in the days ahead as we raise the superstructure of a great church for the glory of our Lord Jesus Christ.

Brethren have traditionally been a conservative people. We are now living in an age of radical progressivism, much of which we must shun as belonging to the excesses of a godless worldly system. However, this does not mean that there is not some progress that is good, and much progress that is needed in the thinking of the Brethren people toward the work of the church. Our doctrines must never change, but the manner in which we propagate these doctrines must be constantly adapted to the times and the peoples that we would reach with them. Could it be that while we have entered physically the atomic age and we whisk our bodies around by the aid of rocket engines and fluid transmissions, we are still living spiritually in the old stone age and cart our minds around in horse-drawn carriages?

Cults and "isms" superabound. Fanatics and religious eccentrics on every hand draw huge followings. Emotional sideshows on one hand, and cold formalism on the other hand, seem to have stolen the hearts of the public. By the imitation of methods which were meant to propagate the Gospel of Christ, Satan is spreading his doctrine of lies with alarming success. By missions and evangelism, by schools and printing presses, by door-to-door witnessing, and by toil and sacrifice, forces of error are claiming territory that should rightly be ours. Are we to surrender it without a contest? We of the fundamental faith need to take heed to the opposition's activities, and to counter with something of like zeal and force. We need to get our eyes off our inabilities and look unto God's capabilities, and by faith possess the land God has promised to His people.

The present pace of the Brethren Church can hardly be called competitive in the field of religion today. Seventh-Day Adventists, for instance, now report a membership of one million, which represents an increase by one-third in the last four years. This group gives annually $50 million to missions—which largely accounts for the numerical increase. Jehovah's Witnesses and others are following close in gains. Many Protestant groups, whether by legitimate growth or by merger, now number their membership in millions and their churches in thousands. Of course human statistics are not the final criterion in work done for God, but they should at least cause us to

pause and reflect upon the effectiveness of our own spiritual service.

In view of this tremendous challenge of the needs of the hour, may we as Brethren make several timely observations:

I. We must give ourselves to prayer for God's power as never before. Prayer is the only means by which God's blessing is ever obtained by His people. Our Lord himself felt that He could not live without prayer. The Apostle Paul accomplished his work through prayer —his own and the prayers of those to whom he ministered. Real work for God of all time has been accomplished in direct proportion to the amount and the earnestness of the prayer lifted in its behalf. "God forbid that [we] should sin against the Lord in ceasing to pray" (I Sam. 12: 23).

II. We must give ourselves in unreserved obedience to the will of God as He makes it known to us through the Scripture and through prayer. Sin, and indifference to God's will in holy living, is the explanation for the impotency of our churches today. The fruits of the Spirit are not borne in the lives of professing Christians because of harbored sin—lust, covetousness, anger, bitterness, selfish ambition, pride—these things must be sacrificed to God and cleansed by the blood of Christ before Christians are ready to do God's work. The world will not respond to the Christian's message unless it sees Christ in the Christian's life. We need an orthodoxy of living that measures up to the orthodoxy of our doctrine. We must beware of a Pharisaical pride in observing the letter of our law through ordinances and rituals, while we fail to show the spirit of the law in holiness, and love, and compassion, and judgment of sin. Our witnessing must not be in word only, but "in demonstration of the Spirit and of power" (I Cor. 2:4).

III. We must not spread ourselves too thin. We cannot support every Christian project which makes an appeal for funds, and still continue to build and expand the Brethren ministry. We are not a large and powerful group of churches, nor are we wealthy as individuals. We must use our stewardship wisely lest we come to a piece of bread. It is said that "just trying to act rich keeps some people poor." It also keeps some churches poor, and some church groups poor. If we believe in the ministry of the Brethren Church, that is the ministry we should support. If we do not believe in it, then let's stop the pretense and hop into the mixing bowl with the rest of the interdenominationalists.

If all Brethren people would learn to give, and then give to the only work they can wholeheartedly endorse, the Brethren Church would be able to make some of the larger strides that it is our desire to make for God. This is not a selfish plea. It is simply a plea, to use the vernacular expression, to "put your money where your mouth is." Remember, we are accountable to God for the spiritual returns gained by the way in which we invest our money.

IV. We must keep pace in spiritual growth with our material and numerical development. A praying leadership and praying people alone can assure the stability and permanence of a rapidly growing church. If our ideals and goals are attained, new converts will soon outnumber the "old regulars." Will they uphold the same standards of the Brethren ministry? That depends upon the spiritual impact made upon them by the lives and spiritual qualities of their predecessors.

We are building at Winona Lake, Ind., at the present time, a great denominational organization. This organization is on the New Testament pattern because the men who are building it are sound in the New Testament faith. As long as men such as these remain in office, the machine of denominational headquarters can be a great instrument for sowing and reaping a harvest field for God. But who can measure the destruction and waste when such an instrument is confiscated by ruthless and godless individuals and turned into a bulldozer for the acquirement of selfish and personal ends. How often in the history of men and movements this has been the course! The Brethren themselves have tasted the bitter experience. The only final safeguard to such catastrophe is an alert and spiritually powerful and maturing church. The people in the pews must know God in a personal way, and be concerned enough in His work to see that purity of doctrine and practice is maintained. Spiritual growth which keeps pace with material growth is God's way to keep His church true and strong.

V. As members of the Indiana District, we ought to be setting the pace for the other districts in our growth and attainments. We have more ministers, missionaries, teachers, evangelists among us than any other district. We are constantly in touch with the very heart of our denominational workings. If this contact does not challenge us to do the work with more fervor and effectiveness, there is little chance that others more removed will be so challenged.

Our conference a year ago suggested that each church undertake the sponsoring of a Bible class, or some corresponding endeavor, in its own vicinity which might develop into another Brethren Church. We have not yet undertaken to do this as we ought, and as we must if we are to reach our immediate field. The fruits of such endeavor are seen in the establishment of our Elkhart church, and God's blessing upon the Osceola church which sponsored it. This is the New Testament way of building churches, and is being employed profitably by the Baptists, Assemblies of God, and numerous other rapidly growing church bodies. May God move more of our Brethren churches in Indiana and elsewhere to "go . . . and do likewise."

Finally, Brethren, may there be a conscious and resolute forsaking of sin by turning to Christ among us. May there be a trust in the infinite God more than in any and every organization and device of man. May there be a compassion and seeking for the souls of men, not simply the building and enlarging of an organization. May there be a fearless upholding and enforcing of New Testament standards in the church in regard to Christian life and testimony. And may this be so NOW!

May our finest sermons be preached, and our noblest efforts be put forth NOW! May our most faithful living and our most fervent praying and fearless witnessing begin NOW! May our most earnest Bible studying and effective Sunday-school teaching be done NOW! We cannot be better Christians and workers and fathers and mothers and neighbors tomorrow—we must be so NOW! "The time is at hand."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strength-

(Continued on Page 548)

"Wives---Love, Cherish, and Obey"

Introduction—

In the wedding ceremony such words as these are repeated: "to love, cherish, and obey, till death do us part." Now if you object to the words of the ceremony, you actually are objecting to the Word of God, for so the Good Book teaches concerning the wife in the marriage union.

It is to be remembered that these principles of Christianity have been a blessing to you women. Your state, before man, before your elevation under Christ, was more that of a slave. Many times you were considered nothing better than a beast of burden. The entrance of the Gospel has changed all that for you—the change has definitely been for the better.

"Let every woman understand that it is a high honor to be chosen of a good and pure man. She has a responsibility and an opportunity which the angels in heaven might well covet. She holds in her hands the destiny and the earthly usefulness of her husband more than she often realizes . . . a good wife is heaven's last best gift to man, his angel and minister of grace innumerable, his gem of many virtues. Her voice is his sweetest music, her smile his brightest joy, her kiss the guardian of his innocence, her arms the pale of his safety, her industry his surest wealth, her economy his safest stewardship, her lips his safest counselor, her bosom his softest pillow for his cares, and her prayer the ablest advocate of heaven's blessing upon his head" ("How to Have a Happy Home"—Branch).

God wants each marriage to be a happy one. To have a happy home, *all* must abide by the rules, *both* husband and wife must be happy—it is their mutual responsibility to make each other happy. It was said of Jacob that "he served seven years for Rachel, and they seemed unto him but a few days, for the love he had for her." A recent high-school poll revealed that 81 percent of the students wanted happiness in marriage more than anything else. The labors of love will be light when the returns are satisfying. There is a way to happiness between husband and wife—it is laid out for us in the precious Word of God. We have dealt with the exhortation, "Children, obey your parents," and "Husbands, love your wives." Now we speak to those wives in the words of our text: "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22).

I. WIVES ARE INSTRUCTED TO LOVE THEIR HUSBANDS.

In Titus 2:4 we read: "That they may teach the young women to be sober, to love their husbands, to love their children." Paul was instructing the church as to the performance of good works of righteousness, the fruits of their salvation. He tells the older women to be patterns unto the younger women, giving them the above exhortation. Wives are to *love* their husbands.

Love Involves Sharing. Love does not consist of gazing at each other, but in looking toward a goal together. Wives must belong to the "Royal Order of the Understanding Heart." Sharing involves two things:

1. Trials. A little lad came in the door after a bitter experience, the tears streaming down his face. One of his parents remonstrated with him, saying: "We don't cry in this house." The little lad retaliated: "Then where can a fellow go to cry?" He had a point. Home is a place to bear one another's burdens, to face trials and tribulations together. The wife should expect, in her love, to share her husband's ill-fortune, his heartaches, and his setbacks, and to share these trials graciously.

2. Triumphs. There is a real joy in victory of any kind, but a greater joy in victory resulting from understanding and loving cooperation between husband and wife. In her love, she rejoices in his triumphs and willingly basks in the reflected light of his glory. Every great man has been backed by that unseen and usually recognized personality of a loving, understanding spouse. That's the high calling of the wife.

Love Involves Encouraging. The western song has it: ". . . where seldom is heard a discouraging word." Yes; that's how it should be. The Christian wife will frequently hide her own troubles and sorrows to encourage her husband and children in their pursuits. It is told of Disraeli's wife that upon an occasion when he was to present a very important message to the parliament, she journeyed with him to the meeting. Upon alighting from the carriage, her hand was inadvertently caught in the door and badly crushed. However, lest she disturb her husband upon this important occasion, she quickly folded the bleeding hand within the folds of her dress and quietly was escorted to her place of honor. Not until the message was delivered, and the acclaim for her husband finished, did she reveal her injury. She was a good wife.

Love Involves Faithfulness. That beautiful 31st Proverb declares: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil." She is faithful in:

1. Speech. Since 90 percent of her speech pertains to her husband, her home, her children, she will be careful what she reveals. She talks to two persons about her husband's faults—to him and to the Lord, and mostly to the Lord. Otherwise, she bringeth confusion upon her own head. If she talks too freely about her husband's private affairs, her friends are apt to ask: "What did he see in her anyway?"

2. Friends. His friends are her friends, and her friends are his in like manner. Diversified friendships are not productive of good in the home. Each may have to forego some privileges in this respect to satisfy the temperament of the other. It is good to thus be considerate and faithful, one to the other.

3. Activities. Paul declares that the wives of deacons must be "faithful in all things" (I Tim. 3:11). Any wife, by lack of wisdom in her pursuits in life, may undo the labors of her husband. In this respect she must choose with wisdom.

Love Involves Forgiveness. "Forbearing one another and forgiving one another . . . even as Christ forgave you, so also do ye" (Col. 3:13).

The secret of forgiveness is presented by the apostle in the very next verse—"Put on charity [love], which is the bond of perfectness." Forgiveness is a crowning virtue in the home, not to be banked upon, but to be granted as necessary. Remember:

"For every evil under the sun,
There is a remedy, or there is none;
If there is one, try to find it,
If there is none, never mind it."

II. WIVES ARE INSTRUCTED TO REVERENCE THEIR HUSBANDS."

The term "fear" in Ephesians 5:33: ". . . the wife see that she reverence [fear] her husband," means to have respect for his position, his love, his authority, and his desire. Such reverence is another secret of happiness between husband and wife.

Reverence Involves Contentment. There are some circumstances of life that are necessary; they cannot be changed. The Christian wife must learn to accept these conditions in the light of Hebrews 13:5: "Let your conversation [way of life] be without covetousness; and be content with such as ye have: for he hath said, I will never leave thee nor forsake thee." There is a double surety for the reverent wife. She will never be forsaken of her God, nor of her godly husband. If both are saved, then there is every possibility of reverence and mutual respect. If only one is saved, then that one must practice I Peter 3:1-6. If neither are saved, then they need to study the third chapter of John.

Reverence Involves Getting Along. Wives should learn early to live within the means of the head of the house. It is more or less true that you married your standard of living. Wisdom from Proverbs declares: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15:17). Your husband provides your house and supplies; it is your privilege to make these into a happy home.

Reverence Involves Making a Happy Home. There are two appearances that can make or break a portion of your home happiness:

1. The appearance of your house. Wives are to be "keepers at home." To look into many a household, one would wonder whether or not the housewife knew the meaning of that instruction. Again from Proverbs: "She looketh well to the ways of her household, and eateth not the bread of idleness" (Prov. 31:27).

2. The appearance of yourself. Someone has said that "a good wife is LIKE and UNLIKE three things: (1) A snail: she keeps within her own house but does not carry it all around on her back; (2) an echo: she speaks when spoken to, but does not repeat everything she hears; (3) a town clock: she always keeps time and regularity, but does not speak so publicly that the whole town can hear her. By all means she should endeavor to be neat in her appearance, modest in ways, and gracious in spirit.

III. WIVES ARE INSTRUCTED TO OBEY THEIR HUSBANDS.

"Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24). No Christian wife need hesitate to obey a Christian husband who really loves her.

Obedience Involves Submission. The wife is to be submissive to her husband in the three vital purposes of marriage: (1) She is to bear children (Gen. 3:18; I Tim. 5:14); (2) she is to glorify the Lord—"As it is fit [glorifying] in the Lord" (Col. 3:18); and she is to win her husband —". . . they also may without the word be won by the . . . wives" (I Pet. 3:1).

Obedience Involves Satisfaction. For a wife to remove the promise to "obey" from the wedding ceremony is to seal her own unhappiness. Husbands rule the wives with authority, the wives rule with love. The husband ought by no means to displease his wife; and she ought by all means to please him. Judy, in the story, "Daddy Long Legs," in speaking of her husband, said: "You took away my peace of mind and my carefree way of life, for now you are my constant care and concern—*but I would not have it different.*" That's the attitude of the obedient wife.

Conclusion—

A good wife:

Loves her husband by sharing faithfully with him all the affairs of his life, forgiving him for wrongs made right, and encouraging him, bringing forth the best within him.

Cherishes her husband by being content in all necessary circumstances, making ends meet on the provision earned, and by always endeavoring to present herself, her home, and her affairs in a pleasant and winsome manner.

Obeys her husband by being submissive to his judgment and desire insofar as these do not conflict with the Scriptures: bearing children, glorifying God, and producing fruits of service, especially in the home and in the church.

It was Spurgeon who wrote: "A good wife delights in her husband, in his person, his character, his affections; in his eyes he is all-in-all; her heart's love belongs to him and to him only; his honor is reflected in her and she is happy; his smiling gratitude is all the reward she seeks; even in her dress she considers him, and nothing is pleasing to her that is distasteful to him; he has many objects in life, many of which she does not understand, but she believes in them all, and anything she can do to help him is her delight—thus she is the model Christian wife."

We hasten to add that the joy and pleasure of her husband is only one of her rewards. In Proverbs 31:28 we read: "And her children arise up, and call her blessed; her husband also, and he praiseth her."

And how can she accomplish so high a calling—a calling that is sometimes quite difficult in its demands? Paul gives the answer in several great verses of promise:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. I can do all things through Christ which strengtheneth me. But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:8-9, 13, 19).

O blessed house, where man and wife, united
In Thy true love, have both one heart and mind;
Where both to Thy salvation are invited,
And in Thy doctrine both contentment find;
Where both, to Thee, in truth, forever cleaving
In joy, in grief, make Thee their only stay,
And fondly hope in Thee to be believing,
Both in the good and in the evil day. —*K. J. P. Spitta.*

THE INCARNATION OF CHRIST

By Charles W. Turner, Pastor Grace Brethren Church, Flora, Ind.

INCARNATION DEFINED

One of the great revealed truths of the New Testament Scriptures is the incarnation of Jesus Christ. It was announced by the prophets and proclaimed by an angel of the Lord. Paul, writing after his Lord's ascension, said: "And without controversy great is the mystery of godliness: God was manifest in the flesh" (I Tim. 3:16). This statement of Paul, "God was manifest in the flesh," is about the clearest definition we can find for the incarnation. Men of God in early church councils struggled to fathom the depths and definition of this Biblical truth given to them by revelation. Some stumbled into great error regarding His person because they could not grasp the truth. Passing years have in no way dimmed the truth, and we today stand amazed at the fact the Second Person of the Godhead "took upon him the form of a servant, and was made in the likeness of men."

INCARNATION CLARIFIED

Christ's coming in the flesh at Bethlehem does not mean that it was His beginning, for He said, "Before Abraham was, I am." He existed with God the Father, and God the Holy Spirit in eternity past, before the worlds were ever framed. He always existed; Bethlehem was His manifestation in the flesh.

It would be laxness upon our part not to call attention to this most important fact: that though He was "in the form of man," He was apart from sin. He was the One unique person of history towering over all others; He was the God-Man. Never forget, though He changed His position from heaven to earth, and His form, and His possessions, He never ceased to be any less than the very God He always was and will be. The man of this world struggles to comprehend this great truth, but he only becomes confused and bewildered. The child of God looks at the revelation of the incarnation of Christ, and though he may not be able to understand it all, must utter with Thomas, "My Lord and my God."

INCARNATION WAS REAL

Was His humanity real? Yes. Weariness of the flesh overtook Him as He sailed across the Sea of Galilee; sorrow overcame Him as He wept over Jerusalem; sympathy made His heart go forth to Mary and Martha; suffering on the cross was as real as any that has ever coursed through your body. He was indeed human, but also remember not to become confused by comparing Him with yourself or others, for though He was human, it was not sinful humanity which we know about us. He was the unique person —humanity and Deity combined.

Was He still God while He was on earth? Yes; His own words confirmed this fact that though He was in the flesh He remained equal with the Father. Biblical revelation confirms this fact to be true. Let me remind you again of the fact, Paul said: "God was manifest in the flesh."

PURPOSE OF THE INCARNATION

One question that has probably come to your mind is: "Why was Christ willing to leave the glories of heaven for this old earth marred by sin?" In the question we find the answer—"this old world marred by sin." He came because of sin and its devastating effect upon the work of His own creation. Sin brought the Saviour into this world that He might be able to help us. He came to reveal to man what God was really like. Man had only seen and known through experience other sinful men, just like himself. We needed a glimpse of God, and Jesus Christ was the answer.

Merely to reveal God was not enough for the desperate plight of men. Man needed someone to help him with the problem of sin. Jesus Christ was again the answer. For man having sinned against God had heard the decree: "The wages of sin is death." God incarnate in the flesh could pay this penalty by dying and providing the gift of eternal life.

He came not only to be our Saviour but to be a great High Priest for us. He had always been the obedient Son of God, but in the days of His flesh "yet learned he obedience by the things which he suffered." There is a vast difference between knowing about something by fact, and then knowing it by experience. Jesus Christ learned by experience not to obey God, for this He knew, but He learned by experience the problems of human existence and the following of the commandments of His Father. His obedience led Him through suffering and finally to death. This made Him not only the Saviour but a merciful and faithful High Priest for us. Jesus Christ knows and cares for us who today are seeking to follow the Word of God. Jesus cares, and is sympathetic to our problems, our burdens, and sufferings. He knows, for He too has walked this old world.

He came to set at naught the works of the Devil, that Old Deceiver, and with the victory on the cross over sin, Satan now stands condemned, the sentence passed of his impending doom, the execution of the sentence waits God's good time.

The angelic announcement of the incarnation of Jesus Christ was this: "They shall call his name Emmanuel, which being interpreted is, God with us." "God with us" is one of the finest and clearest statements of His coming in the flesh to be with us and help us answer otherwise unanswerable problems. Bethlehem becomes a higher place in our mind when we see its true meaning.

"THE TIME IS AT HAND"

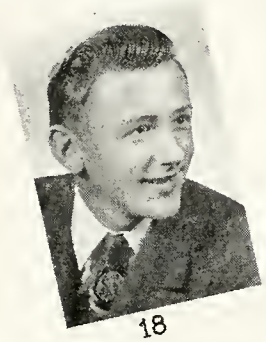
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ened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:14-21).

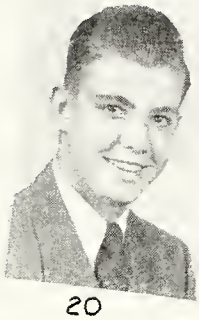
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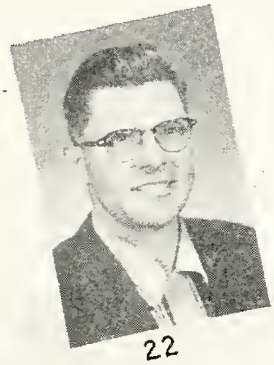
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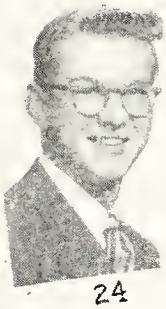

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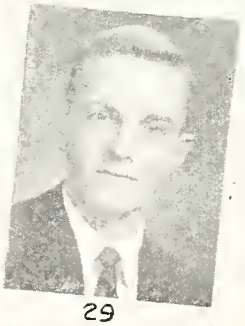

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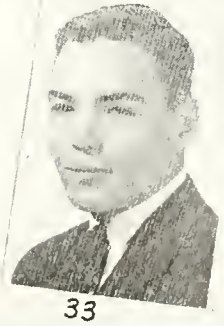

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New Students Entering Grace College

(See Back Cover)

EDITORIALS



By Paul R. Bauman, Vice President

Our National Conference

As the Educational Number of the Herald goes to the printer the meetings of our National Fellowship of Brethren Churches are just getting under way at Jennings Lodge, just a few miles outside the city of Portland, Oreg. If any had fears that the attendance at a conference in the Northwest would be unduly small, those fears were certainly allayed at the very first session on Wednesday evening, when the attendance was estimated at approximately 700 people. At the first business session there were 260 lay and 119 ministerial delegates.

Jennings Lodge is a beautiful spot located about 10 miles outside of Portland on the Willamette River. All who came from a distance seem to have enjoyed their journey to this scenic country. Many came in their automobiles, some came by train, and some by plane. Several people brought their own accommodations with various kinds of house trailer or camping equipment. One group of relatives from southern California came together in a three-trailer caravan. They reported big business for the gasoline station fortunate enough to have all three pull in at the same time for refueling. In addition to the sale of gas, in the hot part of the country each station profited by the sale of 13 "cokes." There has been little time to hear many of the experiences from the delegates, some of whom made their first cross-country trip. All, however, agree that America is a marvelously wonderful country in which "every prospect pleases, and only man is vile."

As one travels across this great land, sees the thousands of people who are on their way, seeking something to bring them a bit of happiness, and as he passes through hundreds of cities and towns, he cannot help but realize that these thousands of people represent souls without Christ! While the beauties of nature on such a trip bring pleasure to a Christian, there is also the added burden for fields that need to be harvested before it is too late. Let us train them, and then let us send them out while there is still opportunity, lest we lose even the opportunity to travel and enjoy the beauties of nature.

A Pastor Writes

One of the greatest thrills in the work at Grace College is that of watching young men and women develop and mature under the teaching and spiritual atmosphere of the school.

Spiritual development is like physical growth in one respect: it is often more evident to those who see the individual after months of absence. It is therefore gratifying indeed to receive from time to time letters like the following, written recently by one of our pastors:

"It was a genuine joy to us to have ——— at Grace this last semester, and his testimony for Christ and the school is already counting here at ——— Brethren Church. He is a changed lad since spending a semester there, and make no make mistake about it. He was a fine lad when he left, but we certainly can notice a decided alteration. And does he like Grace! We will pray with you about our young people and their schooling for the fall."

Do Missionaries Put Us to Shame?

People have changed very little through 20 centuries of time! In the days of Christ and in the early church those who, humanly speaking, could least afford to give were sometimes the ones who possessed the greatest spirit of liberality. Recently two letters arrived at the school—one from a missionary to Africa and the other from a missionary in South America. A portion of each is reproduced here, not because they represent the unusual, but because they are similar to many which have come from our missionaries.

The first writes: "Having recently heard of a need in regard to the operating expenses of Grace Seminary, we take this opportunity to send a gift ($50) for the General Fund. We appreciate the work that Grace Seminary is doing. We are continually thankful for the time we spent there, and we pray that the Lord will continue to bless and provide for every need."

The second adds: "We trust that this gift of $15 will help a little to meet expenses in the school so dear to our hearts." Are some of us leaving the support for the training of future missionaries to some who are on the foreign field? How long has it been since you have used one of the Monthly Plan envelopes?

From a Man Who Should Know!

J. Edgar Hoover, head of the Federal Bureau of Investigation (FBI), recently said: "The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God."

In a few days Grace Seminary and College will open its doors to nearly 100 new students in addition to those who will be returning to us. Their training and spiritual development is a great responsibility. Will you covenant with us to pray daily for them and for the school of which they are a part?

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 35

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Lyle W. Marvin; Arnold R. Kriegbaum, ex officio.

Scientists and Theologians Meet at Grace Seminary

The first joint meeting of the American Scientific Affiliation and the Evangelical Theological Society was held at Grace Theological Seminary June 21-24, 1955. Approximately 100 scholars from all parts of the United States and Canada attended. Papers and discussions were on the relationship of the Bible and scence, and both the theologians and the scientists expressed their belief in the complete scientific accuracy of the Bible.

Among those who spoke were Prof. Herbert Feely, of Columbia University, one of the developers of the carbon-14 process for the dating of ancient objects by radioactivity, whose subject was, "The Impact of Geological Dating Upon the Interpretation of Biblical Chronology"; Dr. Edwin R. Thiele, of Emmanuel Missionary College, Berrien Springs, Mich., on "Difficulties Concerning Biblical Chronology and Their Solutions"; and Dr. Martin J. Wyngaarden, professor of Old Testament at Calvin Theological Seminary, Grand Rapids, Mich., on "Problems of Chronology in Genesis."

A panel on the comparative methods of scientists and Biblical expositors included Dr. Robert P. Dilworth, professor of mathematics at the California Institute of Technology, on the role of statistics in the scientific method; Dr. Henry Weaver, Jr., professor of chemistry at Eastern Mennonite College, Harrisonburg, Va., representing the physical sciences; and Dr. Charles J. Miller, formerly of the American University of Beirut, Lebanon, giving the approach of a professor of history. Representatives of theology were Prof. Henry Van Til, of Calvin College, Grand Rapids, Mich., and Prof. Berkeley Mickelsen, of Wheaton College, Wheaton, Ill. Summary papers included those of Dr. Allan A. MacRae, president of Faith Theological Seminary, Philadelphia, Pa., on "Implications of Biblical Inerrancy for the Investigation of Scientific Facts," and Dr. J. Oliver Buswell, Jr., president of Shelton College, Ringwood, N. J., on "Implications of Scientific Discovery for the Doctrine of Biblical Inerrancy."

Discussion groups, which had been working on particular aspects of the relationship of the Bible and science, submitted their reports on June 24. The group on "The Antiquity of Man," while noting that the oftenquoted date of 4004 B. C. for the creation of Adam is not held by reputable evangelical scholars, pointed out that the Bible seems to favor a date for man's creation of not too many thousands of years B. C., that the earliest scientifically proved date for man is about 20,000 B. C., and that attempts to place man on the earth hundreds of thousands of years ago were simply "educated guesses." Another group considered the deluge of Noah and reported that the applicability of science to the flood is less than generally supposed. Fossils and stratification need not be associated with the flood, and an ancient universal record of the flood is to be maintained, which seems to favor a universal rather than a local flood, and which certainly demands the destruction of the entire human race, except for the family of Noah.

The group on "Probabilities and Certainties of Scientific Methods and Methods of Interpreting the Bible" stressed that while istic theories to explain those facts, such as evolution, are not. The group also stressed that the original manuscripts of the Bible are without error,



A Group of the Scholars Attending the Meeting

but that men are not without error in interpreting the Bible.

Other papers were read by Dr. Harold Hartzler, of Goshen College, Goshen, Ind., the president of American Scientific Affiliation; Dr. Burton L. Goddard, dean of the Gordon Divinity School, Boston, Mass.; Dr. Willard W. Paul, of Shelton College, Ringwood, N. J.; Dr. G. Douglas Young, dean of Northwestern Schools, Minneapolis, Minn.; Dr. Samuel J. Schultz, of Wheaton College, Wheaton, Ill.: and Dr. R. Laird Harris, of Faith Theological Seminary, Philadelphia, Pa. Devotional and other leaders included Rev. W. Gordon Brown, of Central Baptist Theological Seminary, Toronto, Canada; Dr. Chester K. Lehman, dean of Eastern Mennonite College, Harrisonburg, Va.; Prof. William H. Pardee, of the Grand Rapids (Mich.) Baptist Theological Seminary; Dr. Milford Henkle, of the Winona Lake (Ind.) School of Theology; Dr. Stanley E. Anderson, of Northern Baptist Theological Seminary, Chicago, Ill.; Dr. William J. Tinkle, of Taylor University, Upland, Ind.; Prof. Stanley M. Norton, of the Central Bible Institute, Springfield, Mo.; Dr. Irving Jensen, of the William Jennings Bryan University, Dayton, Tenn.; Dr. Paul Bauman, of Grace Theological Seminary, Winona Lake, Ind.; and Dr. Roger R. Nicole, of Gordon Divinity School, Boston, Mass., vice president of the Evangelical Theological Society.

The joint session recommended to the coming annual meetings of both the American Scientific Affiliation and the Evangelical Theological Society that the invitation of Wheaton College be accepted for a gathering to continue the cooperative work of the societies. This meeting is planned for the week of June 18-22, 1956. It was voted to publish the reports of the 1955 sessions, including proceedings, all papers read, and the resulting discussions. To obtain copies write the secretary of either the Evangelical Theological Society, Prof. J. Barton Payne, of Trinity Theological Seminary, 1726 W. Berteau Ave., Chicago 13, Ill., or of the American Scientific Affiliation, Prof., Hendrik J. Oorthuys, of Purdue University, 435 Robinson St., West Lafayette, Ind.

THE GENESIS FLOOD

Editor's Note—The following article is the first of a series written by Professor Whitcomb. The subject is one which is receiving considerable attention today in theological and scientific circles. Whether one agrees with all of his conclusions or not, the writer shows a devout reverence for the Bible. The articles should cause every true believer who reads them to engage in a more careful study of God's two great revelations—His Word and His world.

Did the Flood destroy the entire human race outside of the ark? Were the land animals of Australia killed by the Flood? Did the Flood leave any marks upon the surface of the earth that can be traced today? These and many questions like them were discussed by nearly 100 Christian scholars from the United States and Canada at Grace Theological Seminary late in June, in the first joint meeting of the American Scientific Affiliation and the Evangelical Theological Society.

The Provocation

One of the factors that provoked such discussions was the publication earlier this year of a controversial book by Dr. Bernard Ramm entitled, "The Christian View of Science and Scripture." In this book Dr. Ramm says that modern geologists and anthropologists reject the possibility of a universal flood within the past 10,000 years, and that for this reason we must interpret the Flood in Genesis 6-9 as a purely local phenomenon which destroyed only those people who inhabited the Mesopotamian Valley in Noah's day (p. 239).

This opinion found a very unfavorable reception at the A. S. A.-E. T. S. conference, with two papers by professors of Old Testament from Wheaton College and Faith Seminary to refute it, and no one to defend it. Furthermore, book reviews in The Sunday School Times (May 7), The Presbyterian Guardian (March 15), Eternity (August), and the Concordia Theological Monthly have taken Dr. Ramm to task on this and many other points in his book.



By John W. Whitcomb, Jr.
Associate Professor in Old Testament

The Issues

But why all this discussion, and what difference does it make, after all, whether an ancient flood covered the whole earth or just the Mesopotamian Valley? For the average listener, this would be the inevitable attitude, but actually, the issues at stake are far greater than may appear on the surface. The real issue is whether current scientific theories (such as organic evolution) should be the criteria by which theologians must interpret the Bible, or whether the clear teachings of Scripture are the perfect standard by which current scientific theories must be judged.

The point at which all such discusisons must begin is the Biblical record. What does the Bible actually say on this point or that point? Are there legitimate differences of opinion as to what the Bible actually means to say concerning this particular problem? In the problem of the Flood, for example, does a fair and unbiased interpretation of Genesis 6-9 and related passages lead us to the conclusion that the Bible teaches a universal destruction of human beings and land animals by the Flood? Since this must be our starting point, we shall devote the remainder of this and an entire subsequent article to an examination of Old Testament passages that shed light on the problem of the Flood's universality. Perhaps in later articles we may examine the New Testament texts on the Flood, the interesting evidence from ancient Flood traditions, and the problem of physical evidences for the Flood.

The Genesis Account

Turning immediately to the key portion of the Biblical account of the Flood, we read in Genesis 7:19-24 that "the waters prevailed exceedingly upon the earth; and *all the high mountains that were under the whole heaven were covered.* Fifteen cubits [about 22 feet] upward did the waters *prevail;* and *the mountains were* covered. And *all* flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and *every* man: *all* in whose nostrils was the breath of the spirit of life, of *all* that was on the dry land, died. And *every* living thing was destroyed that was upon the face of the ground, both man and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth: and Noah *only* was left, and they that were with him in the ark. And the waters *prevailed* upon the earth *a hundred and fifty* days" (ASV).

Scholars who believe in the inspiration of the Bible, and who, like Dr. Ramm, believe that the Flood was confined to the Mesopotamian Valley, are forced to explain this passage phenomenally. That is, they must teach that "the deluge was universal *in so far as the area and observation and information of the narrator extended*" (p. 240, italics are his). Thus, according to this interpretation, Noah *thought* that the waters cov-

(Continued on Page 556)

Following On

By John Rea

Professor, Grace College

How often we feel perplexed in our Christian walk! We ponder daily: "Should I do this or not? Would the Lord have me speak to that soul today?" Just how can I know the Lord's will for my individual life each day? Proverbs 3:5-6 contains the secret of following on: "Trust in the Lord with *all* thine heart, and lean not unto thine own understanding. In *all* thy ways acknowledge him [or, take him into consideration in everything you say and do], and he shall direct thy paths."

Some excellent spiritual advice on this matter comes from the pen of John Newton, the great hymnwriter of the 18th century. While he labored devotedly for his Lord in the pastorate in England, his hymns and his letters, rather than his sermons, have lived on after his homegoing to be of great blessing to us today. In one of his choice letters to a fellow pastor (*Voice of the Heart*, the Wycliffe Series of Christian Classic, pp. 208 f.) he says:

"To combine zeal with prudence is indeed difficult There is often too much self in our zeal and too much of the fear of man in our prudence. However, what we cannot attain by any skill or resolution of our own we may hope in measure to receive from Him who giveth liberally to those who seek Him and desire to serve Him. Prudence is a word much abused; but there is a heavenly wisdom which the Lord has promised to give to those who humbly wait upon Him for it. It does not consist in forming a bundle of rules and maxims, but in a spiritual taste and discernment, derived from an experimental knowledge of the truth and of the heart of man, as described in the Word of God; its exercise consists much in a simple dependence upon the Lord to guide and prompt us in every action. We seldom act wrong when we truly depend upon Him and can cease from leaning to our own understanding.

"When the heart is thus in a right tune and frame and His Word dwells richly in us, there is a kind of immediate perception of what is proper for us to do in present circumstances, without much painful inquiry; a light shines before us on the path of duty; and if He permits us in such a spirit to make some mistakes, He will likewise teach us to profit by them; and our reflections upon what was wrong one day will make us to act more wisely the next. At the best, we must always expect to meet with new proofs of our own weakness and insufficiency; otherwise how should we be kept humble, or know how to prize the liberty He allows us of coming to the throne of grace for fresh forgiveness and direction every day? But if He enables us to walk before Him with a single eye, He will graciously accept our desire of serving Him better if we could, and His blessing will make our feeble endeavors in some degree successful, at the same time that we see defects and evils attending our best services, sufficient to make us ashamed of them."

Pastor at Yakima Ordained



Rev. and Mrs. Henry Dalke and family are shown in the picture at the top. Below, Rev. Glen Welborn (left) and Dr. Paul Bauman join in the ordination prayer.

The morning service of August 7 was set aside by the Grace Brethren Church of Yakima, Wash., for the ordination of its pastor, Henry Dalke. Two elders shared in the ordination service—Rev. Glen Welborn, of Albany, Oreg., and the writer. The one spoke on "The Responsibility of the Church to the Pastor," and the other on "The Responsibility of the Pastor to the Church."

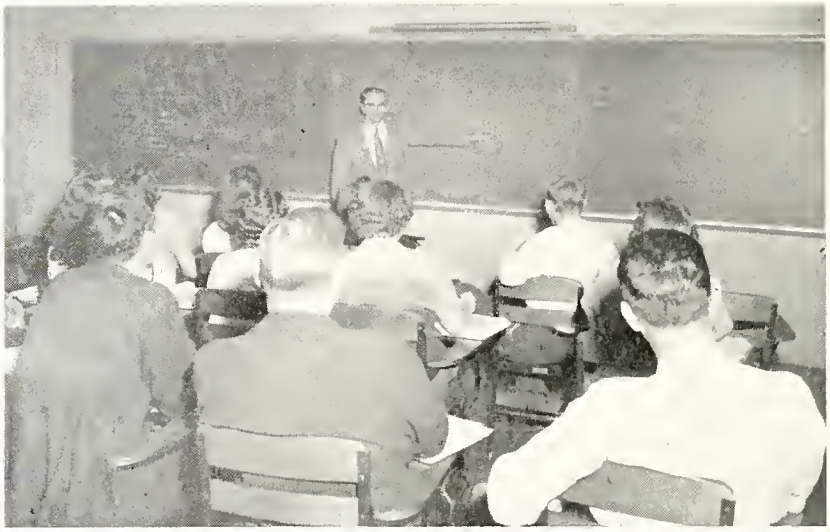
Brother Welborn, humanly speaking, was largely responsible for Rev. Dalke's coming into the Brethren Church after several years of successful ministry in another denomination. Several years ago it was my privilege to have Brother Dalke in my classes at the Bible Institute of Los Angeles, and one year ago I had the joy of baptizing him and his wife in the baptistry at Grace Seminary.

The Lord has graciously blessed since Brother Dalke assumed his duties in our home-mission church at Yakima a little more than a year ago. We rejoice in the way God has led in his ministry.—*Paul R. Bauman.*

Thoughts on Education

By Jesse D. Humberd

Jesse D. Humberd, assistant professor of science and mathematics at Grace College, is enrolled this summer at the Ohio State University for further graduate study.



Professor Humberd and One of His Classes

Philosophy—"By their fruits ye shall know them." It is estimated that from 90 percent to 97 percent of the graduate students of a university come out with the philosophy of that university. In spite of the claims that such schools are open-minded and broad-minded, and that their students are taught to look at all sides of every question impartially, this is the result. The graduate has carefully weighed all the facts and concludes *for himself* that his alma mater maintains the one democratic philosophy.

Thus one university will produce realists in the field of education, another will graduate idealists, and a third will send forth pragmatists.

This situation is not found only in the universities on the graduate level. The average student enrolled in the average college has gone there to accept what he will be taught. He expects to do his own thinking, but believes that he can trust the college to add to his understanding and knowledge, and he has come to follow the leading of the faculty. This fact is of great importance to any prospective college student, and to his parents. The choice of schools may well be the choice of one's life philosophy.

Fortunately, this does not lead to a hopeless situation for the Christian young man and woman. Under the guidance and direction of the Lord, colleges, Bible institutes, and seminaries have been raised up where the Word of God is taught and believed. Many of these schools are making every effort to provide an equal or superior education for their students, to what they could obtain in a large university.

Teachers—Have you wondered what teachers do in the summertime? You have doubtless heard of the sailor who takes a rowboat ride in the amusement park, or of the bus driver who drives his family to the city on his vacation. Teachers are just as human as sailors or bus drivers. And teachers go to school in the summertime. At the large state universities there are hundreds of teachers enrolled; at the smaller independent or denominational colleges scores more are taking additional work. The trend is toward more and more education for those who will teach the present and future generations.

Much has been made of a shortage of teachers on the elementary-school level. There is now developing a shortage of teachers for the junior high and senior high schools. The experts predict that in a few more years a similar shortage will exist in the supply of college and university teachers. By 1970 there will be two or three in college for every one who is there today. The Christian college must not only accept the responsibility of increasing her standards for those students she can handle now, but must enlarge her borders.

Christian young people must accept the challenge the teaching field offers. If you like to work with children, perhaps there is a place for you in the Christian day school, the public school, or the Christian college. Grace College is developing a strong department of education, and has been given annual accreditation by the Indiana State Department of Education beginning September 1956.

Size of Institutions—So you want to be a teacher? a preacher? a doctor? or do you just want a college education? or perhaps you have a son or daughter, niece or nephew, granddaughter or grandson whom you wish to help educate. What type of school should you consider?

Consider first the large state universities with 15,000 to 25,000 students. Certainly one would find scholarly men on the faculty, the best in scientific research, nearly unlimited facilities in many fields, and a large library. But for the average college freshman, the main advantage is that there is no tuition charge for residents of his own state. This advantage might easily be outweighed by some of the disadvantages of a large school. Perhaps a large university would be advisable for students who intend to go into medicine, dentistry, law, or engineering. For the future minister, teacher, homemaker, or average citizen, the large university is not the place.

You assume the instruction is superior. Yet you will find many of the freshmen sections being taught by graduate students working for their own advanced degrees.

For advanced work toward master's or doctor's degrees a large university is more desirable. Not only are there library and laboratory facilities beyond the reach

of the small college, but the contact with a greater number of people with similar interests is valuable. For example, a teacher studying to become a superintendent of schools will meet and share experiences with many others in his own field, whereas in a small college his advanced work might be limited to research or contact with a very few.

Secondly, we might consider the schools with enrollments between 700-1,500. This group of schools comprise in general the independent liberal arts colleges or denominationally affiliated colleges. For the undergraduate the quality of instruction here is usually good. A reputable school will have a majority, or nearly so, of its faculty with doctoral degrees in special fields, and perhaps half of your teachers from your freshmen year will be such scholars. You will know all of the faculty by sight, but not all of the students. The school spirit is high and is sustained by sports, musical and dramatic groups. The library facilities are frequently very good and kept up to date.

The disadvantage of this size school quite frequently is its departure from the simple philosophy or statement of purpose of the founders. Many of the denominational schools are quite frankly secular, and the independent colleges are nonreligious.

Finally, there are the schools with enrollments under 500. In this group are a great variety of schools which defy description in any general way. These schools have a family spirit not so evident in larger schools. It is possible to know all of the student and faculty members. The teachers are generally of the same belief or philosophy. Many of them will be continuing their own study toward advanced degrees in their chosen fields. These schools, more than the others, tend to remain true to the purpose for which they were founded.

Search for a school that claims to be and is a Christian school. Be sure that it is interested in high standards of scholarship and conduct; and that it is ever improving those standards in order to increase its recognition and accreditation.

Scholarships Awarded at Grace College

By Prof. Homer A. Kent, Jr.

Four scholarships for the 1955-56 school year have been awarded to students of the incoming freshman class. These scholarships cover the amount of tuition at Grace College for one year. The Grace Seminary Alumni Association has provided one of these scholarships, and the college has granted the others. From many worthy applications the scholarship committee made its selection. The choice was made only after prayer and careful deliberation. It was not easy. Many worthy applicants had to be set aside. Every effort was made to issue the scholarships where the qualifications were the highest and the need was most urgent.

1. MARY JANE KEYSER (see cover picture No. 2) was awarded the Academic Achievement Scholarship. Mary Jane is a member of the Grace Brethren Church at Albany, Oreg., where she has been active in young people's work and has demonstrated spiritual growth and leadership. She was editor of the newspaper at Shedd High School, and was valedictorian of her senior class.

2. JEANETTE TURNER (see cover picture No. 6) was also awarded an Academic Achievement Scholarship. Jeanette is 18 years old, and is a member of the First Brethren Church at Portis, Kans. She was an outstanding student in Portis High School and graduated as valedictorian of her class. She has also been active in her church, and has demonstrated high qualities of leadership.

3. HYLA MAE PALMER (see cover picture No. 13) was awarded the Academic Encouragement Scholarship. Hyla is 18 years old, a member of the First Brethren Church at Wooster, Ohio, and a graduate of Wooster High School. She has been a faithful worker in her church and a leader among the young people. The physical disability of her father has created a financial need which this scholarship will greatly relieve.

4. RANDALL POYNER (see cover picture No. 10) was awarded the Grace Seminary Alumni Scholarship. Randall is 19 years old and is a member of the Grace Brethren Church at Waterloo, Iowa. He is a graduate of West High School, Waterloo, and was salutatorian of his class. He has been engaged in farming for one year following his high-school graduation because of an obligation to his parents. He will be preparing for Christian service in the pastorate or the mission field. The Grace Theological Seminary Alumni Association is providing the tuition for this scholarship.

REPORT OF GIFTS TO GRACE SEMINARY

JULY 31, 1955

Aleppo, Pa.	$1.00	Martinsburg, Pa.	$26.00
Altoona, Pa. (1st)	36.00	Meyersdale, Pa.	16.47
Altoona, Pa. (Grace)	12.00	Modesto, Calif. (McHenry Ave.)	20.00
Ankenytown, Ohio	60.00	Mundy's Corner, Pa.	84.25
Artesia, Calif.	34.05	New Troy, Mich.	23.00
Ashland, Ohio	133.23	North English, Iowa	23.34
Beaumont, Calif.	26.00	Peru, Ind.	1.00
Bellflower, Calif.	49.44	Philadelphia, Pa. (1)	40.00
Camden, Ohio	6.00	Philadelphia, Pa. (3)	299.65
Canton, Ohio	34.05	Portland, Oreg.	4.00
Cedar Rapids, Iowa	37.70	Rittman, Ohio	54.65
Cheyenne, Wyo.	8.00	Seven Fountains, Va.	10.00
Clay City, Ind.	10.00	Sidney, Ind.	24.00
Clayton, Ohio	23.92	South Bend, Ind.	40.00
Cleveland, Ohio	8.50	South Pasadena, Calif.	25.25
Conemaugh, Pa.	25.00	Spokane, Wash.	27.06
Covington, Ohio	12.00	Summit Mills, Pa.	6.00
Danville, Ohio	24.00	Sunnyside, Wash.	44.15
Davenport, Iowa	17.00	Temple City, Calif.	25.00
Dayton, Ohio (Englewood)	31.26	Uniontown, Pa.	11.00
Dayton, Ohio (N. Riverdale)	257.00	Washington, D. C.	45.00
Elyria, Ohio	33.25	Waterloo, Iowa	117.50
Everett, Pa.	30.00	Waynesboro, Pa.	37.00
Findlay, Ohio	29.05	Wheaton, Ill.	30.00
Fort Wayne, Ind.	5.00	Winchester, Va.	79.65
Hagerstown, Md.	45.28	Winona Lake, Ind.	16.00
Harrisburg, Pa.	59.20	Wooster, Ohio	203.93
Hollidaysburg, Pa.	25.00	Yellow Creek, Pa.	17.50
Homerville, Ohio	5.00	Isolated Brethren	125.12
Huntington, Ind.	14.00	Not Designated by Church	185.00
Inglewood, Calif.	59.25	Non-Brethren	363.18
Jenners, Pa.	11.52		
Johnstown, Pa. (1st)	308.00	Total General Fund	3,817.00
Kittanning, Pa. (1st)	63.89		
La Verne, Calif.	55.96	*Designated Gifts—*	
Leesburg, Ind.	22.00	National WMC	35.15
Limestone, Tenn.	3.00	For Building Fund	3,000.00
Long Beach, Calif. (1)	5.00		
Long Beach, Calif. (N.)	142.75	Total Designated Gifts	3,035.15
Mansfield, Ohio (Gr.)	29.00		

Members of Grace Seminary Staff Help School Trustee Start New Illustrated Sunday School



The above photo shows the group attending the new Brethren Illustrated Sunday School at Barbee Lakes, Ind., about 10 miles northeast of Winona Lake. Started June 5 by Foye B. Miller, well-known Brethren layman of Winona Lake, and Grace Seminary trustee, the school is a combination Bible school and worship service featuring color slides of gospel verses, illustrations, and pictures. Speakers the first two months, when attendance grew from 50 to 87, included Dr. Paul R. Bauman, seminary vice president, who appeared four times; Rev. Nathan Meyer, 1955 seminary graduate and new professor of homileties, who spoke twice; Dr. Norman Uphouse, Prof. Jesse Humberd, Rev. Clyde Landrum, and Rev. Lester Pifer, the latter two being seminary alumni. A Grace College sophomore, Gerry Adams, of Temple City, Calif., is songleader at Barbee.

Although Brother Miller started the work "on his own" without help from any church or mission group, he has had the active and prayerful support of his missionary-minded pastor, Nathan Meyer, whose congregation (Leesburg) generously released him and supplied their own pulpit to help the new work. The Barbee services start later than the usual Sunday school, opening at 11 o'clock and closing at 12:15.

In the group picture above, Brother Miller is on the extreme right. Standing behind him is Dr. Bauman. Inset (upper right) shows the Conservation Clubhouse, where the Barbee services are held.

THE GENESIS FLOOD

(Continued From Page 552)

ered the mountains; he *thought* that all men and animals outside of the ark were destroyed; but in actuality this was not the case!

How ridiculous the Genesis account of the Flood appears when seen in such a light! Questions crowd in upon us such as these: (1) Why did Noah have to spend 120 years building an ark as large as a modern ocean liner (Gen. 6:3-22) just for a local flood? (2) Why was it necessary to take two of every kind of animal on board if only those in the Mesopotamian Valley were drowned? (3) Why couldn't the birds have flown over to dry ground if the flood was local? (4) How could even 22 feet of water remain for *five months* in a small coastal area without raising the water level of *all* the oceans to that extent, to say nothing of the fact that according to Genesis 7:20 the highest *mountains* were covered to such a depth? (5) If the purpose of the Flood was to destroy man for his sins, except for Noah's family, how was this accomplished by destroying only those who lived in Mesopotamia? (6) If this was only a local flood, what becomes of God's promise never to bring another such flood upon the earth (Gen. 9:11-17)?

(To Be Continued)

The BRETHREN MISSIONARY HERALD

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Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. Dr. Alva J. McClain, president of Grace Seminary and College, has been invited, and expects to participate, as one of several speakers on the program of the Second International Congress on Prophecy in New York City November 6 through 13.

STERLING, OHIO. Miss Ruth Moine and Mr. Alva Steffler, instructor in music at Grace College, Winona Lake, Ind., were married in the First Brethren Church August 20.

CAMDEN, OHIO. Rev. Stanley F. Hauser, of the Conemaugh (Pa.) Brethren Church, will be the evangelist for the meetings to be held in the First Brethren Church. Dr. Randall Rossman, pastor, the first two weeks in September.

MINNEAPOLIS, MINN. Dr. Richard A. Elvee, president of Northwestern Schools, has announced that the schools will be renamed "Northwestern College" in order to more accurately describe the nature and academic standing of the institution.

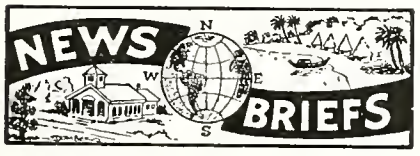
RELIGIOUS SPOTLIGHT



THE SWANK BAHAMA SHORES YACHT CLUB, OF ST. PETERSBURG, FLORIDA, IS NOW A RELIGIOUS HOME FOR THE AGED OF ALL FAITHS.

INGLEWOOD, CALIF. Dr. W. A. Ogden, pastor of the First Brethren Church, Johnstown, Pa., and former pastor of the First Brethren Church here, will again occupy the pulpit as guest preacher on August 28. Glenn O'Neal is pastor.

LEESBURG, IND. While Nathan Meyer, pastor of the Leesburg Brethren Church, and family were on a vacation visiting relatives in Pennsylvania, Brother Meyer was guest preacher on August 21 at the First Brethren Church, Philadelphia, William Male, pastor, and August 28 at the Harrisburg Melrose Gardens Brethren Church, Conard Sandy, pastor.



WINONA LAKE, IND. In scanning the bulletins from the different Brethren churches, it has been interesting to note the guest preachers from various walks of life and occupations who have occupied Brethren pulpits while the pastors have been to National Conference. Much as we would like to include them all in the Herald, this has proved to be impossible. It is nevertheless a wholesome testimony of the love of Christ for all brethren of like precious faith.

SOUTH GATE, CALIF. In addition to several conversions resulting from two weeks of DVBS at the First Brethren Church, the children contributed $66.50 toward the cottage and well so urgently needed by Miss Evelyn Fuqua in Kentucky.

WINONA LAKE, IND. The Winona Lake Bible Conference invited two professors from Grace College and Seminary to speak on the 2 o'clock broadcast over WMBI from Winona Auditorium. Nathan Meyer, instructor in homiletics, spoke Aug. 11, and Homer Kent, Jr., assistant registrar and associate professor in New Testament and Greek, spoke Aug. 18.

CHICAGO, ILL. The fourth annual conference of Evangelical Literature Overseas will be held in Moody Church Dec. 13-15, 1955, according to a recent announcement by Harold Street, executive secretary. The conference will take the form of a literature workshop and will consider the problems related to original writing, translation, publication, production, distribution, and training of nationals. Missionaries on furlough are particularly invited.

PHILADELPHIA, PA. (AP). In Lagos, Nigeria, the sale of wives on the time payment plan may soon begin. A government committee investigating current prices paid to parents for brides has recommended a price freeze of $84, to be paid in installments. The committee recommended rationing, too—one wife! The marriage mart of that British colony has been inflated since World War II by soldiers loaded with mustering-out pay.

PHILADELPHIA, PA. (ERA). E. C. Manning, premier of Alberta, Canada, led his Social Credit Government into a quarter century of uninterrupted power last June 29 when he won his fourth victory in a general election. Manning, who assumed leadership of the Social Credit Party in Alberta in 1943, combines evangelical religious work with politics—along with his government work Manning directs a Bible school, a monthly Bible magazine, and a dominionwide gospel broadcast.

This issue of the Missionary Herald has gone into 8,332 homes in many countries of the world.

PRAY FOR THESE MEETINGS

Church	*Dates*	*Pastor*	*Speaker*
Danville, Ohio....	Aug. 31-Sept. 4..	Wm. E. Johnson..	R. I. Humberd.
Whittier, Calif....	Sept. 11-25.....	Lewis Hohenstein.	Bill Smith.
Conemaugh, Pa..	Sept. 18-20.....	Kenneth Wilt.....	R. I. Humberd.
York, Pa.....	Sept. 21.....	Gerald Polman...	R. I. Humberd.
Harrisburg, Pa...	Sept. 22-25.....	Conard Sandy....	R. I. Humberd.
Compton, Calif...	Sept. 27-Oct. 9..	Dennis I. Holliday	Bill Smith.
Fillmore, Calif...	Oct. 11-23.....	Max Brenneman..	Bill Smith.
Alexandria, Va...	Oct. 16-19.....	Robert Markley...	R. I. Humberd.
M'rtinsb'g, W. Va.	Oct. 20-23.....	Earle E. Peer.....	R. I. Humberd.
Pasadena, Calif...	Oct. 25-Nov. 6...		Bill Smith.

GOSSIP - - - Is It a Sin?

The origin of the word "gossip" is very interesting. According to Webster's Dictionary it came from the Anglo-Saxon word *godsib,* which is from *god* (God) plus *sib* (related, a relation). It referred to a person spiritually related to another through being a sponsor at a baptism. The word has a different meaning to most of us today. Webster's definition of the word as in common usage is one who goes from house to house or goes about tattling and telling news; a newsmonger. One can easily see how easy it was for the person who was a "godsib," and therefore knew all about another, to become a "gossip" and tell what he knew about another.

Does the Bible declare gossip to be a sin? The word itself is not found in the Scriptures, but there is a word therein which describes what it means to be a gossip. It is the word "talebearer" which, according to Strong's Concordance, means "scandalmonger" as it is used in Leviticus 19:16: "Thou shalt not go up and down as a talebearer among thy people." Here we have a definite command from the Lord not to carry scandal from one person to another. The Christian Herald illustrates this verse by the following story of a decent and honest old woman who had for more than 40 years earned a livelihood by taking in washing, and who was asked how it was that she was so well liked by those who came in contact with her. She replied: "I make it a practice never to say in one house what I hear in another."

Now let us look at the sin of gossip. Proverbs 20:19 tells us that "he that goeth about as a talebearer revealeth secrets." Everyone sooner or later will gain the confidence of another who in time of distress will confide serious personal matters to his friend. To reveal such secrets to others could well damage the reputation of the one confiding in the friend. The tale of the gossip always has a way of getting more damaging as it goes from mouth to mouth. The flesh loves to exaggerate for the hurt of another. Or the matter may not have been entrusted to one personally but be merely a bit of rumored information about another which, if passed on, could ultimately bring great injury to the one upon whom the gossip is centered. There may be no evidence that the rumor is true, and even if it were true, there is no reason to pass it on if by so doing injury would be brought upon someone. Then, too, it is possible for one to be so desperately wicked that with malicious intent he will generate within his heart some juicy bit of scandal and pass it on to others with the sole purpose of bringing injury to the one hated. Such gossip always has a ready hearing in some people and it spreads like the devastating forest fire driven by the wind.



By Dr. Herman W. Koontz, Pastor
Winona Lake Brethren Church
Winona Lake, Ind.

In the seven things that God hates, as given in Proverbs 6:16-19, it is easy to see how much the sin of gossip enters. "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren." The only way for any of us to be free from the awful sin of gossip and to help stop its harmful spread is to take to heart the words of Proverbs 26:20: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." If we refuse to be the instrument in the hands of Satan for passing gossip to others, it will soon die like the fire that has no more fuel to keep it burning.

There may arise the question as to what gossip is, and what it is not. Possibly we should ask ourselves some very frank questions before passing on to someone else what we have heard about another. Are we sure it is true? Would it help the person involved by repeating the matter? Would I feel that I had betrayed a trust by passing on the information? Would the cause of Christ be advanced by keeping the incident to myself or by telling it? Would I want the matter repeated to others if I were the one involved? Surely, if we could sincerely ask ourselves these or similar questions, we would be much more careful in what we tell others concerning the rumors or facts that come to us.

We know from the Book of James that "tongue control" is a most difficult thing. James states in chapter 3 how the bit in the mouth of the horse can turn its whole body, and that a small helm is able to steer a huge ship. He goes on to say that the tongue is a little member also, but it can work havoc even as a little fire can produce awful consequences. He even goes so far in this epistle as to state that the tongue no man can tame.

If this is the case, then how can one ever overcome the sin of talebearing? We know, of course, that what comes from the tongue is but the expression of what is within the heart. Therefore heart control must come before tongue control is possible. The Lord Jesus Christ is the answer. That is why He came to this world, and went to the cross. He took the guilt and penalty of our sins upon himself and made it possible for those who believe on Him to receive a new life, so that they can say with the Apostle Paul in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The tongue has met its master in the Lord Jesus Christ, who longs to change believers from talebearers to Gospelbearers.

The Christian Race or Looking Unto Jesus

By Arthur F. Collins, Pastor
Summit Mills Brethren Church
Meyersdale, Pa.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus . . ." (Heb. 12:1-2a).

This letter was written to Jewish Christians before the complete destruction of the Herodian Temple at Jerusalem in A. D. 70.

We see that Christ is herein revealed as our "great high priest that is passed into the heavens" (4:14).

The key word is "better" (used some 13 times). This clearly emphasizes the theme of the epistle in the fact that the new experience in Christ is so much better than the former life of Jewish ritualism even though most of the old practices were good for their time and people.

Finally, we see in the text the summarizing of a better walk of faith as these early Christians *look unto Jesus* rather than depend upon what they could have done in the way of faithfully keeping the Mosaic law with all of its sacrificial program and rigid ordinances.

In chapter 11 a beautiful panorama of the Old Testament witness of faith is presented to reveal the emphasis on the fact of faith to the redeemed of the early Christian church. Even though these historic saints were used by God, the basis for His use of them was through their faith in His promises as He led them through their experiences of trial or of triumph.

Now today we should be much stronger in faith than those early witnesses of Old Testament fame. The object of our faith is Jesus, whose first advent is now a definite, historical, and supernatural fact. Their faith in the Messiah was veiled in the faithful performance of the sacrifices and the keeping of the law. They looked through a glass darkly, as it were, for the Saviour. We see clearly.

The writer of this epistle to these Hebrew Christians uses the analogy of the Greek races in suggesting that these witnesses, thus mentioned in the previous chapter, ran well. We should likewise take up the torch and enter into the race with all the spiritual vigor and godly fervor at our command. Hence, with this splendid analogy in mind, may I suggest the unusual reduction of our text to this: "The ideal Christian life is a race, in faith—*looking unto Jesus.*"

The ideal Christian life is a race *that is set—looking unto Jesus.* In this respect we enjoy a *faith that is fixed,* for it is anchored to the "Rock of Ages." The course is laid by God in redemption's wonderful plan. The race is set—established—with Christ as the prize. The course is fixed. The markers on each side of the track deliberately point us to faith in the unchanging Saviour of mankind. Jesus has delineated the tape and the triumph when He declared in John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father but by me."

Again we see that the race is set and our faith is fixed in the observance of the negative emphasis suggested by the Apostle Peter as he writes: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ (II Pet. 1:16). May we add by way of contrast: "But we have followed a sure and fixed thing in the contemplation of our blessed sin-bearer."

We have reason to believe that the race is set and our faith is fixed in the immutable Word of God. Truly herein is revealed His plans and His purposes (insomuch as we need to know) for us, in this life, that we live in faith through the Son of God. Did not Jesus proclaim that "heaven and earth may pass away, but my words shall not pass away" (Matt. 24:35)? Thus the ideal Christian life is a race that is set in a faith that is fixed—*looking unto Jesus.*

The ideal Christian life is a race *that means service*—still *looking unto Jesus.* Here we can enjoy a *faith that functions*—a practical, everyday working faith in Christ and in the power of the Holy Spirit. Christianity is reasonable, logical, practical, and workable. Or else why would the Apostle Paul be so willing to commit himself to the position of a bondslave in the execution of his responsibility to the Lord Jesus? A bondslave abandons selfish and personal aims to please the Master he loves.

The author of the Hebrew epistle clearly draws our attention to the runner in the race as one in violent action, one progressively moving toward a given goal, one in motion with a definite purpose, program, and prize in view. This virile activity requires the runner to lay aside (1) every weight (possibly some of the better things in our lives?), and (2) sin (the obvious offensive element in our endeavor to reveal the glorious righteousness of Christ). As we run the race let us throw aside, as refuse and nonessential, anything that does not enhance our vision of our blessed Saviour.

The ideal Christian life is a race *that may mean suffering*—but still *looking unto Jesus.* Here we can witness a *faith that flourishes*—bearing fruit unto eternal life. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

We may be called upon to suffer mental anguish when our former friends forsake us as we *look unto Jesus.* We may be asked to bear the brunt of ridicule, scorn, criticism, and, sometimes, physical torment, as we are exercised in a faith that is tried yet flourishes. History is filled with the record of the martyrs and their significant sufferings for Christ. Are we any better? Let us not look for trouble, but be reconciled, should it come, inasmuch as frequently more power might be presented through pain and more souls "born again" by a willingness on our part to pay the price in a torturous death and personal sacrifice. (Example: John and Betty Stam in China were greater soul-winners by their death than they may have been by their lives.)

Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

Beloved, this is not asking too much of our faith if we can see Christ formed in others as true and living epistles—born unto Jesus be-

(Continued on Page 563)

Three Essential Books in the Home

Introduction—

Of the writing of books there has been no end. There have been educational, inspirational, fictional, pictorial, musical, spiritual, desirable, and objectionable books written. Our homes, like our hearts, need to be free from the impure in literature. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). We might add, "Keep the literature in thy home with all diligence, for therefrom come the actions of the members of the family."

Most fairy tales end, ". . . and they lived happily ever after." Most marital stories would continue and end thusly if the proper books were possessed and obeyed in the home. In our homes we have thermostats to control the temperature, humidifiers to control the atmosphere, and appliances to control the conditions—we need literature to control the thoughts; to make for the right conditions, temperature, and atmosphere of the hearts of that home.

Someone has said that the most important books to man are God's Book, the bankbook, and the cookbook. Now we heartily agree that the cookbook has an important place in the home library. However, there are times when we wonder what was the final purpose of the author when we see and try to digest some of the menus that come from some of these cookbooks. In this study we have in mind another book to take the place of the cookbook—the hymnbook. Three essential books in the home, therefore, are the Bible, the hymnbook, and the bankbook. Let's consider them from last to first.

I. THE BANKBOOK.

Statistics reveal that the sixth prevalent cause of divorce is difference over money matters in the home. There are three reasons why people get into these kinds of difficulties: (1) extravagances, (2) carelessness, and (3) foolishness.

Classify Expenditures. (1) Necessities—things we must have, (2) comforts—things that are desirable, but not necessary, (3) luxuries—things we could best get along without.

"There is a treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up" I heard a man say, after indulging himself in the smoking habit all his life: "I have seen a farm go up in smoke." Another could say: "I have poured a new home down my throat in the cost of liquor." Some parents would have to admit: "I have squandered the education of my children by putting its cost on my face and back."

Maintain a Budget. Most folks report that they get 25 percent more usefulness out of their funds when they budget them wisely. Solomon advised: "Be thou diligent to know the state of thy flocks, and look well to thy herds" (Prov. 27:23). In modern language that would read: "Be thou diligent to watch thy expenditures and thine investments."

(1) Know your income and live within it.

(2) Plan your expenditures and work out your plan.

(3) Remember others and share with them according to ability. "He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" (Prov. 28: 27).

(4) Maintain savings, in modest amount, for that rainy day.

(5) Place the Lord first in tithes and offerings, "as God hath prospered," "the first day of the week," "not grudgingly, or of necessity."

You'll remember that many an Ephraimite was killed on the day of testing because he could not say "shibboleth." True it is that many homes are destroyed because the members haven't learned to say, "We can't afford it." In I Kings 4:25 we read: "Every man under his [own] . . . fig tree." That's a good goal for any family, to have a home of their own. It stabilizes the family budget remarkably.

Share in the Finances. The family earning and the family spending should be a joint affair. Each should contribute his or her share, and all should have a voice in the distribution. The husband should not spend large sums without the advice of the wife, and vice versa. Nor should the wife feel that she must go to public works to contribute her share. Should we have to pay, on current rates, the salary due a wife and mother for all her labors in the home we would have to raise the family budget approximately another $400. Indeed she is doing her share in cooking, cleaning, washing, sewing, counseling, etc.

Give Together. Read Malachi 3:8-10. Remember that this statement of man's obligation to God, the tithe, is approved by Christ in the New Testament record. The tithe is a debt, to be paid—it is not an offering. A bank teller, at gunpoint, hands over $50,000 to a bandit. Surely no one would say that he GAVE the man the money—it certainly was not a gift; it was handed over under coercion. So with the tithe: that is the Lord's and we are commanded to hand it over. Then, out of the love of our hearts, we add our gifts. Some folks are "elastic givers," presenting just as much as they are forced to under the circumstances of the moment.

There are several motives in giving. Note them carefully, please:

(1) Obligation. "I surely feel sorry for the heathen; here's a $5 offering."

(2) Gain. "I would like favor from the Lord and the church; I'll give to gain recognition and favor."

(3) Exchange. "God has been good to me and so I'll give a generous gift. The church helps the community and so I'll be glad to help the church."

(4) Control. "I'll wait until all others have responded to the canvassers, and then I'll subscribe the largest amount; that way I'll be in position to influence the board."

(5) Choice. "This can be deducted from my income taxes."

(6) Need. "How much do we need to meet the budget?" "How much did others give?" "How much is expected?"

(7) Gratitude. "Thanks be unto God for His unspeakable gift." Little

Chang Fu, recuperating in an American-built hospital in Japan, gave his whole savings to the missionary offering at the hospital. An attendant said: "But you can't give all this." "Yes; I can; for they gave their all for me." Giving for any other cause than pure gratitude is not giving at all.

Give Carefully. There is too much reckless giving in these days of multitudinous appeals. One needs to carefully diagnose the appeal to make sure it is of the Lord. It is often true that a major portion of the gifts, in some causes, is simply used to maintain a large and expensive staff, the purpose of which is to raise the small amount actually applied to the cause being appealed for. Be sure that your family giving is unto the Lord and not unto man.

Administer Surpluses for the glory of the Lord. Inherited estates should be used to further the Lord's work. Accumulated estates should be made available to the Lord's needs. And large estates should not be left for non-Christian relatives to squander. The rich young ruler had amassed a fortune, without taking God into consideration; then he died. Jesus' judgment was: "Thou fool . . . then whose shall those things be?" Remember the Lord and His church in your will—it's an eternal investment.

People should grow in giving. The percentage of giving to the Lord should increase proportionately to the increase in ability. Too often it is just the opposite—the luxuries are added instead of the gifts.

How much shall a family give to the Lord? How much do we love our children? All we can. How much do we love our partners? All we can. How much do we love the Lord? All we can. How much shall we give? ALL WE CAN. One of the members said to me one day, commenting on his growth in giving over the period of years: "I've given the Lord a farm in the last 15 years." Indeed he has, and the Lord will richly reward him for his consistent growth in this spiritual grace.

II. THE HYMNBOOK.

Music Important. The thought of music is referred to 333 times in the Bible. There is a treasure of joys for each family in the hymbook. In the home it might be exhorted: "Let's all sing like the hirdies sing." How do they sing? (1) With great feeling and exuberance so that we thrill with their joy; (2) with great purpose, just for the joy of sharing the goodness of God; and (3) with great regularity, allowing no circumstance to quiet their tunes; and (4) with great clarity and precision so that we can recognize their kind.

Fanny Crosby, the blind hymnwriter, after speaking at a Northfield conference, closed with these words:

"Some day the silver cord will break,
And I no more as now will sing;
But, O, the joy when I shall wake
Within the palace of the king!

Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know—my All in All
Has now a place in Heav'n for me.

And I shall see Him face to face,
And tell the story—Saved by grace;
And I shall see Him face to face,
And tell the story — Saved by grace."

The hymn, along with the many others she wrote and sang, was a means of sustaining her across the troublous waters of life. The missionaries on the ill-fated *Zam Zam* sang, while their vessel was sinking, "Jesus Never Fails." Music has a power that needs to be often utilized in the home.

Variety. Music in the home should be of a varied nature, though always uplifting and spiritual. That which we sing and play should be believed and lived. There should be vocal music, instrumental music, and recorded music.

Biblical. Our music cabinets should dispense that which is according to the Word of God. The word "psalm" means "to sing with an instrumental accompaniment." How wonderful in the home to witness the family singing together about the piano, the organ, or some other musical instrument. There is a family tie thus knotted that many storms cannot sever. Note these passages from the Word: "Sing unto him a new song; play skillfully with a loud noise" (Ps. 33:3). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Remember, music is a part of our preparation for heaven. Read Revelation 5:9-10; 15:2-4; and 19:1-7.

III. THE BIBLE.

The story is told of a traveler who had his grip all packed with the exception of one corner space, about 10 inches by 6 inches by 2 inches. When asked what he intended to place there he replied: "In that corner I am going to pack a guidebook, a map, a lamp, a mirror, a telescope, some poems, some songs, some history, some biographies, a sword, a shield, some food, some refreshing drink, and a constant companion—MY BIBLE. The Bible is:

A Prepared Book. Moses was prepared to write the law, David was prepared to write the Psalms, John was prepared to write about love, and Paul knew all about law and grace before he wrote his epistles. God prepared the peoples in their times and prepared the writers in their subjects.

A Revealed Book. God has, through various means, revealed himself unto His creation. The Bible is such a revelation from God. The message of the Bible was revealed to man in several manners: (1) The direct voice of God, such as His speaking to Moses; (2) the writing of God, such as the Ten Commandments; (3) the dreams sent of God, such as those revealed to Daniel; (4) the visions sent of God, such as the one Peter experienced; (5) the handiwork of God, such as the firmament and the heavens; and (6) the Holy Spirit of God (read II Pet. 1:21).

An Inspired Book. "All scripture is given by inspiration of God" (II Tim. 3:16). This inspiration is demonstrated by the following factors. (1) Its unity, for there is not one mistake or contradiction in the original; (2) its rationality, for it is righteous and reasonable; (3) its power, for it can change men and nation; (4) its authority, for "thus saith the Lord"; and (5) its permanence, for the Lord declared, "My word shall not pass away."

A Preserved Book. "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). God has seen fit to preserve the book by (1) making it a cherished possession of the He-

(Continued on Page 563)

The Importance of the Word of God Today

Address by Moderator Evan Adams at 12th Annual Midwest District Conference, July 12-14, 1955, at Portis, Kansas

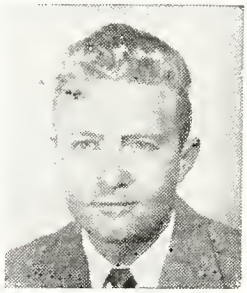
Brothers and sisters in the Lord, delegates to the 12th annual Midwest District Conference, we greet one another once again, gathered in a body for unity of purpose in the name of our Lord and Saviour Jesus Christ. A year has passed, and with it many opportunities, some grasped, some lost. The purpose of this conference is to share victories, problems, challenges, and to make plans for even a better year in the work of the Lord in these states represented. We are met together as individual members of the body of Christ, and as members of organized, visible representations of His church in local congregations of Kansas, Nebraska, Colorado, Wyoming, and New Mexico, calling themselves Brethren churches.

As a group of local congregations joined in a special fellowship of purpose and Scriptural attitude we have crystallized our doctrinal statement into the phrase, "the Bible, the whole Bible and nothing but the Bible." Perhaps this simplicity of statement has tended to give a feeling of triteness to the facts and beliefs contained in that short statement. Today I wish to restimulate our thinking on this subject of the importance of the Word of God today, and to dedicate our conference to awakening in our people of the churches of this district, along with other groups in our fellowship, a personal sense of its importance. The subject is a very ambitious one, and I do not intend to cover every phase of it. Others will be speaking on this subject in the next days relative to the importance of the Word of God today in the work of foreign missions, home missions, and the educational ministry.

My desire today is to especially remind us of the importance of this Word of God in the *individual life* of a person. The past few years, and the past year especially, has been characterized in the field of evangelical effort by great mass movements; crowded tents, overflowing stadiums are the overt displays of this movement. Correspondingly our thinking tends to follow the trend of great movements. We are amazed by the great numbers, pictures, results. We have forgotten that the masses are really *individuals* gathered in one place at one moment of history. And though a man be speaking this Word to a crowd of 10,000, he is actually contacting 10,000 *individuals* at one time.

I do not intend to belittle the wonderful work accomplished in recent months and years by the mass evangelical movements; I wish only to call our thinking back to the smallest unit in that great crowd, *the individual soul.* What these mass movements should teach us is that thousands of *individuals* are hungry for the Word of Life today as they have not been for many years before. Most of the churches represented in this Midwest District fellowship are not located in centers where thousands can he reached at once. Let us concentrate on the few hundred souls in our areas.

The Word of God is primarily important today, as always, as the revelation of God, His plan and purposes to redeem lost men through the finished work of His Son, Jesus Christ. The Word of God is written so that each *individual* creature of God might know the provisions made for the salvation of *his* soul. To this end we as members of His body are responsible to see that we are reaching all of these "whosoevers" in His gracious offer.



Rev. Evan Adams

Mass evangelism and its type of work has tended to confuse the average layman with the idea that the work of evangelism is that of a certain class of specialists, and gifted speakers. I am sure the leaders in this field today would be the first to remind us that it is the great army of unnamed, consecrated, Christian workers, doing the personal work behind the scenes that are securing the victories for our Lord. Let us remember this in the work of our churches. Though the pastors have a responsibility of leadership, there must be an every-day-of-life evangelistic program carried on by every member of His body.

The Scriptures are full of examples of this kind of work. The Lord took time to sit down by the well in Samaria to talk with an adulterous woman; Andrew went looking for his brother, Simon, when he had found the Lord; Philip found Nathanael and invited him to meet the Lord; Peter went to the home of Cornelius, Ananias went to the aid of a blinded Saul; Paul and Barnabas explained the Word to the deputy on the Isle of Cyprus; Aquila and Priscilla explained the way of God more fully to Apollos. Let the people of our churches realize their responsibility to contact the many lives about them each day in this rushing age. Let them present His Word as all important, all sufficient, to cope with the problems of each individual soul. We trust that each one gathered here in this conference, whether delegate or visitor, has experienced the important fact of the new birth brought about by the implanting of the incorruptible seed, the Word of God which liveth and abideth forever (I Pet. 1:23).

I wish to stress now the importance of the Word of God today for the life of every member represented by the churches of this conference. Aside from the salvation of a soul,

there is nothing God is more interested in than the holy living of His children, *individually*. Again we will find the Word of God all important and all sufficient for this. Peter tells us that God has "given unto us all things that pertain to life and godliness." The epistles abound with admonitions to holy living. Paul reminds us that "having these promises," we are children of God, "let us *cleanse* our selves" (II Cor. 7:1). The aging Apostle John, recalling us to the fact that we are the sons of God and shall be like Christ, says that "every man that hath this hope *purifieth* himself, even as he is pure" (I John 3:3). Peter reminds us of the coming Day of the Lord and says: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:11).

Again I wish to offer the Word of God as all important in this matter of personal holiness of life of every church member. One evening, shortly before His death, our Lord said to His disciples: "Now ye are clean through the word which I have spoken to you" (John 15:3). It is this same Word that daily cleanses us. Christ's provision for the sanctifying and cleansing of His church is by the "washing of the water by the word" (Eph. 5:26). As His bride-elect we are told to look into His Word and behold the glory of the Lord so that we might be changed into His image.

The Scriptures as a bound volume, beautifully encased in soft morocco, today lie on the table in the homes of the children of God as a socially acceptable *objet d'art*, as a fetish to happy home life, as a sanctimonious flourish in the visit of the pastor. That more would realize that the beauty contained within is transferable to the life, that happiness in the home and true spirituality come not merely from its presence but from its daily use. Let the people of our churches put the Scriptures back to work as the laver of cleansing, the lookingglass to reveal the ugliness of self-centered lives, a sword to cut off worldly attachments, a lamp to light the daily path, a diet of living bread to bring radiant, healthy Christian life.

As moderator of the Midwest District for the year 1955, I call our people to a daily concerted effort, for habitual use of this Word for their individual lives. Many of the problems of the churches today are due to the superficial spirituality of the members; attempts at living the holy life without consulting the Book of true holy living. Failures in giving to support the mission programs in the past year are not so much due to national economic conditions as they are to personal spiritual conditions. It is a shame to think that some of the work of the church has had to be curtailed through lack of increases in offerings. Home-mission points, ripe with opportunity, have had to be turned down because of lack of funds. Foreign missionaries have not had the cry for help heeded because there has not been funds to send additional workers in quantities needed. Training of workers has been hampered by lack of funds to meet the demands of buildings and equipment.

If the Christian people of today spent one-tenth of the time searching the Scriptures, which they claim to believe wholly and only, as they do daily gazing at the television screens, there would be g r e a t changes in individual lives, changes in church programs, changes in offerings, and changes in other lives touched by the people. Brethren, let us go home with a message to our churches not only to believe the Bible, the whole Bible, and nothing but the Bible, but to live daily by it as the individual source book that it is.

THE CHRISTIAN RACE

(Continued From Page 559)

cause we were willing to run the race—even unto death—in a faith that flourishes.

The great consolation that Paul, the greatest of runners, was given for his burdensome thorn in the flesh was, "My grace is sufficient for thee" (II Cor. 12:9) and the apostle's noble reply re-echoes across the ages: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Here is a faith that flourished in real fruitfulness even though suffering was a part of the price to be paid. Yet through it all Paul consistently kept his eyes of faith, I am sure, on the prize of the high calling of God in Christ by steadfastly *looking unto Jesus*.

Finally, if our lives are to count for Christ, let us remember that we are in this race that is set with a faith that is fixed.

We are in this race that means service with a faith that should function to God's glory alone.

We are in this Christian race that may mean suffering, with a faith that should flourish in real fruitfulness to His praise and blessing.

Therefore, let us run this race daily, diligently, deliberately, and decidedly—always and only with our eyes of faith *looking unto Jesus*.

THREE ESSENTIAL BOOKS IN THE HOME

(Continued From Page 561)

brews; (2) making it the greatest work of printing; (3) making it the theme for all great masterpieces; (4) making it to weather the storm of many revisions; and (5) making it the controlling purpose in lives of men.

A Needed Book. The Bible is the most important book in the home. Read II Timothy 3:13-17. Note especially verse 16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The Book meets the home need for:

(1) Doctrine. "He who is not taught by his parents will be taught by the world." From the Word we obtain a system of doctrinal thinking for life, giving us a Christian philosophy, a sure foundation for life-building. "Through thy precepts I get understanding" (Ps. 119:104).

(2) Reproof. "I will never forget thy precepts: for with them thou hast quickened me" (Ps. 119:93).

(3) Correction. "Thy word have I hid in my heart, that I might not sin against thee" (Ps. 119:11).

(4) Instruction. "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end" (Ps. 119: 33).

Conclusion—

There are three essential books in the home:

1. The Bankbook, which reminds us that God giveth all things.
2. The Hymnbook, wherein we joyfully sing His praise and pledge our devotion to Him.
3. The Book of God, which tells us the secret of personal and collective happiness in every walk of life.



Some of the new students entering Grace College in September are pictured on our covers of this issue. Hailing from various parts of the country, they are: (1) Thomas Irwin, Jr., (2) Mary Jane Keyser, (3) Sally Ann Hiler, (4) Betty Butterbaugh, (5) Rachel Austin, (6) Jeanette Turner, (7) Jack McKeever, (8) Sherwood Durkee, (9) Ernest Bearinger, (10) Randall Poyner, (11) Gloria Fiscus, (12) Daryl Umbower, (13) Hyla Palmer; (14) Ronald Glidden, (15) Lois Brown, (16) David Garaux, (17) Kenneth Koontz, (18) Edward Mensinger, (19) Janice Grubb, (20) Robert LeFevre, (21) Sandra Watson, (22) Robert Dell, (23) Barbara Echard, (24) Curtis Stroman, (25) Mrs. Patricia Watts, (26) John Johnston, (27) Carol Parker, (28) Dalene Rider, (29) Charles Stoner, (30) Shirley Smith, (31) Frank Hartwig, (32) Phyllis Stone, (33) Paul Bauman, Jr.

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

SEPTEMBER 3, 1955



IT WAS WONDERFUL!

The Brethren Are Missionary Minded!

Those of us here at this Portland conference cannot but believe the Brethren Church is a missionary-minded church. With over 20 of our foreign missionaries present, with the many home-mission pastors and their families, and with the specialized missionaries serving with the Brethren Home Missions Council, this conviction is intensified. In the over 30 years of my ministry in the Brethren Church I have never seen such an impact for missions. With the Saturday-evening challenge hour dedicated to foreign missions, with the Sunday-morning service as a presentation service when all foreign missionaries and their families who were on the grounds were introduced, with the Brethren missions rally on Sunday afternoon when both home and foreign missions were presented in unique ways, and then with the concluding Sunday service in the evening a challenge hour devoted to home missions, I have never felt a greater impetus for missions. Our prayer is that pastors and delegates as they return to their local congregations may be enabled of the Holy Spirit to interpret this missionary urge to those at home.

Not in 50 Years—

It is the seasoned judgment of those who are older in our National Fellowship of Churches that, following the formal service on the Sunday evening of the National Conference here at Portland Oreg., the blessed Holy Spirit gave us a refreshing not seen in any conference or fellowship meeting in the Brethren Church within the last 50 years. The service had been completed, the messages—two very searching messages had been presented—the pleas for response had been made, and there seemed to be little or no response—then the blessing came. Weeping, yes; tears watered the arid ground in all of our lives.

People by the hundreds came to the front of the auditorium or knelt where they were, and such a time of confession, prayer, and dedication as I have never experienced before came upon all of us. Brethren are not given to being an emotional people—there was no appeal to the emotions, other than an appeal that would be considered as regular and proper in any Brethren church. It was not "our" meeting. The blessed Holy Spirit took the meeting away from us and made it His own. I am writing this during the week following that Sunday service, and every word and thought and deed on the part of all of us have been ordered and controlled by that wonderful experience from God. I am sure the prayer on the heart of each one is: "Lord, may the results of that wonderful meeting be lasting results." Transferred and transmitted to all of our Brethren people the results will be unbelievable—in missions, in Grace Seminary and College, in our publication program, and in the great business of soul-winning in all local areas. "Thank you, Lord," is our sincere expression.

Additional Missionaries—

No additional missionaries were presented to the Society for appointment at this annual meeting, but the Society granted to the Board of Trustees the authority to make appointments during the ensuing year. We are not ready to make any announcement, but we feel we can assure you that there will be missionaries sent out during the year, probably enough to put us above the 100 mark in our missionary personnel. A number of new people have approached us while here on the conference grounds with respect to possible missionary service with our Society. Prayer and careful consideration will be given in each case.

Five Fields Represented—

Five of our six fields have had representatives at this great meeting. We have probably never had a greater world view of our missionary program. Beautiful illuminated murals stood in front of the auditorium during the conference, representing each field and each speaking forth a challenge during every moment of every service. These will be available for display during district conferences and in local missionary rallies.

Reports in Next Issue—

That's almost what we said a month ago, but board meetings are not yet completed as this is being written, and we feel it will be best to give a composite picture of our whole missionary program in the next Foreign Mission Number of the Herald. I assure you that these are great days, and great things are being undertaken for the Lord in foreign missions. The great blessings of the past year have been possible because of the empowering of the Holy Spirit and the wonderful cooperation on the part of pastors and people—almost 100-percent cooperation.

Our Greatest Financial Challenge—

Just ahead we will be facing what is probably our greatest financial challenge in the history of our Society. We have expanded so rapidly. Pastors and churches everywhere have urged us to continue in this business of sending out missionaries. For many years we had large reserve funds—a carryover from the war years when offerings came in and we could not send out missionaries. But those surpluses are long since gone.

The Brethren Church has increased her foreign-mission giving; we have sent out more missionaries and opened new fields. Now the crisis is approaching. Increase in gifts to foreign missions have not been proportionate to our rapidly increasing operational costs. Before the next annual offering for foreign missions is available for our use, we will need an additional $40,000 over and above what we now have in prospect. We present the need and will ask that you who believe in our foreign-mission program of expansion pray with us that this need shall be fully met.

RUSSELL D. BARNARD,
Editor, Foreign Mission Number.

OPERATION DODGE

AN AUTOBIOGRAPHY — PART 4

(Editor's Note—Our trucks and pickups in Africa are very important in all phases of the work. This article will give you an understanding of just how important they are in the medical work. Miss Elizabeth Tyson has been in the States on furlough and is present with us here at National Conference in Portland, Oreg., as we are preparing the copy for this issue of the Herald. She has been approved for return to her field of service in French Equatorial Africa and will be returning to that land in November of this year. We are praising the Lord for restoring her to health and strength again.)

They are not giving me very long to play lazy at Yaloke after my terrible trip inland—just time for oil, gas, a grease job, wash, and polish. Now they tell me my first trip with my new boss will be to take Miss Tyson to Bangui to get the cast off her leg.

They all stand around discussing whether there is enough room for her leg in the cast to stick straight out under my dashboard or whether they will have to put her on a bed in the back. They take measurements two or three times, and I guess they decide she can sit in the cab because they try a couple of boxes until they find the right size to fit in front of the seat. Then they cover the seat and the box with a lot of cushions and blankets. Imagine all that folderol about a he-man truck! Then they back me up on the path against the bushes that tickle my ribs until my door is right at the end of the walk opposite the steps. And they begin to complain that my door will not open wide enough. What do they expect? A truck door to open like an ambulance?

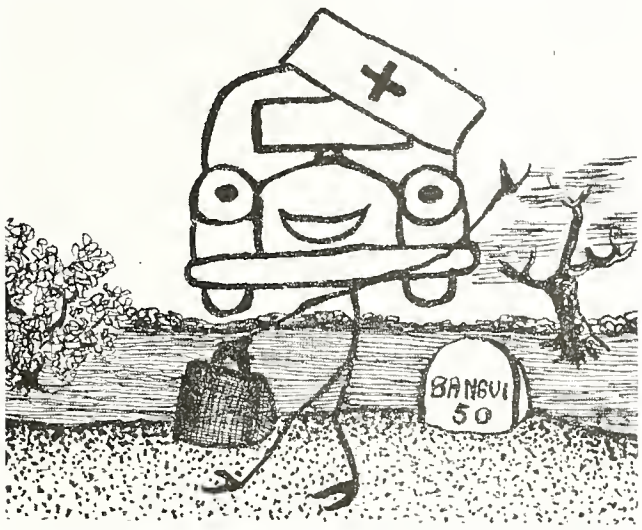
Here she comes—walking with a cane, with a missionary holding each arm, and with one in front and one behind to help her get in through my door. Of all the pulling and hauling and squeezing and twisting! At last she is in, seated with the cushions underneath her, beside her, and with blankets over her. Then the nurse and my boss get in, and off we go.

We had a nice comfortable ride to Bossembele, doing the 45 miles in about an hour and a half. When we pulled up to the Hill house I began to get scared they might want to take Miss Tyson out. And they did! All that fuss over again! But no—getting out was a lot easier than getting in.

We all had lunch and siesta—that is, all except me. I stood out under a tree impatiently waiting to get going. When I have a job on I like to get it finished. At last they came out, and I braced myself. But getting in this time was not nearly so bad as before. It seems even human beings learn to do things the easy way after so long a time.

Now we are on the long lap of the trip, and we want to make it as fast as we can before Miss Tyson gets too tired. This gives me my chance to do my stuff for the first time. Until now they have held me down on the pretext that I was just getting broken in. But now that my speedometer is getting near 2,000 and I am well loosened up—60—70—80—90—100; boy, are we flying! I never dreamed we would do this on African roads, and is my boss ever pleased with my "zip." (Perhaps I should reassure my readers that my speedometer is in kilometers, not in miles.)

Six miles from Bangui we actually come into paving. We are just beginning to enjoy that when we turn in at



—Drawn by Mrs. William (Ruth) Samarin.

the famous mission, "Kilometer 8." We learned that we were to sleep here and that the arrangements were all made for us to go to the hospital the next morning. This is a historic spot. It was a rendezvous of Brethren and Baptist missionaries in the early days when they were pioneering together. Missionaries of both groups have felt at home here ever since. A congregation of 3,000 meets here on Sundays, many of them walking the five miles out from Bangui. The missionaries here have the oversight of 50 daily meetings held throughout the Bangui area.

When we arrived at the hospital the next morning, the X-ray technician is waiting for us and has us drive right up the incline made for wheelchairs onto the veranda of the surgical building. I get scared stiff that I am going to go right through the glass doors. I don't know much about what happened inside, but after a while the surgeon passes by and goes into the X-ray room. Pretty soon they all come out—Miss Tyson almost walking alone without her cast—and everybody seems very happy, talking about a "perfect result."

From the hospital it is not far to the new site where the Brethren Mission is going to start working in Bangui, so we have dinner with the Balzers on the veranda of their trailer. It is located on "Missions Street," right between the Catholic cathedral and the Protestant temple, making three missions on the same street! It is a nice location, just outside the business part of the city, and we are sure our missionaries located there will have a great ministry for the Lord. (As the reader is aware from previous issues of the Herald, our work in Bangui is now in full swing, with Dr. and Mrs. Orville D. Jobson in charge.)

(Continued on Page 571)

Our French Believers Speak---

(Editor's Note—Mention was made, on pages 504 and 505 of the Brethren Missionary Herald dated August 6, 1955, of the four persons who were baptized at the first baptismal service held by our workers in Lyon, France, on May 15, 1955. These four have written their personal testimonies concerning the work of the Saviour in their lives. We are sure that you will receive a blessing as you read these testimonies which follow.)

MADAME JEANINE KASAK, wife of the French evangelist working with us in Lyon, France, on a full-time basis, gives the story of her conversion—

The Lord has allowed me to have some blessed experiences in my life, but the greatest was my conversion. I was a worldly young girl and I wanted something out of life. I asked myself the question, "How can I enjoy life?" To answer this question for myself I tried many different things.

Being of a non-Christian family I had no knowledge of the Gospel, but the Lord is wonderful because He gave me a chance to know Him. When I was 16 years old I was a Girl Scout. The Lord was watching over me and led me to a Christian girl friend in the Scouts. I was envious of her joyous life. She loved souls and she talked to me of the Saviour. I went with her to a number of gospel meetings.

Little by little my heart became permeated with the things of God. I understood the futility of my efforts by which I was striving for a better life. Finally, on a Sunday in May 1944, in a small Methodist chapel while the pastor preached on the cross of Christ, I acknowledged my sins before the Lord and I accepted Jesus as my Saviour. My heart overflowed with thanksgiving and love for a God who wanted me to partake of the eternal glory. I had then found out the why and the purpose of my life. I thank the Lord yet today for that marvelous day and I will praise Him all my life.

I grew in the faith; I had other wonderful experiences, and the Master has called me to proclaim His name to those around me. Glory to His name! Pray for me that I might faithfully do His will in the work which He has entrusted to me.

MADAME ROSETTE MARGARON speaks of her joy in becoming a true Israelite—

It is with joy that I tell you about my new birth. I was born of Jewish parents, but I married a Catholic. By this marriage I had disobeyed the Mosaic Law; thus, I lived in fear of what the consequences would be. For a period of 15 years my life was filled with many difficulties, especially in trying to raise my five children. I had no one upon whom I could call to help and guide me.

Now God has come to help me and there is peace in my household. The change came when I heard the "good news" of the life that is in Jesus Christ. To me He is the Messiah who has made me a true Israelite. I simply laid my burdens at the foot of the cross and Christ washed



Mrs. Rosette Margaron and her daughter, Yvette.

away my sin with His precious blood. I hope this is true of all who may read this testimony.

YVETTE MARGARON, her daughter, writes—

I want to confess before men that I have accepted Jesus Christ as my personal Saviour, and since then the grace of God has been shed abroad in my heart. My sins have been washed away in the blood of Jesus, the Lamb sacrificed for me. I have found the peace that Jesus gives to those who come to Him.

ANDRE MALLET, who was first contacted through our gospel posters, tells of his joy in the Lord—

Since my father passed away when I was two years of age, my mother, though she tried, was not able to properly discipline her son. I was quite unruly and rejected the advice that others gave me. Thus my first



Andre Mallet

years in this old world were lived without realizing the danger before me, much as an animal who only realizes danger after escaping.

During World War II I was in the army, and during

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 36

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

the German occupation of France I was a member of the French underground. Afterwards the return to civilian life and readjustment were difficult, for I still had this rebellious attitude and many memories of the war. I was even led one day by the Devil to speak openly against God. Having this attitude, I found many others agreeing with me.

However, one evening in March of 1953, on returning from my work, I saw a gospel poster. My curiosity led me to write in for the New Testament which was offered. From then on I was very desirous to know what the pages of this little book contained. After having read it through, I realized the wonderful message of the Father's love manifested in the person of His only begotten Son. At that time I abandoned my past life of baseness and of following "the god of this world." The true God, by whom all things were created, had personally protected and guided me through the years better than any human ever could.

From then on the light slowly became clearer to me. At first it was difficult to give in, for the love of this decayed world does not leave as easily as it comes. But having my faith in the precious and unconquerable Jesus of Nazareth, no satanic force could resist the power which comes from knowing and loving Christ, whom we have never seen.

I am spiritually separated from my own family and friends, but, on the other hand, I am attached to the great royal family by an indestructible bond—"neither shall any man pluck them out of my hand." When one knows the truth and that all is forgiven, it is as if a heavy weight has been laid aside.

I feel led to say that the greatest crime any man can commit in his life is to deny or scorn Christ in view of the terrible scenes of the passion of Christ from the trials to the crucifixion. He suffered in our place or, to be more exact, in the place of Andre Mallet. The acceptance of this sacrifice is personal and that which naturally follows is an inward transformation.

I will conclude my testimony in insisting on the importance of the mission given us by the Author of our salvation—to make Him known in every possible way, on all occasions, and to all those around us regardless of race. In doing this we may have some reverses, but it is not in vain and my testimony is good proof.



Babies Are Sweet in Mexico, Too!

TRANSFORMED

There is a story told of a young woman—a relative of Ruskin—who had been given by a friend a most beautiful silk handkerchief. By accident she overturned the inkpot on it as it lay on the table, and soiled a good part of it. She wept until her heart literally ached when she thought of the gift, ruined by her own carelessness; and how she reproached herself!

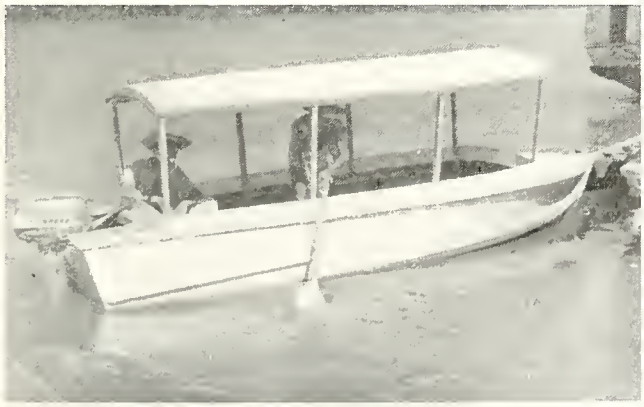
About that time Ruskin came in and saw her distress as she held up the spoiled handkerchief. But he smilingly took it from her. Artist as well as poet, he went to his study and set to work upon that blot, drawing figures upon it; and then with delicate brushes he painted a beautiful picture and returned the handkerchief to her.

"Oh," she said, "that is not my handkerchief!"

"Yes; it is yours. I simply took the ugly blot and transformed it into a picture!" he replied.

And so God does with our failures and mistakes when we are truly repentant and yield them to Him.—*Presbyterian of the South.*

FROM MAZAGAO, BRAZIL—



"Our new boat . . . just what we need."

The work in Mazagao has been showing some growth during the last few months. Our big problem here in this field is a national worker. Raimundo Cardosa, from Icoraci, who attends Bible school during the school year, has been with us for the month of July and he spent a brief time at Mazagao. He believes there is a real future here if we only had a full-time worker.

Just recently we had a man and wife, each about 60 years of age, accept the Lord, and they are proving to be of real help in the work.

Our new boat with its new motor is just what we need to make the trip to Mazagao. We go every 15 days to hold a service there on a Tuesday night. If possible, I sometimes stay two nights. It is almost impossible for me to go over the weekends because of the work here in Macapa.—*Edward D. Miller.*

Not Green Bananas!

By Mrs. William J. Samarin, Bellevue, Africa

Foli had looked for Marc down by the river. He had even gone out to the manioc gardens, but he had searched in vain. Stopping in front of his friend's house, he asked the woman pounding grain: "Mama of Marc, where is my friend hiding?" "Why Foli, he's not hiding from you. His head hurts, so he is lying on his mat inside the house."

Foli was surprised to hear that his friend was sick. Was not Marc the one who could eat six green bananas and never have a stomach pain! Foli ducked his head through the door and searched the darkness for his friend. Lying on a mat in the corner was his friend Marc. Foli called: "Wake up, you lazy one, and let's go swimming." Marc's mumbled answer startled Foli. He peered down at his friend and was shocked to see signs of pain and illness. Running out the door he called: "Mama of Marc, I think your son is very ill." The woman nodded. "Perhaps he's been eating green bananas again." "No, Mama; this is not banana pains; I think March should go see the missionary nurse," answered Foli. "Then you two go see her," agreed the mother of Marc. But Marc could not rise, so Foli ran off to find Lefe, the native helper nurse. "Oh, he's eaten too many green bananas this time," said Lefe with a smile, "but I will have a look just to make sure." The smile left Lefe's face as he bent over the boy. Turning to Foli, he said: "Run, call the missionary; your friend is very sick."

Foli ran quickly through the village and across the road. Then he turned and ran down the mango-lined driveway and up on the missionary's porch. He stood by the door and coughed his loudest cough. The missionary lady came out and together they walked to the village. The missionary greeted Marc's mother and then went inside the hut. Foli watched her face as she knelt beside her friend. He saw it filled with a troubled frown. The missionary lady turned to her helper, Lefe, and said a word Foli did not understand—"meningitis."

As Foli watched, Marc was taken to the little house behind the dispensary. All the villagers were told to stay away. Only Marc's mother and father stayed with him.

As the sun set and the village fires began to fill the treetops with smoke, Foli heard the rumble of a truck. He ran to the road and saw the doctor from the post go inside the little house where they had taken his friend. Foli sat on a log near the road to wait for the doctor to come out. Darkness came quickly and mosquitoes buzzed through the warm night air. The owl in the great flowering tree called, "Bufu, bufu," but Foli heard only the distant voices of the government doctor and the missionary.

Lefe came out of the darkness and roused Foli from his thoughts. "Run to the chapel quickly; the missionary lady wants to see everyone in the village," he said. As he spoke, the missionary lady came out of the house with a lantern in her hand. She crossed the road in the direction of the chapel. Foli hurried with the rest of the villagers to the little grass-covered house that was their chapel. Everyone talked quietly of the other years when this illness that bent the back had started with one and then spread to many, killing hundreds before it was gone.

The missionary stood and quieted the group. She asked Foli's father to pray and then she gave out big white pills. "Everyone in the village must come to get pills twice a day," she explained. "If no one else gets sick in a week, the pills and our Heavenly Father have protected us and the danger will be past. You who are Christians must pray for Marc. The doctors says he will not live much longer, but our God is strong." Foli shivered at these words, although the night air was quite warm. He gulped down two big pills and then walked silently back to his house. Sleep did not come quickly that night. His parents sat for a long time by the fire, talking of this illness that they all feared. Foli listened to the whispered words and he asked God to make Marc well again.

The days of the week began to go slowly. Everyone counted the days and no one missed taking his pills. Each day Foli sat on a log and watched the house where Marc lay sick. The doctor came twice a day and the missionary lady seemed to be always there.

The third day Foli sat on his log as usual. A brilliant green chamelion walked slowly up and down the fallen branches, as if in full sympathy, while the red mango



—*Drawn by Mrs. William (Ruth) Samarin.*

"A brilliant green chameleon walked slowly up and down the fallen branches."

ants hurried about their unending tasks. Foli picked aimlessly at a termite hill, pushing a layer of dirt aside to watch the plump inhabitants scurry about their work. Then down the road Foli saw a cloud of red dust and he knew the doctor was coming. The doctor jumped from his truck and hurried into the "sick house." In a few minutes he and the missionary lady came out smiling or crying. White people did both with such enthusiasm that at this distance Foli was unable to tell

THE CONVERSION OF A NOTORIOUS ARGENTINE CRIMINAL

By Luis Siccardi, Almafuerte, Argentina

(Editor's Note—This article was prepared in Spanish by one of our faithful national workers in Argentina, Luis Siccardi. Bro. Jack Churchill, who has been on furlough from Argentina, translated the material for our use in the Herald.)

One day toward the end of winter in 1954, I had a surprise visit from a well-known ex-criminal. During the days in which he followed the paths of crime he was known as "Kid Avellaneda." This nickname was to distinguish him from and at the same time place him in the same class with another notorious Argentine criminal who was killed by the police a short time before "Kid Avellaneda" was captured. He was "Kid Cabeza," the leader of a murderous band. The story that follows is that of Sr. Jose Avellaneda, now a brother in Christ, as I learned it from his own lips.

It begins with the illicit romance of a priest and one of his parishioners. The child born to them is the unfortunate one whose life we are now describing. During his infancy and youth he was to know nothing but bitterness, despair, and cruelties. Passed from hand to hand, he never knew what it was to receive a comforting word, a kiss, or a mother's caress. Despised by everyone and hating everyone in turn, he grew up without any respect for society, considering it to be the cause of all his misery.

He lacked a legal name since neither of his parents would own him for fear of having the sin spread abroad. The name he bears today was given to him by a sympathetic judge at the time of his enrollment for military service.

Jose Avellaneda, like a ship without a rudder, grew up without any direction or destination. He was educated in the school of vice and of his own natural passions. Soon he was rushing down the precipitous slope of crime. Becoming the leader of a band of defrauders, he organized all kinds of crime against society. For 20 years he lived on the fringe of the law. Alternating between serving jail sentences and being free to commit more crimes, he was finally arrested on January 4, 1946, in the city of Cordoba in connection with a fraud amounting to a million and a half pesos in the sale of automobile tires. He soon began to serve a nine-year-and-nine-month sentence in different prisons of the country. While behind the bars of a prison in Rosario he received some tracts and a New Testament from a certain Christian who had heard about his case. A reading of these resulted in his coming to see his sinfulness, and he finally accepted Christ as his own Saviour from the sin that the Word had made him aware of. The human instrument that God used in this conversion was Sr. J. Vicente Lopez, a member of an evangelical group in the city.

From the time of his conversion, Avellaneda gave evidence of a remarkable change in his life. Behaving like one "born again," he not only tried to fulfill the duties given him, but also he sought to lead other prisoners to the same One who had given him pardon and peace. Many New Testaments and tracts were placed in the hands of men whose lives were dark with sin. Some responded to Christ's call; others will respond in the future because work done in Him is not in vain.

His unassailable conduct after his conversion brought Avellaneda to the attention of the prison authorities and he began to enjoy liberties denied to others. Transferred to Cordoba, he was given work as a stenographer in the prison office and was even allowed to be out on the streets during certain hours. He never abused this privilege and was always back at the stipulated hour. Such behavior proved clearly that he was a changed man and it eventually won him a pardon in 1952.

Today Jose Avellaneda is a man of good character who earns an honest living and enjoys the admiration and affection of all who know him. His greatest desire is to give testimony of the work Christ has done in him, especially to his old companions in crime, some of whom live and operate in towns and cities where our own Brethren churches are. Who knows—through our ministry some of these criminals may be saved and come to be our brethren in the Lord. Let us pray to that end.

May the Lord bless this life which He has so marvelously delivered and use it for His glory until He comes.

which. Soon he heard the smile in their voices and knew that Marc was better.

The villagers seemed happy now that Marc was better; yet the days of the week continued to go slowly. Finally the seventh day passed. On the morning of the eighth day all of the Christians gathered in the chapel. Foli's father began a song, "*Ani mou merci na Nzapa*" ("We Give Thanks to God") and everyone joined in with him. Foli, sitting on the front row, sang louder than anyone else.

OPERATION DODGE

(Continued From Page 567)

We spent the afternoon visiting the big stores of Bangui, so I was pretty well loaded when we drove back out to "Kilometer 8" at 5 o'clock. I was scared every inch of the way because of the crowds of black people walking along both sides of the paving on their way home from work, with here and there bicycles scattered among them. Whenever we met another car I would honk and honk, hoping the people would get over enough so we could get past without running over anyone—then I shut my eyes while we did it.

Next morning Miss Tyson's leg was considerably swollen, so it was a bigger question whether she would be able to stand the trip than when we came the other direction. When we returned to Yaloke and she had finally walked into her house there, I breathed a deep sigh of relief, a sigh of satisfaction at the thought of a delicate job well done.

Yours for His service,

OPERATION DODGE.

(By Dr. Floyd W. Taber, Yaloke, Africa)

Congo and the Bible

By Eugene A. Nida

Translation Secretary, American Bible Society

Among the different countries in Africa, the Belgian Congo has witnessed unparalleled progress. As all those who have revisited Congo after a period of some years, my wife and I are frankly amazed at the changes. But all these spectacular gains are commonplace to all those who live there and feel the quickening pulse of this transformation.

There are also certain fundamental changes in the life of Congo that seem to us to bear directly upon the future of Bible translation and distribution. These include: (1) the extension of industrialization and urban life, (2) the increase of education, (3) the growth of the church, and (4) the advance of indigenous leadership.

* * *

Leopoldville is such a different city that it seems as though we had never seen it before. It is estimated that the capital has more than tripled its size during the last six years, and what is true of Leopoldville is also true of numerous other centers, for example, Kindu, which has been transformed from a sleepy town into a bustling center of commerce and industry. This concentration of people in the urban centers, with its resultant detribalization, increased secularism, and awakened restlessness poses the greatest challenge to Protestant missions, whose work has for the most part been centered in the isolated mission stations, far removed from the large cities.

Not only has there been a great increase in mass education, of which the tempo is to be stepped up constantly, but there is an eagerness on the part of students which is not true of all parts of Africa. In the Sudan, students are still paid to go to school, and among many of the Nilotic peoples there is a pathetic indifference to the opportunities of the new, larger world which is dawning upon them. Once people are educated to the use of material possessions, they have an almost insatiable demand for things; and similarly when people are trained to think new thoughts, they acquire a corresponding craving for new ideas. New ideas will spread even faster than the use of bicycles.



Especially Blessed by the Gospel

Despite some disappointments and acute problems, the growth of the church in Congo has been remarkable. In the Vanga area of the American Baptist Foreign Mission Society during the last 10 years the number of baptized believers in good standing has increased from less than 7,000 to more than 26,000, while more than 7,000 others are receiving further instruction in the Christian faith. Moreover, the churches give at the rate of 3,400,000 francs a year to support their entire church program. The outstanding advance of the church has resulted primarily from the work of an increasingly better qualified Congolese leadership.

Throughout Congo indigenous leadership has made its mark not only in business and industry, but especially in the church. For a number of years Congolese have borne a major responsibility in teaching and preaching, but now more and more of them are assuming administrative responsibilities. The Central Conference of the Methodist Church has appointed several Congolese district superintendents who have the responsibility for a number of churches in their respective areas, a task which it was formerly thought only missionaries could perform, but these men have demonstrated remarkable insight, executive ability, and resourcefulness.

There have been other changes in Congo which are less conspicuous, but which are more closely related to the program of the distribution of the Scriptures in this land. In the first place, there has been a great increase in the demand for the Scriptures. Not too long ago an edition of 5,000 New Testaments would last for years, but now first editions of New Testaments are usually 10,000 or more and are soon sold out.

In the second place, Congo has witnessed a phenomenal increase in the spread of trade languages. Industrialization and urbanization have brought people together from different tribal areas and have multiplied their contacts with whites. A common language has been an obvious need and an inevitable development. But as long as a trade language remained only the second language for the people, it ran the risk of dying out as economic and social patterns might change. Furthermore, a purely second language rarely becomes a very effective medium for communication. However, in the Congo, two languages, Congo Swahili and Kituba (also called Kikwango and Kibulamatadi, Commercial Kikongo, and Simplified Kikongo) which were once only second languages, have now become the *only* languages for many tens of thousands of people. Once a trade language has passed this crucial point of transition from a second to a first language, it immediately begins to de-

velop with extraordinary rapidity, for people always find ways of talking about all their experiences, and the experiences of all people are amazingly diverse and complex. The four languages which are rapidly spreading in Congo as trade languages are Congo Swahili, Chiluba, Lingala, and Kituba, all of which are being constantly enriched by their use in describing the increasingly more numerous gadgets which fill the shops, and in talking about the newly acquired ideas which compete for the loyalty of the people.

The rapid increase of the trade languages has not, however, meant that the day of the tribal languages is passed. In fact, there has been a renewed appreciation of the importance of the tribal language, not only in evangelism, but also in all forms of communication. In the early days the emphasis was quite understandably on the tribal languages, for there was practically no such thing as a trade language, certainly not in the present sense of the term. However, with the rapid development of the trade languages there was a tendency for some people to say that tribal languages would soon die out. Accordingly, they reasoned that to reduce small tribal languages to writing or to translate the Scriptures into them, was only an obstacle to linguistic progress. But this has proved not to be the case. Tribal languages do not die out so quickly as some presumed, while for the religious life a trade language often remains a real obstacle to correct understanding and appreciation of the message of life. The unfamiliar form of the language only tends to confirm the African's impression that the Christian religion is a foreign invention. If religious experience is to be deeply rooted in the consciousness of people, it needs to come by a form of communication which speaks most intimately to their hearts and by means of which they in turn give expression to their inmost thoughts and feelings. If a person is to learn to pray, "Our Father who art . . .," he needs to know how to pray in the language which he would use in speaking to his own father.

This renewed appreciation of the tribal languages, especially in work with women and children, in teaching people to read and write (people should not have to learn a new language at the same time as they acquire the new skill of literacy), and in evangelism, has resulted in a more balanced language program. Not all languages require an entire New Testament, but a Gospel, a catechism, a hymnbook, and a Bible storybook will pay rich dividends in the growth of the spiritual life among people who have so much to learn if they are to make Christ truly Lord and Master of each and every phase of their daily lives.

A survey of significant developments concerning the Scriptures and their relationship to missionary work would not be complete without a proper consideration of certain new attitudes toward the Old Testament. In the past some missionaries have thought it was too risky to translate the Old Testament, since it contained the accounts of Old Testament saints who were polygamists, etc. However, such superficial views have proved to be utterly inadequate, and there is a newer and deeper appreciation of the breadth and scope of the entire revelation of God. Such a view does not overlook the difficulties in the Old Testament, but the church has found that the proper appreciation of the Old Testament is fundamental to its very life and ministry. This viewpoint is being reflected in the number of languages in Congo in which Old Testaments are now being translated, so that people may have a fuller appreciation of the revelation of God to man.

The Bible societies have always sought to serve the cause of missions, for it was primarily for this purpose that they arose and continue to exist. But they are now seeking more fully to bear their responsibility for the increased translation, publication, and distribution of the Word of God, and especially in Congo, a land of spectacular progress in the heart of an awakened continent.—*From the Congo Mission News, January 1955.*

A Poem for Boys and Girls:

Little Black Boy

Little black boy with dusty feet,
Skipping along the village street,
This land of grass and sun and sky
All are yours to wander by.

With your stick gripped in your hand,
You prowl the lions' grassy land;
'Tis just beyond the old mud hut
His regal heart you shall cut.

Crawling now by jug and pan,
'Cross the yard that's Mother's land,
Over the old and tumbled wall,
Careful now or you will fall.

Hear him growl in deepest tone—
'Tis so brave to hunt alone!
Thru the grass with bravest step;
'Twould be better if you crept.

See him now, thru grasses warring,
'Tis not lion like he's behaving!
'Tis the goat from Father's herd,
Black boy stalks on undisturbed.

He raised his stick in hunter's style
While creeping, creeping, all the while.
Then brown goat with disgusted stare
Leaves little hunter standing there.

Mrs. William J. Samarin.

DESPAIR IN SOUTHERN BRAZIL

BRAZIL—A cold wave has just passed over southern Brazil. [Our mission is in northern Brazil.—Ed.] Low temperatures, heavy frost and ice have killed millions of coffee plants in the Mato Grosso, Parana, and Sao Paulo areas.

Reports indicate that an attitude of despair prevails in the stricken areas which, economically, depend so much upon coffee, and a man known as a Communist leader in Mato Grosso has declared that there is no point in waiting for the presidential elections in October—now is the time for a revolution.—*EFMA Missionary News Service.*

We do not need to be preaching in public in order to carry Christ to others. The workshop, the warehouse, the college, and at home will yield us hearers, if our hearts are set on winning men to Christ.—*Alexander Maclaren.*

The BRETHREN MISSIONARY HERALD

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JENNINGS LODGE, OREG. Revival fires broke out at the National Fellowship of Brethren Churches conference on Sunday evening, August 14, and hundreds were on their knees until midnight in prayer and confession. Attendance at the morning worship service was 887. Thomas Hammers, pastor of the View Ridge Brethren Church, Seattle, Wash., was elected moderator, and Dr. Homer A. Kent, of Grace Seminary, was elected vice moderator.

WINONA LAKE, IND. Dr. Herman A. Hoyt, dean of Grace Seminary and College, was the 7 o'clock morning speaker, Tuesday through Saturday, Aug. 23-27, at the Winona Lake Bible Conference, and at the Hillside service Aug. 26-27.

LANSING, MICH. Donald Locke, student at Grace Seminary, is pastoring the Grace Brethren Church during the latter part of August and September. Rev. Herbert Bess, associate professor of Hebrew at Grace Seminary, pastored the church during the summer months while he was attending Michigan State University.

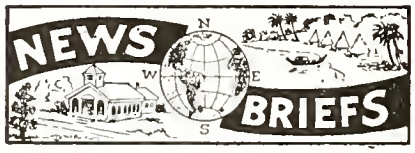
SEATTLE, WASH. The Lord has provided the first $38,000 needed for the construction of the new View Ridge Brethren Church. Thomas Hammers is pastor.

JENNINGS LODGE, OREG. Mrs. Robert McCormick, wife of the pastor of the Community Brethren Church, Los Angeles, Calif., was taken seriously ill in the closing days of the National Conference. Mrs. Bryson Fetters, Berne, Ind., fell and broke her ankle before leaving conference.

HOPEWELL, PA. Sheldon Snyder, pastor of the Grace Brethren Church, Yellow Creek, reports the different speakers in his church during the month of August: Dr. Irving Jensen, head of the Bible department of William Jennings Bryan University, Dayton, Tenn., Sunday evening, Aug. 7; Robert Salazar, student of Biola, Sunday evening, Aug. 14; Clifford Wilt, instructor in the Altoona Bible Institute, both services Aug. 21; and the young people of the church on Aug. 28. Miss Marilyn Steinberger, Everett, Pa., of Bryan University, was the speaker, and a native Filipino, Miss Asenero, was the guest soloist.

JENNINGS LODGE, OREG. The new Sisterhood of Mary and Martha officers are: Myra Connor, president; Amy Lou Bracker, vice president; Sandra Talbot, general secretary; Mary Hooks, treasurer; Marie Sackett, bandage secretary; Jean Pittman, literature secretary; Mrs. H. Leslie Moore, patroness; and Mrs. Russell Weber, assistant patroness.

TROY, OHIO. Francis Brill has resigned from the pastorate of the Grace Brethren Church as of August 4. Rev. Clarence Curley occupied the pulpit during the month of August.



WOOSTER, OHIO. A pertinent quip gleaned from the bulletin of the First Brethren Church: "This church is not air-conditioned, but it is PRAYER-conditioned."

WHITTIER, CALIF. Rev. and Mrs. Don Miller and family and Miss Estella Myers arrived in the States from Africa Aug. 15. The Miller family spent a short time visiting relatives in Iowa before coming to this area, where they will reside during furlough. Mail should be addressed to them at 422 S. Newlin.

WINONA LAKE, IND. Miss Estella Myers, who came to the States from Africa because of a critical health problem, went directly to the Methodist Hospital in Des Moines, Iowa, for further careful checkups and possible surgery. Her complete address at this printing is not known, but mail addressed to P. O. Box 588, Winona Lake, Ind., will be forwarded to her.

MINERSVILLE, PA. Rev. and Mrs. John W. Zielasko and family arrived in the States from Brazil on Aug. 21 and are at home during furlough at 29 S. Delaware Ave.

LONG BEACH, CALIF. Rev. and Mrs. Marvin L. Goodman, Sr., expect to sail on the Queen Elizabeth Sept. 14 on their journey back to India to resume their child evangelism ministry there. They expect to arrive in Bombay about October 15. Their address will be 2 Jubilee Rd., Poona 1, India. Please change Annual.

FILLMORE, CALIF. Word has been received that Rev. and Mrs. Maxwell Brenneman, First Brethren Church, have added to their collection of bells. This time it is "belle," Ruth Elaine, who arrived August 16, weighed 8 lbs., 10 oz., and was 21½ inches long.

RIO CUARTO, ARGENTINA. Rev. Lynn D. Schrock reports the new Brethren venture in radio is receiving widespread hearing at present, according to their radio mail. This new ministry is going into homes otherwise unreached by the Gospel. Fervent prayer is requested that many souls will be saved and come into the Brethren fellowship. Several have come out to the evening services as a result of this radio ministry.

SPECIAL. Deadline for all material for the 1955 Brethren Annual is September 15. All orders for the October - December Sunday - school quarterlies should be mailed next week to the Missionary Herald to insure prompt delivery.

CHICAGO, ILL. The second annual Mid-American Keswick Convention to promote victorious Christian living will be held in Moody Memorial Church Oct. 15-22, 1955.

PORTLAND, OREG. The new Brethren church bulletins were introduced to the Brethren pastors at the national conference ministerium. They are printed on 60-lb. paper and can be secured at 95c a hundred at the Missionary Herald. Samples will be sent on request.

WINONA LAKE, IND. Foundation walls have been poured for the new Brethren denominational building and the main floor joists are being laid.

WATERLOO, IOWA. Vernon W. Schrock, director of the Iowa Rural Bible Crusade and member of the Grace Brethren Church, was the 2 o'clock radio speaker at the Winona Lake (Ind.) Bible Conference Aug. 23 and 26.

CHICAGO, ILL. The twin national conventions of the National Sunday School Association will be held in Spokane, Wash., Oct. 5-7, and in Providence, R. I., Oct. 26-28.

Capital and Labor

The establishment of Labor Day was first suggested by Peter J. McGuire, a labor leader of New York City. In 1832 he proposed to the Central Labor Union in New York that labor should select a day for a parade to show the strength and spirit of trade and labor organizations. He reasoned that there were other holidays representing religious and military achievements, but none representative of the industrial spirit, the great vital force of the nation.

He recommended the first Monday in September as the most desirable date because it came approximately halfway between Independence Day and Thanksgiving Day. His proposal was adopted by the Central Labor Union and the first Labor Day celebration occurred on September 5, 1882, when the unions held a parade in the streets of New York. In 1894 the day had become a legal holiday in 30 states, and that year Congress voted its observance in the District of Columbia and the territories. It was not long afterward that it was recognized as a national holiday in all states.

Today we pay tribute to the worthiness of labor, the growth of labor organizations, and labor's achievements and aspirations. It is true that we should recognize that this is a day of great importance for all Americans—for management as well as labor. Oftentimes today the true significance of our American holidays are lost sight of in the eager desire for a weekend of rest. This should not be. All of us who produce in any capacity have a common interest in the continued welfare of our country. We all have a deep interest in the benefits made available to us because of our individual freedom and free enterprise. We all have a deep interest in the benefits made available to us because of our freedom. Labor and management alike have the same obligations to their fellow men, to their community, to their nation, and to the world—to protect and to promote our freedoms.

Some people would have us believe that hard work is the penalty placed upon the laborer by the capitalist. This is absolutely false, for the first man created by God was given the honorable position of being a gardener. He was not ashamed to till the soil for a living. Certainly this proves that God placed His divine sanction upon honest labor and there was no need for Adam to be ashamed of his God-given vocation.

By God's decree man labors for bread by the sweat of his brow, tilling the fields, creating and manning machines, and building homes. Thus by simple obedience to God and honest work with his neighbor, man himself makes his life worth while, providing that life is anchored upon the Rock Christ Jesus.

Christ, who is God, placed His approval upon labor by toiling as a carpenter for a number of years before His public ministry. Our blessed Lord could have been born in a palace, but God so willed that He first saw the light of day through a stable door. Joseph, his legal father (after the flesh), might have been some great nobleman, but by the decree of God he was a humble carpenter. It has been said that an ancient rabbinic work remarks that "Just as the Torah was given through a covenant, labor was given men through a covenant, as it is written, 'Six days shalt thou labor and do all thy work; and on the seventh day is a sabbath unto the Lord thy God.'"

Even as God placed His mark of approval upon the laborer, so too Christ did likewise for capital, by calling laborers to work in His vineyard, paying to them their just hire. The Word of God tells us that Abraham was unusually wealthy in cattle, silver, and gold. His vast land possessions included all land from the Euphrates to the Nile. God in His marvelous grace bestowed on him two unusual titles, "Friend of God" and "Father of the Faithful." There is no doubt in the mind of the writer that in spite of his wealth he enjoyed fellowship with God, thus indicating that wealth properly under God's control and spirituality are not incompatible. The Word of God tells us that "the earth is the Lord's and the fullness thereof. The cattle upon a thousand hills are his, likewise the silver and gold."

Does God place His sanction upon a capitalist? Certainly, for He was one himself. In other words, the Word of God seems to indicate that capitalism and labor are related to poverty and wealth, and that God in His matchless grace looks with divine favor upon both. However, it must be admitted that one of the greatest problems in the world today is the utter inability of the leaders of our land to bring together these two disgruntled camps. Labor has the privilege and responsibility to expand its service and usefulness to mankind and to progress through proper channels. Capital too has its proper right to increase its usefulness to society through free enterprise, fair competition, and reasonable profits. Cardinal Spellman tells us that "if labor and capital are to strive and survive, they must serve as members of one social body, with singleness of purpose and diversity of function, united in the strong bond of service for the good of mankind, spirited by reverence and love of God"

Perhaps the best charge that could be voiced to both labor and capital this 73d Labor Day can be voiced in the words of James McGinlay in the book, "The Birthday of Souls": "To the representatives of both capital and labor, to the rich and to the poor, God in mercy cries, 'Be ye reconciled,' not to each other but to Christ. If and when individual opponents to each other fall in love with Jesus, all enmity is banished, and peace prevails." Matthew 11:28 tells us: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The answer for capital and labor is found only in the Word of God. Will they accept it?



By J. WARD TRESSLER

Pastor, Grace Brethren Church
Altoona, Pa.

LABOR DAY, 1955

By Russell L. Williams
Pastor, First Brethren Church
Cheyenne, Wyo.

This year there has been, and probably will continue to be, an unusually high death toll on our highways. The reason is simple and easy to find. Most of our national holidays this year fall on Monday, giving people a three-day holiday. As a result, millions will be on our highways and many will be killed.

Yes; there will even be many Christian people who will desert the house of the Lord and desecrate His day simply because they have three whole days before they have to go back to work. These same people, who claim to love the Lord with all their heart and put Him first above everything else, would not think of taking a tenth of their time off from their job to serve the Lord; yet through this year they will take five out of 52 Sundays off from serving the Lord in their own place of responsibility, in addition to regular vacations and sickness, plus probably a couple of Sundays to go fishing and a couple more to go hunting; then wonder why the work of Christ does not advance.

While the Word of God has nothing to say about Labor Day, it does have some very specific instructions concerning the Christian and labor.

I. *The Christian and Labor.*

In II Thessalonians 3:10 we read this command from the Apostle Paul: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." Apparently the early church at Thessalonica had a communal system similar to that at Jerusalem and there were some who were taking advantage of it and living off the rest of the people. This ought to be sufficient evidence that communism will not work even in the best society, much less in one which is anti-God and anti-Christ.

Just how much spiritual nourishment would people receive if the principle were applied: "If any would not work, neither should he eat?" And yet, is this not a principle which is self-activating? The person who is working for the Lord is the one who is happy in the Lord, and the one who is feasting and never serving is suffering from spiritual malnutrition. Jesus said: "He that saveth his life shall lose it and he that loseth his life for my sake and the gospel, the same shall find it." Either we get in and get busy for the Lord or we become spiritually starved and whiney and critical and cold. First we begin to find fault with everything and everybody; then become peeved and quit coming to services and wonder what is wrong with everyone else.

In Ecclesiastes 9:10 we read the counsel: "Whatsoever thy hand findeth to do, do it with thy might," and again in Colossians 3:17: "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." We believe it is the clear teaching of the Word of God that being a Christian ought to make an individual a better workman whether he is plowing a furrow, turning a lathe, teaching school, working at home, or preaching the Gospel.

Paul, in order to impress the Christians of His day with their obligation to labor, set the example in his own life even though he was traveling as a missionary. Note Acts 20:34-35: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Again, in Acts 18:3 we read: "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers." At least one denomination today is using this method in a very effective way in the building of new churches. If they want to establish a church in a given city or area they invite families to move from other cities or areas and secure work there that they may become tentmakers for Christ. It does two things. It builds new testimonies for Christ and often gives new life to an old one. I believe we have Brethren who would accept a challenge like this.

II. *Those Who Labor.*

Let us look first at Ephesians 6:5: "Servants, be obedient unto them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart." The same principle is set forth in Colossians 3:22: "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God."

Someone immediately says, "But I am no slave," and that is true. Nevertheless, the two principles set forth here are just as true as they were in the day that the Apostle Paul penned these words. First, do not your work in a show-off manner to please men, making it look nice on the surface, no matter how slipshod and careless the workmanship may be. A Christian ought to be a good workman, not because someone is going to check up on his workmanship, but simply because he is a Christian. The other principle is one we so often overlook; namely, no matter what a Christian may do, no matter who they may work for, they are not serving men but Christ. Soldier, how often does it occur to you that you are not working to please that tough top sergeant, but Christ? Workman, are you working to please the boss or Christ? Mother, as you work about the house are you doing it to please the family or Christ? Or perhaps you have a business of your own; are you running it to please yourself or Christ?

There is a natural reaction which might arise from the teaching of this truth, and it did apparently arise in Paul's day. Briefly stated, it is this: If I am working to please Christ, why bother with the boss? Then since some Christian servants had Christian masters, they apparently reasoned that since there was equality in Christ, their master was no better than they were and they came to despise their masters. Paul's reply to this is found in I Timothy 6:1-2: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are breth-

Eternity's Values in View



By Adam H. Rager, Pastor
Carson Avenue Brethren Church
Artesia, Calif.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you" (John 6:27).

Who among us does not desire fruit and recognition for our sweat and calluses? Who is content to labor for naught? It was because of this concern that a day of dedication in honor of labor was instituted called "Labor Day." Being inaugurated as a holiday December 28, 1869, by the Knights of Labor, an organization formed in Philadelphia, Pa., it was officially declared so by act of Congress June 23, 1894. The Congress designated the first Monday in September a legal holiday for federal employees and for the District of Columbia. Now it is observed in every one of the 48 states. Thus a day of annual recognition for secular labor has been officially set. But what about that labor which is beyond the secular and has eternal value? Is there an accounting day—a day of recognition?

I. *A "Day" Has Been Appointed.*

According to Acts 17:31 the Word of God says: "He has appointed a day, in the which he will judge the world in righteousness by that man he hath ordained." "That man" is none other than God's Son, the Lord Jesus Christ. He is the resurrected Lord before whom all men must stand. Those who desire recognition in God's sight must get it through "that man." No one can expect any hearing from God apart from Jesus Christ, for He himself said: "No man cometh unto the Father but by me." There must be recognition of Him here and now as personal Saviour and Lord if there is to be recognition of one's "labor" hereafter. Outside of Christ all stand condemned, and it is also true that "their works do follow them." If one is not in harmony with the will of God for his life, his accomplishments are also out of harmony. Both will be judged by "that man" on that day appointed. There must be an accounting "day."

II. *A Christian "Labor Day" Has Been Declared.*

The one who is in Christ, born again by the Holy Spirit, and become a "new creature," is assured of a "Labor Day" in which his efforts and accomplishments will be recognized. Writing to believers in Corinth, the Apostle Paul declared: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." As there will be "perfect" attendance of all unbelievers at the Great White Throne judgment, all believers must "appear before the judgment seat of Christ." This is the time and place when all labor as a child of God through faith in Jesus Christ as Saviour will be recognized. The blood-stained banner of the cross leads this procession and true patriotism in loyalty to the Saviour will be revealed. Recognition and reward will be without partiality. No one will get a "dirty deal." No child of God will be "left out." "Every man shall receive his own reward according to his own labour" (I Cor. 3:8). All will receive the proper amount of attention in relation to the attention accorded the Judge while He is now their Saviour and Advocate. This is the Christian's "Labor Day."

III. *Today Determines the Recognition of That Day.*

Today is labor's day. Yesterday is gone, tomorrow is in the future. Whatever is accomplished must be done today. Procrastination is a very effective tool of the Devil in hindering the cause of Christ. It is too effective in keeping sinners from accepting the Lord and it is too often used in restraining saints from serving Him. As Christians our intentions are good. We intend to be dedicated and faithful to our Lord, but all too often it is tomorrow instead of today. The exhortation of I Corinthians 15:58 is needed now—"Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." It is the faithful service now that will count in that day.

But if our labor now is not to be in vain, it must be with "eternity's values in view." May this be our determination as we look forward to that day appointed of the Lord when we shall meet Him face to face.

With eternity's values in view, Lord,
With eternity's values in view.
May I do each day's work for Jesus
With eternity's values in view.

ren; but rather do them service, because they are faithful and beloved, partakers of the benefit."

One thing we always notice about the Word of God is that there is a divine balance on all subjects.

III. *To the Employer.*

Let us notice just two passages. The first is in Ephesians 6:9: "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." The other is Colossians 4:1: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

There is probably no better illustration in the Word of God of the proper relationship between employee and employer than that of Boaz. In Ruth 2:4 we read: "And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." What a wonderful thing it would be if there were always this relationship between the employer and the workman, and there should be if both are Christians walking in harmony with the Word of God. Then Labor Day might take on new meaning and purpose for all.

LABOR TAKING INVENTORY



By Richard E. Grant
Pastor, Grace Brethren Church
Cedar Rapids, Iowa

Labor Day has been officially declared a legal holiday for labor in the United States and Canada. The day is marked by cessation from usual labor, and by parades, meetings, and addresses by prominent labor leaders. It is a day for labor to take inventory. It is a day for re-evaluating the failures and successes of the preceding year, and to plan for new advances in the future.

Looking Both Ways

It is surprisingly strange, but nonetheless true, that for every important experience in our physical world there is always a comparable spiritual experience. As we celebrate Labor Day, we become keenly aware of the fact that laboring men are looking both ways; looking discerningly backward to discover the gains and losses of the past year, and looking expectantly forward to determine what goals should be set for the coming year. In the spiritual realm the Apostle Paul makes a comparable observation when he writes: "Forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13).

How imperative it is that the church in her laboring for Christ take inventory concerning the failures and successes of past years, and recognize the urgency of completely consecrated lives for the paramount task of evangelizing a lost world. A perpetual encouragement to the child of God is found in that precious promise found in I Corinthians 15:58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Looking Behind

The pathetic fact must be admitted that the most important business of the church has been sorely neglected. The church has been expending her energy in minor matters. The Great Commission, as intended by our blessed Lord, has been plainly ignored—ignored not only by the great professing church at large, but also ignored by our own beloved Brethren Church. In the past year, it is true, we have seen some spurts of revival, and a number of conversions have been recorded, but the surface has been merely scratched. What is the difficulty? The explanation is simply that there is no burden for souls.

Millions of souls are going out into eternity lost forever, dying eternally because no one has introduced them to Jesus Christ. And the church, as a whole, is not losing a minute's sleep about it. There is no great burden of souls upon the church. The obvious difficulty with the church is that it has been satisfied to be merely evangelical. It opens its doors and preaches the pure Gospel for people to come and hear, and if they do not come, no one loses any sleep over it. The church feels that it has fulfilled its obligation to a hell-deserving world by simply maintaining a gospel service.

But that has not proved to be a satisfactory solution to the problem. The church must not only be evangelical, not only fundamental, but it must be evangelistic. It must get out and bring the unsaved in. The evangelistic church is the church that not only has a saving message, but it takes that message to the unregenerate. This is of vital importance. The Scriptures tell us that Andrew not only had a message, but he took the message to his brother, Peter, and then personally brought Peter to Jesus.

Our past is black. The past is shamefully marked by an evident disregard for our personal responsibility toward the unsaved. The annual statistician's report bears mute testimony to the fact of apparent unconcern. The church of today seems to consider that the hiring of a minister is the satisfactory way to discharge personal responsibility. The church expects the minister to evangelize the community. It is his duty, and his alone, to bring men to Christ. Indeed, the church has pitifully neglected her responsibility in the past.

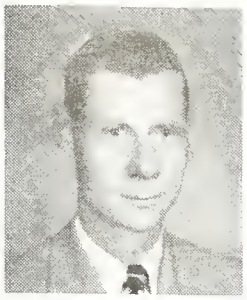
Looking Ahead

If you will turn to Paul's epistle to the Ephesians, the fourth chapter, verses 11 and 12, you will find that ministers and teachers were given to the church, not to be merely professional soul-winners, but rather were given for the perfecting of saints unto the work of ministering unto the building up of the body of Christ. That is to say, the Scriptural way to build up the body of Christ is by training members of the church to do the work of the church. The membership is responsible for evangelizing the community.

The churches of Korea have given an example of what can be done when the whole church gets in the soul-winning business. In Korea you will find the most remarkable history in all the record of modern missions. Multitudes have been brought to Christ in a comparatively short time. What is the explanation? It is this: when the missionaries first went to Korea, they decided to make a rule. It turned out to be a golden rule, and they stuck to it—that when anybody came and confessed Christ, before he could be received into full communion in the church, he must first go and bring someone else. How would that work in the Brethren Church? How many pastors would have the courage to tell a candidate for membership: "We want you to become a member of our church, but you must first bring someone else"?

Perhaps this is not the exact answer to our problem of unconcern for lost souls, but if our future is to be more than a spasmodic sort of evangelism, every last one of us must share equally the responsibility of winning lost souls for Jesus Christ. Let us look both ways. Forgetting the failures of the past, let us fully dedicate ourselves to the vital task of rescuing the perishing.

Labor Day and American Labor



By Glen Welborn
Pastor, Grace Brethren Church
Albany, Oreg.

"In the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19).

This is what God said to Adam after his sin brought down God's curse. God meant that man must work and toil for his livelihood here upon this sin-cursed earth. But even before man's fall and God's curse, God intended that man should work. He was not to be idle. After God had made Adam, the Bible says: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). However, there is nothing here said about sweating. In the Garden the work would be pleasant. There were no hindering thorns and thistles. But now man is on the outside of the Garden where there are thorns, thistles, and sweating. He likes none of them. Like them or not, he must toil and work if he is going to get somewhere. If he succeeds in life, it will not be without sweat.

A nation is made strong by God-fearing men who are not afraid of work and sweat. America's forefathers were men who worked hard. There was not a lazy bone in their bodies. They were industrious. They looked ahead. They planned and worked and sweat to build a nation for their posterity. They succeeded. We are their children and are enjoying the fruit of their success. But today danger lurks on America's horizon. America will not fall because of an enemy's strength, but because of her weakness. Many are the points of America's internal weakness, such as gross immorality, large-scale drunkenness, the rapid breakdown of homes, etc.

Back in May of 1951 America was administered a much-needed verbal spanking by Roger W. Babson. He attacked one of America's weaknesses. As a nation it may have come too late, but it may serve to awaken a few individuals. Read the following words carefully. Mr. Babson wrote: "I have just come from a trip through our great industrial cities. Here is what I heard over and over again from different business executives who are hiring thousands of youngsters every year: 'The young people today aren't reliable. They make the same kinds of mistakes over and over, and they don't seem to care . . . they lack industry. They aren't uncomfortable when idle. They give the impression that what they want most is a quick, easy buck. We have failed to teach them to follow a path successfully to the end—no matter how difficult the going gets. Graduates today give up too easily.'

"Our schools themselves have succumbed to a philosophy of mediocrity by passing children each year whether the quality of work is good or bad. The training in the schools that there can be reward without hard work has led to irresponsibility.

"In the last analysis, however, it is the parents who are at fault. The average parent today has great difficulty in trying to develop industrious children. He won't make his children mow the lawn or wash the car or put on the screens. Junior rebels because Joey down the street doesn't have to do these things, so why should he? The real ailment here, of course, is a lack on the part of the parents of moral courage which comes from religion. When hiring young men, employment managers should give some consideration to the applicants' parents."

Isn't that a stinging rebuke against America's new generation of adulthood, schools, and parents? And we must confess it is the sad truth.

God has something to say about laborers. There are at least three kinds described in His Word: the slothful, the selfish, and the servant.

The Slothful Worker. "Slothful" means sluggish, idle, lazy. "The desire of the slothful killeth him; for his hands refuse to labour" (Prov. 21:25). God says in II Thessalonians 3:10, that "if any would not work, neither should he eat." Our government relief agencies should take great care and refuse to hand out relief to people who could work but are too lazy to toil and sweat. Testimony upon testimony reveals that many so-called patriotic Americans drew big wages on war jobs during the war who didn't do an hour's worth of honest work a day. Such people should have seen drops of blood drop from those $20 bill while they tried to sleep at night. Labor unions also should take great care and never be found protecting a lazy employee. They should cooperate with the employers and see that every job is filled with a man who will do an honest day's work.

The Selfish Worker. A man was walking past a construction job. He stopped and asked a worker what he was doing. "I'm making $20 a day." He walked on and asked another worker what he was doing. "I'm building a building." "He that laboureth laboureth for himself; for his mouth craveth it of him" (Prov. 16:26). "All the labour of man is for his mouth, and yet the appetite is not filled" (Eccl. 6:7). These verses describe the first worker. He is not lazy. He works hard. But he works with only one motive—SELF. This worker is a thousand times better than the slothful man, but he is not the ideal worker.

The Servant. Here is the ideal worker. He is not slothful, nor is he selfish. He is like the man who said he was building a building. He accomplishes something that helps to build a nation. He wants his labor to be of service to his fellow man.

Jerusalem had been destroyed by Judah's enemy. The gates and the wall were burned. Years later a man by the name of Nehemiah led a company of Jews back to Jerusalem to rebuild. There were various forms of thorns and thistles opposing them, but they were not afraid to sweat. Nehemiah 4:6 says: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." That is the way things get done. That is the way workers should work.

"Except the Lord build the house, they labour in vain that build it" (Ps. 127:1a). Jesus said: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man

(Continued on Page 580)



HOME MISSIONS—

1. Pray for the expansion of the Navaho mission work and for the new personnel that have been added. Also pray for the school work that is just getting under way.

2. Pray for the early completion of a much-needed building program at Fort Lauderdale, Fla.

3. Pray for the Grandview, Wash., work started by Rev. Harold Painter, and for the new pastor, Rev. Robert Griffith and family who have recently assumed the leadership of the work.

4. Praise God for the dedication of the completed Jenners, Pa., church and pray for them as they plan to become a self-supporting church.

5. Pray for the development of many new opportunities for Brethren churches considered in the annual board meeting of the Home Missions Council.

6. *Pray* and *give* are two important words listed in the order of their importance at this home-mission season. Pray that the Thanksgiving offering will meet the need of the 1956 budget adopted at the annual board meeting this year.

FOREIGN MISSIONS—

1. Pray for Miss Estella Myers, who has returned to the United States on an emergency health furlough and has entered the Methodist Hospital in Des Moines, Iowa, and for the other missionaries who, while on furlough, will need medical and surgical care.

2. Pray for the men of our Mexico mission as they make an exploration trip, seeking to locate a Christian training school in Mexico; then pray for those who will prepare for national leadership.

3. Pray for at least two more national pastors for Argentina, and for many more who will train for this work in our Bible Institute.

4. Pray for the development of our Christian day schools in Brazil, as we plan to train many more of our Brazilian children.

5. Pray for a continuing supply of students for our Bible Institute in Africa that we may have sufficient trained leaders for our native church.

6. Pray for our believers in France and that many more of those capable of leadership may be discovered.

7. Pray for more missionaries—possibly a dozen more are badly needed—and pray that there will be funds to send them.

8. Pray for gifts of some $40,000 in addition to that which is now in prospect, for this amount will be greatly needed before the 1956 foreign-mission offering becomes available.

9. Pray for the believers in Hawaii as they make great strides, as they contact many new people for Christ, and as they are moving rapidly toward a fully self-supporting church, fully supporting their missionary pastor.

GRACE SEMINARY—

1. Praise God for the way He continues to bless the school and to supply the needs from day to day.

2. Continue to pray for the financial needs of the school, both for monthly expenses and for the new building.

3. Pray for the many new students just coming in to school that they may become adjusted, find proper living quarters and the right kind of jobs.

4. Pray for the faculty and administration as they meet the problems of the new school year.

MISSIONARY HERALD—

1. Pray for the progress on the new denominational building, that all obstacles may quickly be overcome.

2. Continue to pray for the sale of the present Missionary Herald building.

3. Praise the Lord for the increased use of Brethren literature in all Brethren churches.

4. Pray for the direction of the Lord in the expansion of the printing program.

5. Pray for guidance in the handling of all mail orders.

WMC—

(Supplied by Beaver City, Nebr.)

1. Pray for our newly elected officers.

2. Pray for our mission fields.

3. Pray that each member might have a real burden for lost souls.

4. Praise God for the many blessings received the past year.

SMM—

1. Let us thank the Lord for the good year He has given the Sisterhood of Mary and Martha.

2. Pray for the newly elected officers as they take up their duties.

3. Pray for the program for the new year, that our girls might seek to "Do God's Will."

4. Pray for the writers of the material, that the Lord will guide them to write what is needful in our lives.

BYF—

1. Pray for our teen-agers, that they may learn the meaning of real consecration to the Lord.

2. Pray that Bible study clubs may be held for them in all our churches.

3. Pray that our young people may be led to choose our church schools and seminary for further training.

LABOR DAY AND AMERICAN LABOR

(Continued From Page 579)

shall give unto you: for him hath God the Father sealed" (John 6:27).

Only one life—'twill soon be past,
Only what's done for Christ will last.

This means God's children doing God's work. If you are not saved, you will perish and all your labor with you. You need Christ as your Saviour and Lord. If you are a Christian, your labor, to abide, must be for Jesus Christ. If you are in secular labor, your motive for making money should be for raising your family for Christ and for sending full-time laborers into the mission fields of the world, both home and abroad. There is no room in the life of the Christian for laziness and selfishness. God says in Romans 12: 11: "Not slothful in business; fervent in spirit; serving the Lord."

The BRETHREN MISSIONARY HERALD

WMC NUMBER

SEPTEMBER 10, 1955



THE INVESTMENT OF THE WOMEN'S MISSIONARY COUNCIL IN NAVAJOLAND

NATIONAL WMC 1955-56



"AS UNTO THE LORD" Col. 3:23

"AS UNTO THE LORD" (Colossians 3:23)

By MRS. KENNETH ASHMAN

National WMC President's Message for National Conference, 1955

The theme, "As Unto the Lord," is another fine link in our chain of yearly themes, and ties in well with our last year's devotional theme, "Our Daily Walk." How much good is our daily walk, as there are many avenues and directions that we might go, if it is not "As Unto the Lord"? Let us read our theme verse, Colossians 3:23, together with the one following it: "And whatsoever ye do, do it as unto the Lord and not unto men; knowing that of the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ." These are precious verses in that they not only present an admonition, but they indicate the reward offered to those that follow.

There are always three words connected with the request, and we wish to apply them to our theme—"Why?" "When?" and "How?"

First, *Why* should our labors and efforts be as unto the Lord? In the first four verses of Colossians 3 we find our answer. We are a new creature, risen with Christ, and have desires accordingly set upon heavenly and not earthly things. Someday we shall be with Him forever. If we are sincere in our Christian experience, we will want to seek those things pleasing unto the one making our blessings possible. True love causes one to forbear a lot, and do the things most pleasing to that beloved one. In a family united for peace and happiness, for example, we find a mother cooking the way that pleases the family and making her home a pleasant abiding place for her family; the father works to provide needs and bring security to the family; the children maintain a standard rewarding the parents with gratefulness for all they have done. We are children belonging to the family of the redeemed. Christ has done all to make our spiritual peace and happiness possible by going to Calvary, and He constantly pleases us by providing untold blessings day by day. We might ask ourselves: When did we last count our blessings, or thank the Lord for supplying financial need when we needed it; physical strength granted after illness; or for a helpful friend; for many answered prayers; not to mention the provision of our daily benefits which we take for granted? In Luke 20:38 we are told that our Heavenly Father is a God of the living. Likewise our Intercessor, Jesus Christ, died for the living (II Cor. 5:15). We, the living in Christ, are exhorted to seek those higher and richer things that we might have a unique, as well as challenging and purposeful, experience as we labor "as unto the Lord."

Second, *When* should we serve "as unto the Lord"? *Now* is the time that our day-by-day response challenges. The Lord doesn't put us off when we come for salvation, cleansing, or whatever the need may be. He is always ready and waiting. Did you ever notice how children imitate? If we are busy and say, "Wait a minute," to our children when they come with a need, it isn't long until they respond likewise to us. We ought to imitate our Heavenly Parent and give immediate response to His work. We should be ready and waiting for His call to us. Jesus spoke to the fishermen who gave up their nets and "straightway" followed Him. The lad gave his lunch at the spoken request of Jesus—and how that willingness was blessed! When Paul was converted, it was at once that he was submissive and followed the will of the Lord. Jesus does not like excuses. You'll remember how Jesus pointed out in the parable that those who made excuses were deprived of the blessings of the feast. How guilty we are of putting off our work for Him because we imagine "legitimate excuses." A life pleasing unto the Lord will mean that we are as ready for the monthly Day of Prayer as we may be ready for an outing, a day of shopping, or a time of neighborly visitation. When pressing things of our lives will allow these other pursuits they become excuses for neglecting the spiritual things. We are really living our lives as unto men and unto self, and not "as unto the Lord." Do we keep our one night a month free for our WMC meeting so we can be present to fill our place and fulfill our duties that the work as a whole might go forward more rapidly because we have faithfully and promptly done our part?

After we receive our new materials and return home from the inspiration of conference, we start with a new zeal, but we let it cool off so quickly. By the middle of

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 37

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

the year, officers often become careless about details, committees forget to continue with their responsibilities. This is unto men and not "as unto the Lord." Suppose the Lord were as unstable in responding to our needs. We would not have security, but insecurity. Praise His name, He is ever faithful and steadfast. In our WMC work I would like to encourage our women to be consistent, persistent, and constant in doing our work "as unto the Lord." Whether officers or regular member, we must be mutually helpful, for one cannot work without the other.

Third, *How* can we serve "as unto the Lord"? Our spiritual life is the answer to this, a life maintained and sustained by His Word with Christ as the supreme object. *Prayer* is God's method of our speaking to Him and His speaking to us. In order to know the desires and thoughts of another, we must keep in contact with that person. Likewise, we must keep in contact with God, through Christ, to know His mind and will for us. Effective prayer is definite. We should know the needs of our organization, our church, and our missionary family, praying for them, as well as for one another. These prayer requests are regularly found in the Herald for our admonition and information. Prayer can be contagious. It is something we should be glad to "give" to another. Prayer is the avenue of power, a ministry that our women can uniquely fulfill "as unto the Lord."

Another way to efficiently serve the Lord is through *good planning*. We should acquaint ourselves with WMC work locally, in the district, and on the national level. We should also become well acquainted with all our missionaries. Our activities for the WMC work should be well balanced, including all members and not a select few, having vision and purpose. We cannot grow in knowledge by planning alone, but by the faithful performance of these plans. To know is to care. Many times we reveal insincerity in our work by a careless or indifferent attitude. The unfaithfulness of one officer or member not carrying out duties as promptly and efficiently as possible disrupts the whole program in spite of the best of planning. As we consecrate our efforts anew this year, shall we with a genuine depth of devotion execute our plans "as unto the Lord"?

The deeper the roots go downward, the higher the branches go upward. In planning our devotional programs let's make them something special. If we are given a part, let us prepare and give it as we would like to hear someone else present it. Much time should be spent in study and preparation, as well as in our own private devotions. In Colossians 3:16 we read: "Let the Word of God dwell in you richly in all wisdom." In this same verse we are also exhorted to "teach and admonish one another," which is all a part of good planning in our devotional programs. Note that the text also speaks of the use of music in our spiritual services. How often we are blessed with the gospel message in song or instrumental music. These should be planned and prepared as efficiently as any other portion of the program. Our devotional efforts are a direct manifestation of our own inner spiritual life.

"Learn something new, pray for it too, find something to do." Let us be practical. There should be a practical application for our service "as unto the Lord." Each year we challenge our women with Christian activity such as Sunday-school teaching, leading in children's work, Bible reading, promotion of projects, general assistance in the church work, remembering of our missionaries, and promotion of the local WMC and SMM endeavors. Have these come to be mere suggestions or do they become individual challenges as we enter the new year? In our local work do we support the various projects, the prayer groups, and regularly attend the meetings? Do we give financial and prayer support to our district and national works? Our leaders must maintain a high spiritual standard and be good examples, constantly striving to maintain the standard, readily receiving kind suggestions, as well as giving them.

Our personal qualifications include kindness, being merciful; gentleness, which means giving no intentional offense; humbleness of mind, meekness, which means taking no offense; longsuffering or patience, forbearing one another, and forgiving one another. The foundation of all this is true Christian love. We must be childlike in our service unto the Lord, "but not childish." Our rewards will eventually be in glory, but here we receive joy, peace, and satisfaction.

Our Christlike efforts joined together "as unto the Lord," remind one of a huge colorful bouquet. Let the flowers speak a lesson for us. They are also a creation of God, blending their colors and hues together, even as we blend our talents together in service for Him. They serve their purposes silently without murmuring and complaining. They complement each other, creating greater beauty. They permeate the air with fragrance which may be likened unto our work which bears fruit and brings results. One dead flower will spoil the appearance of the bouquet as one dead member will spoil the work and program of the group. We trust the vision of the WMC work is growing among our women. The farther we reach out, the greater our work will expand. As we come to another WMC year, challenged with the theme "as unto the Lord," let us join our efforts because we are redeemed, let us act immediately, and let us serve Christlike in all things.

Our Project

The month of September brings us once again to the beginning of another WMC year. Our projects of the past year have been completed and we are started out anew. Our major national offering is always for home missions. Our cover picture this month represents the sacrificial giving of our women over the past two years, when almost $6,000 was given for the erection of this much-needed schoolbuilding on our Navajo mission field. We are happy to know that the fall term will bring to our teachers there facilities of an adequate schoolbuilding.

And now we turn our thoughts and gifts to another needy project. For a number of years enthusiastic "Miss Evelyn" Fuqua has been doing a wonderful work among the young people of the hills of Kentucky. She has lived in the most primitive of surroundings and done it gladly for the Lord. However, the WMC has decided to do something about the matter and so we have taken as our project for this quarter the raising of $2,800 toward the building of a modern home for "Miss Evelyn." Let every council get busy and do its share to putting this offering over the top and providing this consecrated servant of the Lord with a few of the everyday comforts that we all accept as a matter of course.

NATIONAL WMC OBJECTIVES AND RECOMMENDATIONS

NATIONAL WMC OBJECTIVES (1955-56)

1. PERSONAL SPIRITUAL FOOD—For your daily Bible reading we suggest one of the following:
First choice—The entire Bible in 1955-56 (three chapters a day; five on Sunday).
Second choice — Genesis, Deuteronomy, Ruth, Daniel, Song of Solomon, Esther, Ecclesiastes, and Revelation.
Bible-reading markers will be provided.

2. FAMILY SPIRITUAL FOOD—We recommend the establishing of daily family devotions in every home in the local church. For promotion we recommend the tract, "Thoughts on the Christian Family Circle," Good News Publishers, 411 S. Wells St., Chicago 7, Ill.

3. PRAYER WARRIORS — Each council enlisting prayer warriors from the congregation, using the five-year Prayer Covenant Cards, adding a star each year at consecration service. For guidance in prayer continue the use of the prayer booklets and prayer pointers in the Herald.

4. SOUL-WINNING—Encourage individual witnessing by visitation and tract distribution. Urge each local tract chairman to keep a record of tracts used. For instruction in soul-winning, the following booklets are suggested:
"Soul-Winning Is Easy," by C. S. Lovett, price, $1.
"Winsome Witnessing," by Mary Terry.
"To Save a Soul From Death," by R. Paul Miller.
All of these booklets may be obtained from the Brethren Missionary Herald Co., Winona Lake, Ind.

5. MONTHLY MEETINGS—A minimum of 12 devotional meetings URGING the *use* of the Brethren WMC program packets.

6. DISTRICT PROJECTS AND RALLIES —Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for WMC work. Also encouraging a banner of recognition to be given at district rallies for the largest percentage present from any one council.

7. NEWS ITEMS—Each local editor sending a post card with news items *twice a year* to the WMC editor.

8. MAJOR OFFERINGS—
(1) Sept., Oct., Nov.—HOME MISSIONS —$2,800; send before Dec. 10. Residence at Dryhill, Ky.
(2) Dec., Jan., Feb.—CHRISTIAN EDUCATION OFFERING—$2,800; send before March 10; two-thirds, Grace Seminary, pick-up truck and transcopy machine; one-third, Sunday School and Youth Boards, office equipment, literature and program material.
(3) March, April, May—FOREIGN MISSIONS—$2,800; send before June 10. Printing equipment and literature fund for the six fields.
(4) June, July, Aug.—GENERAL AND PUBLICATION FUND—$2,800; send before Sept. 10.
(5) THANK OFFERING for Brethren Jewish Missions, taken throughout the year and to be sent to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)
(6) BIRTHDAY OFERING to be received during the year for the support of WMC missionaries on a foreign field. Send this offering to the national financial secretary-treasurer by July 10.

DISTRICT WMC OBJECTIVES (1955-56)

1. Every district represented on the National Board at National Conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

2. A four-minute written report to be given at National Board meeting and again on the conference floor. The retiring president to be responsible for a written report which will be read by the present presiding officer.

3. Each district to provide interesting material representing the work done in the past year for display at National Conference. An award will be presented to the district having the most outstanding display.

4. Each district to select a prayer chairman who will encourage the prayer life of the women, the use of the five-year Prayer Covenant Cards, and stimulate Bible study.

5. Promoting the organization of a WMC in every Brethren church in the district, the responsibility of directing the organization being placed in the hands of the district president.

6. Each district to sponsor at least one project—said project TO BE CLEARED THROUGH THE NATIONAL VICE PRESIDENT TO AVOID DUPLICATION. Each district has the privilege of keeping the project within the district.

7. Each district contribute an annual freewill offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer by July 10, and to be used as the committee in charge sees the need.

8. Each DISTRICT PRESIDENT to receive the local annual statistical reports and to compile the district statistical report and send to the NATIONAL recording secretary by July 31.

9. Each District President to stress the importance of using the BRETHREN WMC program packets in the local councils to foster unity among them.

10. SMM to be given time on the WMC district conference program to demonstrate Sisterhood activities.

NATIONAL WMC RECOMMENDATIONS (1955-56)

1. That a membership consecration service be held annually in each local council, using the original covenant card and star system; suggesting that this service be the feature of the September meeting to which prospects for membership are invited.

2. Each local president endeavoring to attend National Fellowship, her council aiding in expenses if at all possible.

3. That Mrs. Benjamin Hamilton be our editor.

4. That Mrs. Frank Lindower be our prayer chairman and that we continue to sponsor enthusiastically the day of prayer each month.

5. That we send good usable clothing to Taos, N. Mex., Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.; to Indian Mission, Rev. Evan Adams, Brethren Navaho Mission (located at Counselor Post), Star Route, Cuba, N. Mex., c/o San Juan Basin Lines, Albuquerque, N. Mex., and that each council be responsible for their entire expense. That we discontinue sending clothing to Clayhole, Ky.

6. That officers in the local councils preferably be elected in June, installed in July, and take office at the August meeting, and have statistical reports compiled by the retiring president in the hands of the District President by *July 15*.

7. That each council promote the evangelization of children, urging the individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, etc.

8. That the women in each council continue to show an *increased* interest in the Sisterhood in all possible ways—prayer, work projects, financial help (such as purchasing reading books and pennants), and a willingness to serve in an advisory capacity.

9. We continue to urge that all local and district councils show loyalty to their denomination by *using Brethren talent* and *supporting Brethren works.*

10. That a birthday remembrance be sent to foreign missionaries and their children.

11. That the local council purchase one or more of the suggested reading circle books. Order *direct* from the Brethren Missionary Herald Company, Winona Lake, Ind.

(1) Biography (of Arthur J. Bowen): "Fervent in Spirit," by Ezra A. Shaub, $2.50.
In this life story of Arthur J. Bowen, Ezra Shank has truly captured for his readers the fervency of spirit of the subject of his book. The reader almost finds himself catching his breath as he follows the recounting of this modern St. Paul. In this age of listless Christians this book is a tonic to stir the jaded spirits to greater exploits for our Lord.

(2) Missionary adventure: "Farther Into the Night," by Mrs. Gordon H. Smith, $2.50.
This book is especially interesting to women readers. Mrs. Smith recounts everyday missionary activity in a spicy style, giving vital information as to how the good news is spread in French Indochina. The trips via elephantback into the deep jungle, the friends along the way, the dangers encountered, make up thrilling adventures in this book. The heart-rending sights of diseased people, and the need on every hand together with their love for Christ drives these missionaries to give themselves more and more each day in service. However, weariness of body is hardly noticed. These servants are so absorbed in giving out the Gospel. The hair-raising account of the Smiths' young son as he emptied the shotgun, then the .22 rifle on a big cobra is more blood-chilling than any mystery. The answers to prayer, the rich faith of the missionaries and natives, and the dense jungle setting, the eerie moonlight nights—all weave into a challenging and worthwhile adventure in modern missionary adventure for Jesus Christ.

(3) Missionary travelog: "From Nation to Nation," by Martha L. Moennich, $2.
Africa, Iraq, India, and Hawaii are only a few of the many fascinating places to which Miss Moennich takes you in this account of her missionary journey.
It is much more than a travel book, however, as it brings firsthand, on-the-spot reports of what God and men are doing on over 32 mission fields of the world. It tells in a most interesting way what problems and trials confront the missionaries and what glorious blessings, challenges, and privileges are theirs. In this book you will find stories of success and stories of failure, but throughout all of it you will see the wonderful working of the Gospel—the power of God unto salvation—and you will be challenged by the great need to be more liberal in your giving, more fervent in prayer, and more faithful in intercession.

(4) Missionary to Zululand: "Tagati," by Allan Livingston Wilson, $2.50.
This is the story of a young missionary who returns to Zululand, the scene of his boyhood, only to find awakening unrest already deeply rooted. He quickly realizes that the spiritual development and Christian influence have not kept abreast of the surging tide of evil and overhanging cloud of witchcraft. The vivid struggle that transpires makes an exciting story, one of triumph, of faith in a God who is able to conquer Satan and all his hosts.

(5) "The Shepherdess," by Arthur Wentworth Hewitt, $2.
Being a shepherdess is a profession of highest order, for the pastor's wife is expected not only to do all the things any other Christian woman would do but to take a leading part in the activities of his church, to teach Sunday-school classes, preside over meetings, conduct study groups, organize social affairs, and in general to undertake any task which no one else has the skill or courage or time or consecration to do.
This book will help her meet her obligations. It is written for all shepherdesses, but especially for the young and inexperienced shepherdess. The bride who views the duties of the parsonage with fear and trepidation, the young mistress of the manse whose obligations are a puzzle and a burden will find here very present help. Dr. Hewitt takes up all sides of the shepherdess' work—first her more personal duties as a helpmeet to her husband and mistress of the home; then her professional duties—and tell her how to acquire the skills she needs. But he makes no technical mystery of it. He believes that any young woman who has love of God and a deep desire to do His work can be a successful shepherdess.
This book will also help the laywoman to better understand the wife of her pastor and to be of more assistance to her when needs arise. Its practicality, its common sense, and salty wisdom will commend this book.

THE PRESIDENT'S CORNER

We begin this month a new feature of our WMC Herald, a column dedicated to our national and district presidents. Each month we will seek to present a short inspirational message from the president of a different district in our WMC organization. She will also have an opportunity to give us some of the highlights of her own district, thereby giving all of us a better knowledge of what our sisters are doing in the other districts. The first article in the series comes to us from our newly reelected national president, Mrs. Harriet Ashman.—Ed.

OUR NATIONAL PRESIDENT SPEAKS

"I can do all things through Christ which strengtheneth me." These words of Paul came to me as I received the word of being chosen your national WMC president for another year. It is with deep humility that I accept your expression of confidence, and trust that the efforts put forth "as unto the Lord" in the year to come will be worthy of this honor.

I want to publicly thank my fellow officers and express appreciation for their cooperation and fine spirit manifested in our work together. Especially do I want to thank our most capable vice president, Mrs. Taber, who so graciously and efficiently assumed my duties at the national WMC board meetings and at the WMC sessions of National Fellowship.

In accepting the office of national president I also realize anew there is a definite challenge for us. Truly we are thankful for the rich blessings of the past year such as our 13 newly organized councils, the increased birthday offering which enables us to have three WMC missionaries instead of two; the 107 newly established family altars; the fine project and Jewish offerings; the increased district work; and the many tracts distributed. Yes; we are truly grateful for the above blessings, but not completely satisfied.

As we reviewed our accomplishments of the past year and begin our new WMC year, the following became most significant to me: only one-fifth have completed the Bible readings; only about three-eighths of our councils have regular observance of the 15th day of prayer; only about one-half of our councils remembered our missionaries on their birthdays; about three-fourths of our councils have a consecration service; and our net membership gain was approximately 4½ percent. What does this reveal to you? Can it be we are losing sight of the fact that we are a devotional and missionary-minded group of women? It reveals to me that "our daily walk" has not been 100 percent "as unto the Lord" in our personal lives. We give of our substance but not of self, not of time for study of His Word and actual service.

Our new WMC year begins *now*. We have great potentialities as an organization. Let's see what can be accomplished by putting all of these forces to use. We seek the cooperation of every officer and member alike to liven up our work and become alive "as unto the Lord." Let us start to really produce results now and not wait until the end of the year to discover we have failed to complete our work. Let's increase our membership 100 percent by contacting very woman in the church to visit our WMC meetings. Let's make each meeting something especially planned and a real inspiration. Let's increase our next year's birthday offering to send out four WMC missionaries to the foreign fields. And let's have 100-percent WMC members *completing* Bible reading and 100 percent councils having a day of prayer each month. What a power we can be!

Now is the time for each WMC officer and member to start fulfilling responsibilities that our WMC work may go forward in a way never before experienced.

It has been a joy working in our WMC and I look forward with pleasure to another year of service. I do seek your prayers for guidance and wisdom, and I'll be praying for you. Let us ever be thankful for this blessed opportunity of worship and service, and mindful of the opportunities unlimited the Lord has in store for us if we but ask Him.

WMC Missionaries for 1955-56



Miriam Churchill
Argentina



Mary Emmert, Africa



Jean Zielasko
Brazil

It was with a great deal of joy and satisfaction that the WMC members assembled at National Fellowship could take on the support of a third WMC missionary. This additional step is the result of the ever-growing enthusiasm for our birthday offering project which finances our WMC missionaries.

A very lovely missionary service was held at one of the WMC sessions of conference, where "Happy Birthday" was sung to the missionaries present and letters of appreciation were read from both of our WMC missionaries of the past year, Miss Estella Myers and Mrs. Minnie Kennedy. Miss Myers has just returned from Africa quite seriously ill and is in the hospital at Des Moines, Iowa. Let's pray for her complete recovery and for her return to that land where she has spent so many years, if that is the Lord's will for her. Further details of the "birthday party" and the letters from Mrs. Kennedy and Miss Myers will appear in a later Herald.

It is our policy to change our designated WMC missionaries each year in order to pass the honor around among our many WMC members serving on foreign fields. The three missionaries chosen as our particular representatives this year are Miss Mary Emmert, returning to Africa after a number of years spent caring for her aged father; Mrs. Miriam Churchill, a second-generation missionary in the Argentine; and Mrs. Jean Zielasko, serving in our growing field of Brazil. Fuller information about them will appear in a later issue of the Herald.

FINANCIAL REPORT OF WMC FOR 1954-55

CASH ACCOUNT

Balance July 31, 1954		$4,889.58
Receipts—		
General Conference Offering—1954	$393.45	
Credential Offering—1954	212.00	
Sisterhood of Mary and Martha	400.00	
General and Publication Offering	2,142.82	
Home Missions Offering	2,895.40	
Foreign Missions Offering	2,706.34	
Christian Education Offering	2,699.01	
Thank Offering	3,594.65	
Missionary Birthday Offering	2,169.68	
Missionary Residence Offering	612.89	
Home Missions Special Offerings	350.15	
Foreign Missions Special Offerings	279.35	
Packet and Stationery Sales	12.20	
Total Receipts		18,467.94
Disbursements—		
General Expense	$2,234.28	
Home Missions	2,895.40	
Christian Education	2,699.01	
Foreign Missions	2,706.34	
Thank Offering	3,594.65	
Missionary Birthday Fund	1,800.00	
Missionary Residence	840.15	
Home Missions Special Fund	350.15	
Foreign Missions Special Fund	279.35	
Total Disbursements		17,399.33
Cash balance July 16, 1955		5,958.19

RECAPITULATION OF CASH ACCOUNT

July 16, 1955, Cash Account		$5,958.19
General and Publication Fund	$1,777.38	
Missionary Birthday Fund	3,432.11	
Missionary Residence Fund	748.70	
		5,958.19

GENERAL AND PUBLICATION FUND

Balance July 31, 1954		$851.19
Receipts—		
Extra Packets and Stationery Sales	$12.20	
General Offering—Conference 1954	393.45	
Credential Offering—Conference 1954	212.00	
Sisterhood of Mary and Martha	400.00	
General and Publication Fund	2,142.82	
Total Receipts		3,160.47
Disbursements—		
Conference Expense and Love Gift—National Officers	$400.00	
Conference Expense—District Representatives	100.00	
Brethren Missionary Herald Co.—12 Heralds	1,504.63	
Brethren Missionary Herald Co.—Space in Annual	29.00	
Christian Cards Co.—Bible-Reading Markers, Prayer Warrior Cards, etc.	64.50	
Crozier Printing—1954 Conference Programs	66.35	
Miscellaneous Expense: Postage, Cuts and Drawings for Herald, etc.	69.80	
Total Disbursements		2,234.28
Balance July 16, 1955		$1,777.38

July 20, 1955.

Brethren Women's Missionary Council,
Los Angeles, Calif.

Upon the request of Mrs. Chester McCall, financial secretary-treasurer of your organization, I have examined your books and records for the fiscal year ending July 31, 1955, as well as the statements prepared therefrom, and find that all receipts and disbursements for the period stated above were properly accounted for.

Respectfully,

G. H. Diehl,
Public Accountant.

BIBLE AND MISSION STUDIES FOR 1955-56

Month	*Bible Study*	*Mission Study*
September	Consecration Service	Far East
October	Brethren Beliefs	Argentina
November	Thanksgiving	South of the Border
December	Christmas	Christmas in Africa
January	Family Altar	Brazil
February	Love Toward Others	Navajo Mission
March	The Lion and the Lamb	Hawaii
April	Women of Tomorrow	Developing Miss. in SMM
May	Mother-Daughter Program	Special Speaker
June	One Day by Isobel Fraser	Missionary Bride
July	Freedom in Christ	Don't Fence Me in
August	A Letter to Barbara	Missionary on Vacation



AFRICA—

Rev. Charles Taber.....November 1
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Miss Clara Schwartz.....November 2
Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Rev. C. B. Sheldon.....November 8
Bellevue via Bossangoa via Bangui, French Equatorial Africa.

ARGENTINA—

Charles Ray Rottler.....November 20, 1952
Remedios de Escalada 74, Rio Tercero, F. C. B. M., Argentina, S. A.

Rev. Hill Maconaghy.....November 25
Bdo. de Irigoyen 564, Jose Marmol, F. C. N. G. R., Argentina, S. A.

BRAZIL—

Rev. Edward D. Miller.....November 11
Macapa, Terr. Federal do Amapa, Brazil.

FRANCE—

Rev. George E. Cone, Jr. November 16
112 Avenue Berthelot, Lyon, France.

MEXICO—

Rev. A. L. Howard.....November 7
406 Mary Avenue, Calexico, California.

IN THE UNITED STATES—

Ruth Dunning.....November 1, 1941
c/o First Brethren Church, 1925 E. Fifth St., Long Beach 12, Calif.

Miss Mary Elizabeth Munn.....November 3
Leland, Wash.

Martha Irene Hill.....November 7, 1953
2125 E. 6th St., Long Beach 12, Calif.

Mrs. J. P. Kliever.....November 12
P. O. Box 588, Winona Lake, Ind.

Rev. Donald F. Miller.....November 13
c/o P. J. Miller, 422 S. Newlin, Whittier, Calif.

Carolyn Ruth Sheldon.....November 21, 1941
P. O. Box 588, Winona Lake, Ind.

Mrs. Robert W. Hill.....November 27
2125 E. 6th St., Long Beach 12, Calif.

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, Box 251, Winona Lake, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R. R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.



THE TRAGIC BACKWARD LOOK

By MRS. ARNOLD R. KRIEGBAUM

(Second in a Series of Bible Women Studies)

"Sarah," called Abram, putting his head in the tent doorway, "quick; we have some heavenly guests. Would you make some cakes? I'll have one of the herdsmen dress a calf and roast it."

And he took butter, and milk, and the cakes, and meat and set it before his guests under a tree and they did eat. And they said unto him, "Where is Sarah, thy wife?" And Abram could say she was faithfully at home, in the tent.

What a beautiful setting for a peaceful, wholesome life flooded with rich contentment. There on the green hillside with God's handiwork so fresh and new each morning, with the song of the birds to serenade them; plenty of rich milk, butter, meat, cakes, and green for food; just a tent to keep in order; a noble man who was the friend of God to be her husband—what more could Sarah ask? She never once fretted for the city life; her only unsatisfied desire was for a child to complete their family circle. Yes; Sarah made mistakes and doubted the promise once, even took things into her own hands. But even though Sarah laughed to herself, when the Lord predicted she should have a son when she was 90 years old, God was faithful and rewarded Sarah for her faithfulness and gave her the son, Isaac, through whom all the nations of the world have been blessed.

Not far away from these peaceful plains of Mamre was the town of Sodom, where Mr. and Mrs. Lot lived. The same heavenly guests, two angels, came to Sodom at even, and Lot, seeing them, rose up to meet them. He invited them into his house, but Lot couldn't ask his wife to make any cakes, for she wasn't there. So Lot had to fix the meal himself. Before long, the house was surrounded with confusion, young and old knocking on the doors demanding of Lot that he let them see his visitors.

What a contrast to the quiet, satisfying meal enjoyed without interruption with Abram and Sarah. And Lot could have had that kind of life, but he chose a wife who fed on the rounds of gaiety of the city life of wicked Sodom.

"When the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here: lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; *look not behind thee,* neither stay thou in all the plain: escape to the mountain, lest thou be consumed" (Gen. 19:15-17). Why did Lot linger? He was "saved yet so as by fire." But he was not serving God, and not one soul was saved through his knowledge of God.

But Lot's wife, who was following behind, looked back, and she became a pillar of salt (Gen. 19:26). Why did she look back? God's message was "Look not behind thee." But she was not used to heeding God's commandments. All her friends, her things, her whole life was set in Sodom, and her heart caused her to turn back to look at her treasures.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife" (Luke 17:28-32).

Luke here implies that she looked back, thinking of her stuff in the house. As a woman, you will naturally be occupied with material things, food, clothing, household necessities, and family comforts. But if these ever become an obsession and keep the Lord Jesus from His rightful place in your life, you will be uninteresting, deformed, and dull to those about you.

Lot's wife spared no time for her Creator, and God rained fire and brimstone on all her treasures. On her monument, the pillar of salt, God writes, "Remember Lot's wife." Is your time consumed with fashion books, jewelry, fads and fancies? Remember Lot's wife.

Just as He drew Lot and his wife and daughters out of Sodom, the Lord longs to draw you unto himself. Only One can deliver you from your own wretched selfish self. He is the Lord Jesus, who was willing to become poor, that we might be rich and live forever with Him in heavenly bliss.

The backward look left Lot's wife encrusted in a briny shrine. If we are delighting to do His desire, we shall press toward the mark for the prize of the upward calling of God in Christ Jesus. Where are your treasures?

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
Treasurer—Mary Hooks, Winona Lake, Ind.
Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

IN A FOREIGN COUNTRY

By MRS. ROSE FOSTER

It seemed that the tail of the storm and the arrival of the *Paris* came simultaneously at the Plymouth Lighthouse. As I recall, sailing up the English Channel was comparatively smooth to the past days of sailing. But it seemed a long way before we reached the pier at Le Havre.

Talk about confusion! Friends looking for friends, others looking for the boat train going to Paris and other cities in the interior. We knew where we were going, but had not yet found the train to take us there. One yelled one thing, another something else. We understood none of them, until we heard "Train for Paris." Then we moved hand baggage and all. I tried to lug some of my stuff up the steps, but it seemed bigger than I. So there I hung, fearing to let go of the bags, unable to move. Suddenly someone gave me a push and there we were, all inside the car. Then we played "Hunt and Seek" until we found our compartment. At last everything was checked and we were off for Paris.

The scenery was interesting. The land was cut into little garden patches, some large and many smaller ones. The over-all picture was like Grandma's patchwork quilt. Everything was clean and orderly. The French people utilize everything. There was very little uncultivated soil.

If we had confusion before, we had a double dose when we arrived in Paris. We had to go through customs now, and find a place to stay. A taxi driver soon settled that for us after Mr. Jobson gave him the name of a hotel where he had stayed before. But because prices are too high in Paris, our two "scout agents" went to find a cheaper place to hang our name cards.

They found the Bible Institute, so we moved there for awhile. Later we secured rooms in a small hotel, where we were favored with a bedroom for each couple and a study room. This was our haven for about five months.

We went to school five mornings a week at 7:30, and ran four long blocks to catch the train. Thursday was the school's holiday. That day we usually went sightseeing or whatever was planned for the foreign students. These trips were very interesting.

There was a big department store only a few blocks from school where we bought our lunch and this was a good cooked meal. We learned to like French food there. One day Joe, my husband, was the last to be seated. When the waiter pushed his chair under him, the chair crashed and Joe fell to the floor. All the waiters came running, picked him up, and of all the apologies—each one asking louder than the other if he was hurt. Soon everything was calm and in order and we had our lunch. However, Joe had not caused enough of a rumpus to get his free!

Christmas came, and we wondered how we could have a real American Christmas dinner. We asked the owner of the hotel if he would roast a turkey for us if we bought it. "*Oui, oui* (yes, yes)," was his reply. So our husbands went out to buy a turkey. When they came home with it Christmas Eve and took it into the kitchen, the man threw up both his hands and exclaimed, "Messieurs, this is not a turkey; this is a beast." We do not know how he managed to roast all of the 25 pounds, but when he brought it up to our room, it was delicious. We had gotten potatoes, cole slaw, and a few other things, and enjoyed every bit of it. We had turkey until after New Year's Day.

Toward spring, Joe and I went to live in a *pension* (boarding house) out in the country where we would get more conversational French. It was a real homey home. But on cold days it felt like a refrigerator turned inside out. The husband, wife, and invalid daughter seemed to be perfectly comfortable at the table. One day we found the secret. Each had a nice footwarmer with a hot brick inside. As soon as they sat down to the table they stuck their feet in that nice warmer, and naturally each could act like a baby kangaroo in its warming jacket. The old houses are usually of stone, with large rooms and high ceilings and are cold in the winter.

France has plenty of rain and misty days, and an early spring. Just as soon as the birds begin to sing, the people bundle their little folk and go out to their parks. They do have beautiful boulevards with colorful foliage on the trees. It seems every little niche in France, indoors and outdoors, has a plant in it.

June brought the closing of school, when we packed all of our freight and luggage and headed for Belgium.

IT IS A WONDROUS THING

It is a solemn thought,
I, who am less than naught,
Was yet so loved by God
He cleansed me in the flood
Of His Son's precious blood,
 It is a solemn thought!

It is a blessed word
I had from my dear Lord,
That I need never be
Alone or lost, for He
Will always walk with me.
 It is a blessed word.

It is a promise true
That any work I do
For Him, He will reward
Whose face is ever toward
His own. Thus saith the Lord;
 It is a promise true.

It is a wondrous thing
That some day I shall wing
My way thru shades of night,
And dwell in glorious light
Forever in His sight.
 It is a wondrous thing.

—*Martha Snell Nicholson.*

SUGGESTIONS

1. If names and addresses were not included in your statistical report of the new officers, please send them as soon as elected to the national general secretary, national president, and district president.
2. Please notice the new goals and recommendations that appear in this issue of the Missionary Herald.
3. Did you get your new material? Please write to your new literature secretary in your district for any material that you need. This is for the rest of the year.

DON'T BLAME EVE

By MRS. R. PAUL MILLER

Eve was made from a rib (Gen. 2:21-22) some believe close to Adam's heart, anyway God planned for Adam to love her very dearly; she was to take away his loneliness. be his helper, and the mother of the first family. This was a very great honor, but also a very great responsibility.

Don't you think Eve was very beautiful? Can't you just imagine how Adam felt when he beheld this lovely lady who was his bride. He had never seen another earthly person, let alone such a beautiful lady, clothed with truth and innocence, unashamed.

Now begins her responsibility, and she fails so disappointingly, not to Adam as much as to her Creator. They lived in the beautiful Garden of Eden, filled with all the wonders only our Father God could place there. Adam was to keep and manage this garden. He named all the beasts and fowls. They could eat of all the fruit of the trees except one. This was in the midst of the garden and was called the tree of the knowledge of good and evil.

God came in the cool of the evening to walk and talk with this first couple. God enjoys fellowship with you, His children, and only sin ever destroys or mars this joy.

A very sad thing happened. The serpent, more subtle, more deceitful than any beast of the field, came to this lovely lady and said: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve answered him: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Can't you just see the serpent with an ugly grin on his face when he said to Eve, "Ye shall not surely die." He was sowing doubt and curiosity in her mind. Satan went on to tell her: "Don't you know, God doesn't want you to eat of this tree because you will be as gods and know good and evil."

When Eve looked again she was amazed at the beauty of the fruit, and before she knew it she had taken some of the fruit and was eating of it. That's the way of sin: you look, you handle, you partake. Sadder yet, you immediately go to your best friend or relative and tempt him. Many a girl is tempted to do evil because a chum tempted her. Eve gave Adam some of the fruit and he did eat and their eyes were open. They were no longer clothed with truth and innocence. Eve did not trust and obey God.

When God came that evening, Adam and Eve were hiding. God called several times, but they did not answer or want to see God. Adam said: "I heard thy voice, but I was afraid." Did you hide when you did something wrong? Were you happy to see your parents when they returned? Adam and Eve were ashamed, just like you feel when you disobey.

Adam blamed Eve, and Eve blamed the serpent for their sin. Adam knew he was sinning, but he did not want to be separated from her. In fact, he loved Eve more than he loved God. We don't like to believe that about ourselves, but it surely is so when we are tempted to do wrong.

God punishes sin, always. God made the serpent to crawl on his belly and eat dust all his days. God punished Eve, and all mothers who follow, with pain during childbirth. God punished Adam by cursing the ground and letting thorns, thistles, weeds, tormenting insects, etc., to make it hard to earn a living. No longer just a beautiful pleasant garden to live in with no cares; now Adam must work hard to have a home and family.

Because in the beautiful Garden of Eden was the tree of life, God had to send Adam and Eve somewhere else so all mankind wouldn't live forever in their sin. God put cherubim and a flaming sword at the east end of the garden to keep them from ever returning. God planned before the foundation of the world to send a Saviour to redeem them from their sin. God knew we would all need our loving Saviour, the Lord Jesus, to shed His blood and save us. Aren't you glad God loves us and forgives us?

THE HAND OF GOD ON THE LIFE OF—

Laura Larson Wagner

By Althea S. Miller

When more Christian mothers urge upon their children the claim of God upon their lives, more missionaries will be covering the face of this earth with the Gospel. The Brethren Church has a missionary in Argentina whose mother did this very thing. When Laura Larson struggled a little against the tug of God's Spirit as He called her to serve her Lord as a foreign missionary, Mrs. Larson pressed upon her daughter the claims and promises of Matthew 6:33. Laura answered yes to the Lord.

Nearly 25 years have passed into eternity since Mrs. Wagner left Manteca, Calif., for her work in Argentina. A home where Christ was honored and *always* put first played a large role in Laura's salvation early in life. She was born again in the Brethren church of Manteca, and born the first time in Upland, Nebr. From the day she knew what a schoolroom was like, Laura wanted to be a "schoolmarm." But when she finally surrendered her will to the Lord, our missionary knew she must get Bible training rather than go on to normal school. So after graduation she went to the Bible Institute in Los Angeles, where she learned to "rightly divide the word of truth."

Not too long after arriving on the field, Laura met a fine Christian young man who captured her fancy, and later her love. Theirs was largely a courtship by mail and the days between the postman's visits seemed an eternity. They put an end to this agony after a year and a half by becoming Mr. and Mrs. Ricardo Wagner. Mr. Wagner became affiliated with the Brethren mission work in Argentina by becoming what is known as a national worker. Together this couple have given years of loving service to the Lord they love as they've told the Argentines of Jesus Christ. Four children have blessed this home, and as a family they have been a real asset to the testimony of Christ.

Mrs. Wagner says there is one way in which even the smallest girl or boy can further the testimony of Christ on foreign shores—it is through the avenue of prayer, As you pray God will enable the missionaries to win the lost to Christ, and as you pray you will become interested in missionary service. Let every Sisterhood girl become a prayer missionary!

SISTERHOOD OF MARY AND MARTHA GOALS FOR 1955-56

Mary Goals—

*1. Attend at least 12 devotional meetings unless absence is unavoidable—using SMM material in the Herald.
*2. Memory verses required: Juniors—learn the main verse of each monthly lesson. Middlers and seniors—choose one verse each month from their Bible reading.
*3. Attend all church services possible.
*4. Well-prepared participation in your devotional program at least once.
*5. Quiet time observed each day including Bible reading and prayer. (Preferably in the morning.)
*6. Read a Christian book approved by your patroness.
7. Required Bible reading: Juniors—Gospel of John and II Timothy. Middlers—Judges and I and II Timothy. Seniors—John, Judges, Nehemiah, and I and II Timothy.

Martha Goals—

*1. Be responsible for a minimum of one bandage per month.
*2. Freewill offering for the general fund at each devotional meeting attended.
*3. Have a part in the project offering.
*4. Take part in Christian service.
5. Enlist a new girl for SMM.
6. Have a part in planning or presenting a public program in the interest of SMM, presenting its aims and projects.
7. Provide supplies to mission points or missionaries' and pastors' families.
8. Help fill missionary chests.

Emerald, Diamond, and Ruby Awards—

Emerald—All the starred goals.
Diamond—All the starred goals and two unstarred.
Ruby—All the goals.

Projects—

National—Bethany Guest Home in Taos, N. Mex. Goal—$1,700.
Birthday—The higher education of missionaries' children. Goal—$600.
Personal—Learn the Book of II Timothy. Award—$7.50 toward Bethany Camp, $7.50 of material from the Missionary Herald Co., SMM green or white sweater, or SMM key necklace. Write a four-stanza poem, 10-minute skit, or a 300-word story concerning SMM. Award—SMM pin or SMM stationery. Seniors only: Read the whole Bible through. Award—"S" letter. Middlers and seniors: Oratorical contest—an original message taken from the Book of II Timothy. Time limit, 3-5 minutes.

Local Organizational Goals—

(The following offerings should be postmarked no later than the specified date.)
1. A cabinet meeting in the spring and fall
2. Project offering sent to the national treasurer before July 31.
3. Freewill offering taken at each meeting for the general fund and sent to the national treasurer before January 31 and July 31.
4. Bandages for Africa given to the district bandage secretary before July 31. (7 yards long, 2 inches wide, raveled and sewed securely at the end.)
5. At least one postcard news item sent to the general secretary.
6. Statistical blanks sent to the district secretary and the district president before July 15.
7. 50 percent of the girls earning a jewel.
8. A freewill offering be sent to the national treasurer by July 31 for the conference expenses of the national officers divided on the mileage basis.
(All societies meeting all local organizational goals will be recognized as an Honor Society.)

District Goals—

1. Each district send a list of their officers and addresses to the national general secretary and the national president before July 31, 1956.
2. A report of the district bandage secretary to the national bandage secretary before Aug. 1.
3. A district project.
4. A display or unique presentation of some activity carried out through the year, to be presented at conference.
5. District secretary send compiled statistical report to national general secretary before Aug. 1.
6. District help their president or representative to attend the early board meetings, $10 minimum amount.

Recommendations—

1. That Mary Hooks be appointed treasurer for 1955-56 with a unanimous vote of thanks for her faithful service.
2. That Sandra Talbot be appointed general secretary for 1955-56.
3. That Marie Sackett be appointed national bandage secretary for 1955-56.
4. That a birthday thank offering be given in April, which is SMM birthday month, for the higher education of missionaries' children. $600 be the goal and sent to the national treasurer before May 10.
5. That we cooperate with the Youth Council for 1955-56 with five members of the executive committee—vice president, general secretary, treasurer, and assistant patroness.
6. That all the districts meeting all district goals be recognized as honor districts.
7. The honor district having the highest per-capita giving will receive the honor award for that year.
8. That a gift of $40 be given to all national officers attending conference toward their expenses for this year.
9. That an additional gift of $30 be given to Myra Joy Conner in view of her attendance at both Bethany Camps this year in the interest of SMM.
10. That we give Amy Lou Bracker $5 in view of her work as general secretary pro tem.
11. That a gift of $50 be given to Nancy Weber, general secretary.
12. That a program committee be made up of the general secretary, the national president, patroness, assistant patroness, and two members at large.
13. That our personal project be to learn the Book of II Timothy and that the deadline be June 10.
14. That the national board meet the Saturday prior to conference 1956 and that each member receive $5 per working day present.
15. That the SMM give the WMC $200 now and $200 in January toward the Herald expenses, and have the general secretary write a letter of thanks to them.
16. That we give $100 to the National Youth Council in January.
17. That we accept the Guest Home at Taos, N. Mex., as our national project for 1955-56.
18. That each local SMM group ask the local WMC to provide an extra lady besides the assistant patroness to train for patroness. This lady is to be approved by the girls.
19. That girls be encouraged to do craft work and or discussion using suggested books in the Herald.
20. That Bobbette Osborne be appointed missionary reporter for a monthly missionary news item to be sent to each local patroness.

SUGGESTED PROGRAM FOR OCTOBER

THEME SONG—Sing the new theme song, "My Desire, To Be Like Jesus."

SCRIPTURE—For something different, have each girl give her favorite memory verse.

PRAYER CIRCLE—Each girl should be willing to take part in this. Remember to refer to the requests in the Herald.

DEVOTIONAL TOPICS—Seniors and middlers study "The Tragic Backward Look," by Mrs. Kriegbaum. Juniors study "Don't Blame Eve," by Mrs. R. Paul Miller, and "In a Foreign Country," by Mrs. Foster.

SPECIAL NUMBER.

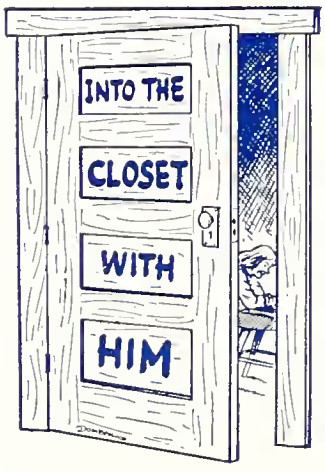
MISSIONARY BIOGRAPHY—Life of Mrs. Laura Larson Wagner, wife of one of our national pastors in Argentina.

CHORUSES OR FAVORITE HYMNS.

BUSINESS MEETING—Make sure you discuss the goals which are printed in this issue of the Herald.

SMM BENEDICTION.

PRAYER REQUESTS



Pray again for the national officers who were reelected, and also for the newly elected ones, that they may have the strength and wisdom needed to do the best job for the Lord in this way.

Pray for the problems that face the Sisterhood as a whole, that the articles in the Herald and the programs will prove to be the things that will truly "develop every girl to be a living testimony for her Master."

Pray for each girl in SMM, that she will do her best to make this year a successful one in the growth of her spiritual life.

Pray for our missionaries on the home and foreign fields, for they have many needs that only the Lord can meet.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF
Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

OSCEOLA, IND. Miss Shirley Schumacher and William (Bill) Smith, evangelist, were united in marriage in the Bethel Brethren Church Aug. 25.

LONG BEACH, CALIF. Rev. Wayne Flory has accepted the call to the pastorate of the Stearns Street Brethren Church and will assume his duties shortly. Brother Flory was recently released from his duties as an Army chaplain.

ROANOKE, VA. Vernon Harris will be arriving shortly from Oregon to assume his duties as pastor of the Washington Heights Brethren Church.

SEATTLE, WASH. Ground was broken for the new View Ridge Brethren Church on Sunday, Aug. 28, with Dr. Paul R. Bauman as the speaker. The church will be located on 68th Street East, and 35th Avenue Northeast.

CHANGE OF ADDRESS. The new address of Rev. Robert Griffith is 907 West Fifth St., Grandview, Wash. Telephone 2353.

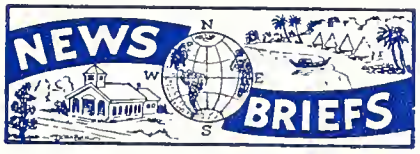
WHEATON, ILL. Kenneth Teague has resigned as pastor of the Grace Brethren Church, effective Oct. 2. Brother Teague plans to enter the chaplaincy of the U. S. Army.

WINONA LAKE, IND. The Committee on Conference Minutes of the National Fellowship of Brethren Churches would like to secure a copy of the *Minutes of the General Conference of the Brethren Church for 1926 and Brethren Annual for 1927*. If you have such a copy, please contact the Brethren Missionary Herald.

WHITTIER, CALIF. A men's prayer meeting is held every Tuesday morning at 6 o'clock at the Community Brethren Church. Ward Miller is pastor.

BECKLEY, W. VA. (E/P). A "converted jukebox" has been placed in the Youth for Christ Center, a gift from a local music firm. The machine plays only hymns and it has been rigged so that a coin is not needed to prime it.

CAMP DAVIS, PA. (E/P). Sixty Christians were swept to their death during the flash flood which devastated the Pocono Mountain area on Aug. 19. Thirty-eight were killed at Camp Davis, and the balance in the surrounding territory. Camp Davis is located immediately adjacent to Pinebrook Bible Conference, directed by Evangelist Percy Crawford. Over 600 were registered at Pinebrook, but not a single one was lost, as all were evacuated to higher ground long before the flood crested. Pinebrook lost half a dozen buildings and approximately 40 acres of farmland. Dr. Crawford left his bed, where he had been confined for an entire week following a severe heart attack, and personally directed the evacuation of Pinebrook.



PACIFIC PALISADE, CALIF. (E/P). J. Irwin Overholtzer, founder and director emeritus of International Child Evangelism Fellowship, was stricken with angina in his home here on Aug. 6 and went to be with the Lord.

LONG BEACH, CALIF. Don Moomaw, all-American football player for UCLA, was guest speaker on Aug. 14 at the North Long Beach Brethren Church. George Peek is pastor.

NEW YORK. A medical expedition by helicopter through central Africa, concentrated area for some of the world's most serious diseases, will start from Leopoldville, Belgian Congo, on Aug. 25, Lederle Laboratories Division, American Cyanamid Company announced recently. The expedition, jointly sponsored by Sikorsky Aircraft and Lederle Laboratories, will undertake the crossing of central Africa by helicopter. It will carry out on-the-spot medical surveys in the Belgian Congo, Ruanda-Urundi, Kenya, and Tanganyika, acting in cooperation with Christian missions in the area. "One of our main hopes," declared Dr. F. C. Ottati, director of foreign clinical research for Lederle, "is that this expedition will focus attention on the humanitarian efforts of mission medical personnel, who have worked wonders with scanty resources, and thus arouse greater support for their endeavors."

In Memoriam

Mrs. Frank L. Norton completed her earthly pilgrimage on Sunday, July 24, and is now in the presence of the Lord whom she served so enthusiastically during the years before bodily ailments overtook her. She and her husband were especially devoted to young people. Affectionately known as "Mom" and "Pop" by the young people of the First Brethren Church of Long Beach, Calif., they served as advisors of the Young People's C. E. from 1933 to 1940. For several years Mrs. Norton's eyesight had been failing, and after being afflicted with a stroke she was unable to speak very coherently. *Dr. Charles Mayes, pastor.*

Mrs. May Williams went to be with the Lord in July (exact date unknown). She had made her public confession of Christ Dec. 1, 1953, under the ministry of Evangelist R. Paul Miller. Since that time she has been a member of the Grace Brethren Church of Berrien Springs, Mich. *—Gilbert Hawkins, pastor.*

Mr. Sherman E. Bradshawe departed to be with the Lord on Aug. 4. Mr. Bradshawe was formerly organist at the Fremont Avenue Brethren Church, South Pasadena, Calif. *—Rev. Albert Flory, Minister of Education, First Brethren Church, Long Beach, Calif.*

PRAY FOR THESE MEETINGS

Church	*Dates*	*Pastor*	*Speaker*
Ramona, Calif. ..	Sept. 4-25.....	Grant McDonald..	R. Paul Miller.
Whittier, Calif....	Sept. 11-25.....	Lewis Hohenstein.	Bill Smith.
Conemaugh, Pa..	Sept. 18-20.....	Kenneth Wilt.....	R. I. Humberd.
Waterloo, Iowa ..	Sept. 18-Oct. 2..	Richard DeArmey	Lester Pifer.
York, Pa.....	Sept. 21.....	Gerald Polman...	R. I. Humberd.
Harrisburg, Pa...	Sept. 22-25.....	Conard Sandy....	R. I. Humberd.
Everett, Pa.	Sept. 25-Oct. 16.	H. Lingenfelter...	Walter Lepp.

Five Minutes With Your Herald Editor

Thank You, Northwest!

By plane, train, bus, and automobile, the delegates arrived in Portland, Oreg., for the 66th annual conference of the National Fellowship of Brethren Churches, August 10-17. The fears of many were soon allayed with regard to attendance at the conference, for attendance proved to be on a par with those held at Winona Lake. In fact, we have seen many conferences at Winona Lake not as well attended as the one in Portland.

Not only was the attendance at the conference a reason for rejoicing, but the Lord is to be praised for the wonderful spirit that was evidenced throughout the conference. The spiritual atmosphere was the best we have experienced in a long time.

As they would say down south, the Northwest District did themselves up "right smart" in the manner in which they welcomed the conference. Each and every delegate to the conference is highly appreciative of the effort put forth by the churches of the Northwest to welcome the Brethren to their district. This was the first time the conference was ever held in this section of the United States, and so far as this editor is concerned, we hope it is not the last.

The next four years will see our National Fellowship being held at Winona Lake, in accordance with our code of regulations, but where the conference will be held in 1960, if our Lord tarries His coming, is a matter of speculation. Rev. Thomas Inman, pastor of the Grace Brethren Church of Denver, Colo., made a *passing remark* from the Portland pulpit that "when the conference comes to Denver in 1960 . . .," but as yet there has been no official invitation. Certainly Denver would be central for all of our churches, and the beauty of the Rockies would be enjoyed by all. So, *it might be* that the 1960 conference will be held in the mile-high city of Denver, Colo.

Thank You, Brethren!

Prior to our national conference, the suggestion was made several times through the pages of the Missionary Herald that each and every church of our brotherhood should make the effort to assist their pastor financially so he could make the trip to Portland. The response was wonderful! The Lord be praised that many, many of our churches gave their pastors and delegates fine offerings and love gifts to assist them in the cross-country trip to Portland.

The Lord has a blessing in store for the church that shows real love and interest in their pastor. The church that seeks to "kill" a preacher by "starving him out" will never know the blessing of the Lord, so long as that attitude persists. Further, it certainly does not show the spirit nor the mind of Christ. Each church ought to include on their budget an amount designated to be used to send the pastor to the national conference. Ultimately the church will receive the blessing for it. Attending the national conference is not a vacation for the preacher. For most of our faithful pastors it is work, sometimes until the morning hours, as they serve on national boards. It is hard work! But at the same time there is a spiritual refreshment through fellowship with the delegates, and vision is established as the plans are laid for another year of work. Through our national conference the brotherhood is united in the over-all program of the Brethren Church.

If your church was one of the few whose pastor was not able to attend because of the lack of financial assistance, we would like *to suggest* that even now effort be expended to see that next year your pastor will be at the National Fellowship of Brethren Churches when it convenes at Winona Lake in August.

New Missionary Herald Building

Progress on the new denominational office building is encouraging. We thank the Lord that the needed materials have in nowise slowed up the work to this point of construction. Although there has been a shortage of cement in this area, nevertheless, the Lord has been good, and all that we have needed or will need has been assured.

Your earnest prayers are needed during this period of construction. The leading of the Lord can literally save us hundreds and hundreds of dollars as the Holy Spirit guides in the many decisions.

In behalf of the board of trustees of the Brethren Missionary Herald, this opportunity is taken to express our sincere gratitude to all who have contributed to the publication offering during the months of June and July. Facing, as we are, one of the greatest financial needs in our history, assurance is given that every penny you gave will be used wisely for the glory of the Lord.

We are *urging all churches to send in their offerings* as soon as possible, for this will prove to be of great assistance to us at this particular time.

Bethany Camp

In view of the fact that this year there were two Bethany Camps, it will be of interest to our brotherhood to know that approximately 60 campers were in attendance at Bethany (Winona Lake) the week of August 22-28. When it is remembered that the camp in connection with conference was held August 10-17 at Portland, Oreg., there is reason for praise when we learn of the camp attendance at Winona Lake.

We should praise God for those who faithfully assume the responsibility of directing our youth program. The youth of our Brethren churches today will be the leaders of tomorrow. We dare not ignore the fact that our Brethren Church tomorrow will be no stronger, zealous, or active than our youth are trained to be today. The Lord should be praised daily for the fine Sunday-school program we have in the Brethren Church, and for the commendable work being done by the Brethren Youth Council. This council has already taken steps to give the boys of the Brethren Church a rejuvenated program that will result in a dynamic testimony for Christ.

Arnold R. Kriegbaum

LASTING HOME FOUNDATIONS

Introduction.

"Is he a Christian?" "I don't know; I never lived with him." How true! We soon discover the real spirituality of individuals when we dwell with them under the same roof. This is especially true of a man and a woman who live together as husband and wife. We may rest assured that if our lives are Christlike in the home, we will have a good testimony before the people of the world.

The Moody Monthly recently reported that seven out of eight children quit Sunday school before they are 15; the ordinary person spends eight times more hours in the movies than in church; 15,000,000 sex magazines are sold monthly, most of them to high-school students; there are three times as many criminals as college students in the land; we spend 750 times more for amusement than we contribute to the church; juvenile delinquency is almost out of hand, and the situation bids fair to grow much worse.

J. Edgar Hoover is quoted as saying: "Any hope for stopping the troubles of our country lies in the reestablishment of the family worship." Yes; the establishment of lasting home foundations is America's most-needed secret weapon against destruction at home and abroad.

In the ancient Hebrew economy, each household was a miniature temple. The father was the priest; the family made up his congregation. Even so should it be in the Christian homes today. The father should be the spiritual head, with the family members making up his obedient and spiritual congregation. This is the ideal—an ideal which is too infrequently realized in our time.

As a basis for the further remarks attention is drawn to several portions of God's Word.

"Now these are the commandments . . . which the Lord our God commanded to teach you . . . shall be in thine heart: and thou shalt teach them diligently unto thy children . . . write them upon the posts of thy house, and on thy gates . . . ye shall diligently keep the commandments of the Lord . . . it shall be our righteousness, if we observe to do all these commandments" (Deut. 6:1, 6, 9-10, 25).

"Choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord" (Josh. 24:15).

"But continue thou in the things which thou hast learned . . . and that from a child thou hast known the holy scriptures . . . all scripture is given by inspiration . . . that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:14-17).

". . . But bring them up in the nurture and admonition of the Lord" (Eph. 6:4b).

The crowning example of the application of the above exhortations is in Christ himself. When He conversed with the doctors in the temple, at the age of 12, these learned men were caused to marvel at His knowledge and wisdom—a wisdom gained from the faithfulness of His godly parents.

There should be a FAMILY ALTAR, a time of *family worship* in each and every Christian home. This is a sure and lasting foundation upon which the individual, the church, and the state can build. Not that such an observance, in itself, is productive of righteousness. But, the Christ thus presented will have opportunity to do His miracles of grace in the hearts of those participating.

I. WHY HAVE A FAMILY ALTAR?

It is essential that every Christian home have a family altar *because of gratitude* (Deut. 6:10-12), *because of needs* (Deut. 6:17-19), such as sickness, sadness, and separations.

An aged mother was dying. The children were all home for the first time in 19 years. The old father took the family Bible from the shelf and read as of former times. In the days of youth it had helped his children to meet every need. And now, in the time of death and separation, it gave strength and comfort to stand the test.

It is essential that every Christian home have a family altar *because of influence* (Deut. 6:6-9). There is a threefold influence to be desired in family worship; namely, (1) influence on the parents—"thine heart"; (2) influence on the children—"to thy children"; (3) influence on others—"our righteousness."

It is essential that every Christian home have a family altar *because of learning*—"ye shall know the truth, and the truth shall set you free." There are two ways to learn the truth: (1) by study—"study to show thyself approved," (2) by experience—"take my yoke upon you, and learn of me."

Concerning school we ask our children, "Are your lessons done?" Concerning physical health we ask, "Have you finished your milk?" Concerning their well-being we ask: "Do you have your boots on? Is your head covered?" BUT HOW MUCH CONCERN HAS THERE BEEN FOR THE SPIRITUAL WELFARE OF THESE CHILDREN? Can it be that we have been neglecting the most important of all? Alas, it is too often the case.

Why are there no altars of worship in our homes? Well, we are too busy. What makes us so busy. Analysis will reveal that we are "much troubled" about the lesser things. There is no sin in being busy—whoever had a busier life than the Lord? But there is a sin in being busy about the wrong things to the neglect of the right things.

Another reason there are no altars is because of our unconcern. Yes; we feed our babies when they are hungry; we rush them to the doctor when they are sick; we remonstrate with the teacher when they make no progress in school; we see that they have a place in society, being developed in culture—but do we make certain that they also know Christ, that they are dedicated unto Him, that they will become pillars of righteousness in the house of the Lord?

One parent has a foolhardy philosophy which says: "My parents nagged me about religion when I was a kid, and now I'm sick of the whole matter. I'll not make that mistake with my children." Look beneath all this cover-up. You'll

discover two factors. There is something else in the life of that individual that keeps him away from the Lord; his parents' concern is only an excuse. And he isn't afraid he'll make the same mistake with his children, he is simply endeavoring to find some plausible excuse for his own sinful negligence.

Another parent will say: "I don't think it is right to influence a child in any direction on spiritual matters. It is a personal decision that must be made; it is an individual matter." But what is the real situation? That child, being uninfluenced toward the right by the parent, is left to contrary influences from others. Further, the very lack of a positive testimony leads the child to doubt that the parent is concerned at all. What would happen to our children if we would exercise the same attitude when they play with fire, attempt to drink poison, drive too fast, etc.? Sensible reflection concludes that such an attitude is indeed beneath the responsibility and dignity of one who has been permitted to bring children into the world.

II. HOW HAVE A FAMILY ALTAR?

1. *Bible reading*—the basis of family worship. Read the Bible: (a) for information (II Tim. 3:15); (b) for adoration (Col. 3:15-17); (c) for exhortation (Rom. 12:1-2).

Each home should be supplied with a box of Scripture cards to be used at mealtimes, a Scripture calendar for daily reminder of the goodness of God, a Bible-story book for the little tots, and a Bible for each member of the family old enough to read. Bible reading should be participated in by all. Our church here regularly will print in the weekly bulletin a schedule of Bible readings in keeping with the lessons of the various Bible-school classes.

2. *Prayer*—in which all should take part. Prayer includes: (1) praise (Ps. 150); (b) petition (Phil. 4:5-7); (c) pattern (Phil. 1:8-11).

Family prayers should be definite, brief, sincere. Long prayers, for many wants, should be uttered in the secret closet at a convenient time—not aired before the family circle, especially where there are restless little ones. The prayers before others should not be sermonettes against some member of the household, nor should they be vindications of one's own shortcomings. They should not be empty platitudes, quoted niceties, or meaningless repetitions. Family prayers should be the collective outpouring of the hearts of the home in praise and adoration to a loving Heavenly Father, concluding with a petition for home and outside needs.

Praying for others, before our families, increases our spiritual horizons and takes the attention off ourselves. Missionaries, pastors, church movements, students, people in want, and the unsaved should share a large place in family prayers.

3. *Singing*—"making melody in your hearts to the Lord" includes: (a) hymns—"Holy, Holy, Holy" (adoration); (b) gospel songs—"Brighten the Corner" (exhortation); (c) choruses—"Only To Be What He Wants Me To Be" (consecration).

Next to the Book of God, the hymnbook is important. Gathering the family about the piano (or without instrument) to sing the songs of redemption does wonders for the home. Sadness is forgotten, feelings are eased, problems melt away, and there is a unity of the Spirit obtainable in no other way. A good theme chorus for any home could well be, "Sing and Smile and Pray the Clouds Away."

III. WHAT ARE THE GOALS OF A FAMILY ALTAR.

Read II Timothy 3:16.

1. *Doctrine*—to develop right knowledge—preparations.

2. *Reproof*—to develop right values—impressions.

3. *Correction*—to develop right spirit—expression.

4. *Instruction*—to develop right life—manifestation.

Family altar periods are purposeful times of worship and instruction to cause each member of the home to know God's will, and to have the willingness to obey God's will.

IV. WHEN SHOULD WE HAVE FAMILY ALTAR?

"Evening and morning, and noon will I pray and cry aloud" (David).

1. *Weekly*—good, but not often enough.

2. *Daily, but spasmodic*, according to convenience—better, but not the best.

3. *Daily, regularly*—the ideal and most rewarding.

Here are some definite suggestions for family altar periods:

a. Set a definite time suitable to all the family.

b. Arrange a definite schedule of Bible readings.

c. Plan definitely to make the period a blessing to all.

d. Ask definite participation of everyone concerned.

Conclusion.

There are two lasting foundations for each home: (1) Christ—"other foundation can no man lay . . ."; the Bible—"thy word have I hid in mine heart, that I might not sin against thee."



Hollins, Va.

It was a real joy to be associated with the Board of Evangelism. The Lord was gracious to us in all the churches we visited. The pastors were kind and cooperative. The people were gracious and hospitable. My teammates were all that could be desired. President Clyde Landrum and the members of the board were truly *big brothers* to us. We are grateful too to the faithful laymen who followed the team with their prayers and gifts, enabling us to carry on the work. Our relationship to the board was harmonious and perfectly satisfactory.

After much prayer, we were led to request the board to release us as evangelist of Team Two. This was a hard decision to make. However, we are convinced it was the will of the Lord. After two years on the road we had a longing to go back to our first love—the pastorate.

The Lord opened the door at Hollins, Va. We have been serving this church since June 12. We accepted the call for the summer. Now we have been led to accept the call of the church to remain with them.

We are happy to serve as pastor of the Patterson Memorial Brethren Church. The hand of the Lord has been upon the work. Many new records in attendance have been established in all departments of the Bible school and church.

During the last month there have been 11 first-time decisions and one rededication. We give to the Lord all the praise. We ask for special prayers for the work at Hollins. We are anxious to do a good job for our wonderful Saviour.—*Archie L. Lynn.*

BUILDING ON CHRIST

Moderator's Address—Michigan District Conference of Brethren Churches—New Troy, Mich.—By Earl Funderburg

In this third conference of the Michigan District Fellowship of Brethren Churches we are meeting under the theme, "Building on Christ," taken from I Peter 2:5. We have heard read the first five verses of I Peter 2 and from this background we would like to offer a subtitle, "Stone Upon Stone."

"Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Having been founded as a district on the great Rock, Christ Jesus, we now face the future with unlimited possibilities. Michigan is a great state, with over 6,300,000 men, women, and children. According to the national average, well over 2,000,000 of these have seldom if ever darkened the door of any religious institution, let alone a Bible-believing church. Yet each of these is a prospective stone in the building of God.

Supposing that one out of every 100 of these could be reached with the message God has entrusted to us, we could have 40 congregations with 500 members each, or 80 congregations with 250 members each. Many states do not have even one Brethren testimony. Our home-mission field is great and white unto harvest. The United States is small both in area and population when compared with the area and population of the world. Christ has said: "Go ye into all the world and preach the gospel." These are our possibilities. Just what is our responsibility? "Know ye not that ye are the temple of God?" (I Cor. 3:16). "Ye are God's building" (I Cor. 3:9). Christ is the Foundation Stone. "Other foundation can no man lay than that is laid which is Jesus Christ" (I Cor. 3:11). We are built on Him. STONE UPON STONE. Living stone upon living stone. Every stone a soul redeemed by the blood of Christ from the world of sin.

At every breath someone is passing into hell. God's building must be built rapidly but well. God is the builder, but He must have our cooperation. Stones must be cut to fit. Stones must be put in their proper place. Stones must be put together with mortar that is not made weak with refuse or clay.

Satan is against reaching souls for Christ. Satan is against strong spiritual testimonies. So Satan hinders us. The way he hinders us is to make us misfits in God's building. He puts chips on our shoulder while we should allow God to chisel them off the corners of our disposition being fitted to plumbline of God. He twists our tongues into cutting words that damage our otherwise clear testimony for Jesus. He will tempt us to continue in some of the habits of the world so that our words fall only as sounding brass.

Satan will hinder us from being where God wants us both as to geography and vocation. Many pastors are pastors of the wrong congregations because of cliques in the congregation, or because of personal privileges or gain. Some congregations do not exist because of the failures of some pastor. He would not start the Bible class next door, he would not go or he would not stay. Some pastors are discouraged or on the shelf because some congregations are out of the will of God.

Because of the lack of self-discipline and spiritual preparation some are not willing to serve as deacons, Sunday-school superintendents, and other working capacities. Many Christians are blinded to the possibilities of reaching men and women through new mission lighthouses or relocation of a meeting house to reach more souls.

In our mortar we need a good mixture of full surrender, personal dedication of life and possessions, and a gospel measure of the love of Christ that will constrain us to reach souls at any cost. Certainly we all have room to do better than we have in the past. We *will do better* when more are willing to meet the challenge God has given us.

There is room in God's building for many stones. We have the right Foundation. We have the fundamentals of Christianity. We have plenty of good organization. But how many do we have who are really concerned about reaching the multitude for Christ? Who will help gather the stones for God's building?

Our eyes are dry because our hearts have no feeling. How many members would we have in the Brethren Church if God would send the actual judgment on us that Ezekiel saw in Ezekiel 9? Here was a people steeped in sin and ignoring God's will. Only a few were concerned to the point of tears. God sends His messenger to mark the heads of those that sigh and cry over the sin of the city. Five other messengers follow with only one message: the message of the sword and death. Men, women, and children died by the hundred that day—folks who did not care, folks that were satisfied to live a normal life, folks that had enjoyed the privileges of God's people, folks that had passed among others as belonging to God; yet folks that stood in the way of someone else's salvation. Another time unconcern for sin brought certain death. No longer would they stand in another's way. God knew their hearts. He knew the hearts of those that had the concern, and He knows you. Do you bear the mark of God's concerned ones?

In Ezekiel's vision the Lord said, "Begin at my sanctuary." That is where we must begin today, pastor, evangelist, deacon, Sunday-school worker, church board member!

When have you cried over a lost soul?

When have you given your all to see him or her saved from the ravages of sin?

Yes; we too can grow cold and unconcerned.

How many stones in God's building this year and next? It all depends.

How do you stack up with God?

Is building on Christ to be just our conference theme for a week or will building on Christ be our consistent practice—stone upon stone?

May God bless our Brethren Church this year to the greatest year we have ever had in reaching souls with eternal life through our precious Lord. Amen.

Publication Offering Report

JULY 1, 1954-JUNE 30, 1955

ATLANTIC DISTRICT—	
Alexandria, Va.	$11.00
Allentown, Pa.	8.05
Hagerstown, Md.	540.05
Martinsburg, W. Va.	59 66
Philadelphia, Pa. (First)	80.25
Philadelphia, Pa. (Third)	41.00
Seven Fountains, Va.	13.66
Washington, D. C.	145.23
Waynesboro, Pa.	192.21
Winchester, Va.	59.25
York, Pa.	61.70
	1,212.06
CALIFORNIA DISTRICT—	
Artesia	17.93
Beaumont	112.00
Bell	5.00
Bellflower	12.00
Compton	29.52
Fillmore	29.00
Glendale	44.00
Inglewood	22.05
Long Beach (First)	285.00
Long Beach (North)	206.00
Long Beach (Stearns St.)	10.40
Modesto (Christian Center)	5.00
Modesto (La Loma)	60.25
Paramount	10.00
San Diego	8.00
San Bernardino	47.55
South Gate	21.00
Temple City	25.00
Tracy	50.00
West Covina	35.00
Whittier (Community)	49.00
Whittier (First)	148.50
	1,232.25
EAST DISTRICT—	
Altoona, Pa. (First)	106.41
Altoona, Pa. (Grace)	17.00
Conemaugh, Pa.	121.50
Grafton, W. Va.	18.50
Hollidaysburg, Pa.	70.00
Hopewell, Pa.	8.00
Jenners, Pa.	7.00
Johnstown, Pa. (First)	220.83
Johnstown, Pa. (Riverside)	71.16
Kittanning, Pa. (First)	108.06
Kittanning, Pa. (N. Buffalo)	6.29
Leamersville, Pa.	108.55
Listie, Pa.	161.36
Martinsburg, Pa.	26.00
Meyersdale, Pa.	35.00
Mundy's Corner, Pa.	8.00
Summit Mills, Pa.	58.00
Uniontown, Pa.	116.53
	1,268.19
INDIANA DISTRICT—	
Berne, Ind.	303.82
Clay City, Ind.	20.50
Elkhart, Ind.	47.00
Flora, Ind.	128.64
Fort Wayne, Ind.	247.95
Goshen, Ind.	25.00
Huntington, Ind.	13.00
Leesburg, Ind.	56.24
Osceola, Ind.	62.50
Peru, Ind.	16.05
South Bend, Ind.	36.50
Wheaton, Ill.	35.00
Winona Lake, Ind.	693.15
	1,685.35
IOWA DISTRICT—	
Cedar Rapids, Iowa	93.00
Cheyenne, Wyo.	7.71
Dallas Center, Iowa	138.00
Garwin, Iowa	50.00
Leon, Iowa	10.00
Waterloo, Iowa	110.00
	408.71
MICHIGAN DISTRICT—	
Alto	35.00
Berrien Springs	5.00
Lake Odessa	78.95
New Troy	67.25
	186.20
MIDWEST DISTRICT—	
Beaver City, Nebr.	2.00
Portis, Kans.	33.00
Taos, N. Mex.	5.00
	40.00
NORTHERN OHIO DISTRICT—	
Akron	83.75
Ankenytown	58.50
Ashland	148.30
Canton	15.00
Cleveland	2.00
Cuyahoga Falls	112.87
Danville	21.00
Findlay	1.80
Fremont	191.85
Homerville	53.20
Mansfield (Second)	13.00
Middlebranch	35.50
Rittman	181.50
Wooster	114.46
	1,032.73
NORTHWEST DISTRICT—	
Harrah, Wash.	53.50
Portland, Oreg.	17.50
Seattle, Wash.	20.50
Sunnyside, Wash.	102.00
Yakima, Wash.	41.25
	234.75
SOUTHEAST DISTRICT—	
Buena Vista, Va.	70.25
Covington, Va.	35.05
Limestone, Tenn.	39.50
Roanoke, Va. (Clearbrook)	44.65
Roanoke, Va. (Ghent)	148.50
Roanoke, Va. (Wash. Heights)	114.00
	451.95
SOUTHERN OHIO DISTRICT—	
Camden, Ohio	10.50
Clayhole, Ky.	9.50
Clayton, Ohio	85.58
Dayton, Ohio (Bethany)	10.00
Dayton, Ohio (First)	185.50
Dayton, Ohio (N. Riverdale)	322.38
Dayton, Ohio (Patterson Park)	41.00
	664.46
Total for districts	$8,416.65
Nat. Fellowship of Breth. Laymen	35.00
Southeast District	25.00
Misc. and isolated Brethren	393.85
	8,870.50

Please send in offerings received during June and July 1955.

QUICK PAINT JOB AT FORT WAYNE, IND.



Everybody pitched in at the First Brethren Church to put a first coat of paint on the building which was purchased recently to house overflow Sunday-school crowds. Twenty members of the congregation swarmed over the two-story building and completed the job between 8:30 a. m. and 4:30 p. m.

Mark E. Malles, pastor; Robert Ervin, and Roger Thieme are shown mixing paint. Working at ground level (l. to r.) are Bert Leiter, Paul Boyer, Fred Rockey, Albert Ervin, Marvin Bowen, and George Lord. Don Fortney works from the ladder, while Clark Thieme and Earl Virts (l. to r.) make swipes with the brush from the roof. The property is located next to the church.—*Mark E. Malles, pastor.*

The BRETHREN MISSIONARY HERALD

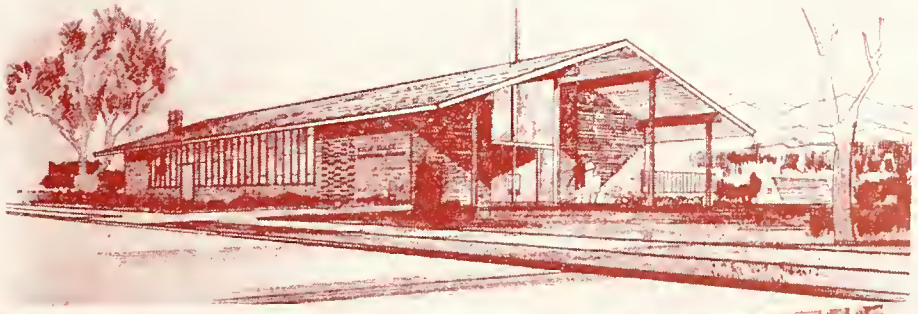
HOME MISSION NUMBER

SEPTEMBER 17, 1955

Seattle, Wash., Breaks Ground August 28, 1955











Editorials

By L. L. Grubb

Joel's Prophecy Again Fulfilled at National Conference

The Prophet Joel did not know that the National Fellowship of Brethren Churches would have its national conference in Portland, Oreg., in 1955. Neither did he know of the weight of prayer and supplication which would precede that conference. But, as Joel's prophecy in Acts 2:16 following was partially fulfilled at Pentecost, so was it again partially fulfilled at our national conference this year.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). Joel's prophetic vision reached far into the future when the King of all the earth would consummate the ages and reign as sovereign dictator over all men. Then the Spirit of God will be poured out upon *all flesh.* But Joel's prophecy has had many partial fulfillments and the blessing of God through the Holy Spirit on the attendants at the Brethren conference this year was certainly such a fulfillment.

OUR COVER PAGE

Top left: Seattle Brethren and friends witness the ground-breaking ceremony.

Top right: Pastor Thomas Hammers, Mrs. Hammers, and their children.

Center: Architect's sketch of the new View Ridge Brethren Church.

Lower left: Mr. R. J. McConahay, chairman of the building committee, was first to break the ground. Mr. Peter Miller and Mr. Don Bunch, building committee members, with Pastor Hammers also had their turn with the shovel.

Lower right: The parsonage, filled to capacity, now being used for a meeting place.

From the very first session of the conference there was spiritual warmth and power in each session. Often we hear attendants at church services say: "I could feel the power of the Spirit in that service." What they actually sensed was the movement of the Spirit in their own soul. This was true of our conference delegates.

By the fifth day of our conference on Sunday, the accumulation of spiritual power broke forth in tearful manifestations of confession of sin and passionate prayer for faithful witnessing and Christian living. The altar of the great conference auditorium was filled with preachers, their wives, laymen and their wives, and others as they streamed from their seats and knelt in humility and prayer before God. For more than two hours and past the midnight hour, hearts cried out to God in powerful prayer. Sometimes three or four would start praying at the same time. Revival fires were kindled in many hearts.

Prayer in confession of sin and then for holy Christian living and faithful witnessing seemed to be the keynote of all the prayers. There was no sham or professionalism. God's people became as little children and honestly faced their spiritual laxities and problems. Pride was absent and in its place a holy humility before a thrice-holy God. Concern was expressed for our missionary ministry at home and abroad. There seemed to be the strong impression that even though God has blessed in giving many new churches at home and more missionaries and fields abroad, this is simply the beginning of a greater blessing God desires to give providing His people will really humble themselves and pray and seek His face. Many were heard asking forgiveness for their lack of vision of fields white unto harvest and for their unwillingness to really sacrifice in reaching the lost with the Gospel. There seemed to be the conviction that God struck home to the Jews through the Prophet Haggai. Israel was more concerned with her own comfort and the people with building their own houses than they were with building the Lord's house. As a result, God dried up their fields and withered their crops. How easy it is to become supremely concerned with ourselves, our own comfort and well-being, and forget that the watchword of the child of God is "others."

Over and over again the fact was voiced: This is the work of God and not of man." Actually none expected such a manifestation of God's power. When it came, all were surprised and blessed. It was very evident that God had visited His children in special power from above. This revival was no more the work of man than the early Pentecost.

One man testified that he had not seen anything to parallel this in a Brethren conference for 50 years. Praise God that at least after 50 years the blessing came!

Why do we not have such a blessing every year and all the time? The answer is, it costs something! Too often believers are not willing to pay the price of revival and spiritual blessing.

The Old Testament formula is still basically God's way of begetting and bestowing revival. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

We need not wait 50 years again for such a blessing. If Brethren people who have as a motto, "The Bible, the whole Bible, and nothing but the Bible," will just obey its precepts, we may have a constant revival. The growth

(Continued on Page 602)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 38

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

CHILDREN AID IN SEATTLE WASH., GROUND-BREAKING



Boys and girls of the Sunday school assist in the ground-breaking ceremony.

By THOMAS E. HAMMERS

Symbolizing their role in the future of the church, as well as their important place today, 20 Sunday-school children of the View Ridge Brethren Church of Seattle, Wash., helped break ground Sunday, August 28, at 3 p. m. for another new home-mission church. This will be the first church ever to be established by our denomination in this 103-year-old metropolis of more than 750,000 souls, and the base, we trust, from which a number of other Brethren churches may soon be started in this rapidly expanding mission field.

Leading the ground-breaking services was the Rev. Thomas E. Hammers, pastor, assisted by members of the building committee, R. J. McConahay, chairman, Peter L. Miller, and Don Bunch, these three being the first to break ground in the event which climaxed more than four years of prayer and planning, hoping and dreaming, giving and waiting.



Dr. Paul R. Bauman, president of the Brethren Home Missions Council, Inc., Winona Lake, Ind., was the special speaker for the Seattle ground-breaking.

Matching the enthusiasm of the building committee were the children who, unmindful of their "Sunday best" and the admonition of their mothers "not to get dirty," each, armed with a little red shovel, dug right in as if they meant to dig deep enough for the entire foundation.

Guest speaker was Dr. Paul R. Bauman, president of the Brethren Home Missions Council (sponsor of this new church) and vice president of Grace Theological Seminary. The Rev. E. A. Ballis led in the invocation and the Rev. Earl W. Roop pronounced the benediction. Appropriate special music was presented by Herman Haakenson, soloist, and a mixed trio, Mrs. Thomas E. Hammers, R. J. McConahay, and Robert Whited, to the accompaniment of an organ loaned by local organ builders, Balcom and Vaughan. A good-sized crowd of members and friends of the church attended the ceremony, while nearby neighbors could be seen listening and watching from their windows.

It had been just two weeks since, with tears of joy, the National Conference at Portland had heard the thrilling announcement by Dr. L. L. Grubb on Sunday night, August 4, that through one man God had made available to the newly organized Brethren Investment Foundation a $37,000 loan for the Seattle church. Said to be the largest single loan in Brethren home-mission history, it came as a real answer to prayer, for the loan appplication of the Seattle church had been turned down

by some 30 different banks, insurance companies, and various other lending agencies, one of which declared their reasons being that the Brethren denomination was (1) too small, (2) not known, and (3) possessed too limited resources.

The new two-level structure will cost about $53,000 and will be located in one of the very finest residential sections of the city, just opposite a beautiful new branch library, already checking out as many as 1,000 books a day.

The building will provide a chapel-sanctuary seating 150 persons, two classrooms, baptistry, pastor's study, and Sunday-school office on the upper street level. The full-daylight lower level will provide a multipurpose area which can be used as four classrooms for 112 children, or as a social hall seating 185 at tables, or a meeting hall seating 270, in addition to a kitchen, nursery, and restrooms. The exterior will be a combination of roman brick and rough cedar.

The desire for a Brethren church has long been cherished by Brethren who had come to live in the Seattle area. At one time Rev. R. Paul Miller had conducted a tent meeting at Bremerton, across the sound from Seattle. The late Dr. J. C. Beal and other of the Brethren had paid visits to this area. However, not until almost five years ago, under the leadership of the Rev. Russell Williams, then pastor of the Grace Brethren Church of Yakima, was a definite work started. For some time a Bible class met regularly at the downtown YMCA.



Dr. and Mrs. A. J. McClain, while attending the National Fellowship of Brethren Churches in Portland, Oreg., visited Seattle, Wash., and are seen looking over the sketch of the proposed new church building.

It was, however, the splendid response to the Minute Man appeal of the Brethren Home Missions Council which made it possible for a full-time pastor to enter Seattle. Once the location for the "first" church had been definitely established, services were started in the home of the pastor. For more than two and one-half years now, these services have continued, with God blessing in many ways. Real growth and development, however, have been greatly limited by the continuation of services in the home. We praise God that at last a building is in the near future.

It might be said that so long had been the period of "waiting," and so many the "disappointments" in our attempts to finance construction of our building, that some of our friends doubted that we would ever be able to build. Needless to say, the good news that God had provided a loan brought great rejoicing among not only those within the church, but to the many friends and neighbors as well. It has been a real testimony to the faithfulness and power of our God, and like the psalmist of old we can say: "The Lord hath done great things for us; whereof we are glad."

God, we know, will reward the faithfulness of those across our nation who have prayed with and for us, of those who have given generously, of those who have made investment loans, and of those in Seattle who have so faithfully stood by the work since its very beginning.

Pray that as the actual construction of the building now gets under way the church will also enter a real time of revival and soul-winning, this being our only justification for erecting another church building in this great city.

Denver, Colo., Sunday School Wins First Contest Trophy



(L. to r.) Mr. Russell West, Sunday-school superintendent; Mrs. Thomas Inman, Pastor Thomas Inman, Mrs. M. J. West, and Mr. M. J. West.

The Sunday school of the Grace Brethren Church, Denver, Colo, won the trophy for the largest increase in attendance during the nine-month period of the national Sunday-school contest. The winner was announced on the closing day of the National Sunday School Convention in the first such contest sponsored by our own National Sunday School Board. It was as much of a surprise to Mr. Russell West, Sunday-school superintendent, and Rev. Thomas Inman, pastor, as it was to the rest of the people at the convention. The beautiful new trophy is to be retained by the winner for one year, unless they can show a greater increase than any other church in the new contest to start October 2.

We are proud of the fine record of this home-mission church and offer our congratulations to the Sunday-school superintendent, the pastor, and all the people who worked to win the trophy. Many other home-mission churches were in the contest and won the banner from month to month. Some were winners in their particular division for the year. All in all the home-mission churches made a good showing in the contest for the first year and they will be in the new contest trying to bring the trophy to their churches and at the same time helping the National Sunday School Board reach their goal of 60,000 by 1960.

REACHING AND TEACHING THE NAVAJO

Reaching the Navajo for Christ is the prime objective for the missionary program of our Brethren Church among these people. It is a difficult job and many means are used to obtain that end. One of these is meeting the physical need of the Navajo. The Navajo for the most part is uneducated. He lives under very unsanitary conditions due to his poverty and ignorance. He lives in an atmosphere and surrounding of heathen customs. His physical need is great and requires much time.

Teaching the Navajo is much more difficult than any other person in our land. First he can neither read his own language nor the English. Therefore, he must be taught to read. His native language is difficult for the white man to read, and the English is difficult for the Navajo. Rev. Adams has learned the Navajo language and is now able to teach them to read their own. Portions of the Bible have been translated into Navajo which will help the Navajo Christians to take the Gospel to their own people. Pray for the mission staff and for the Navajos they are trying to reach and teach.

In the picture at the right (top) Mrs. Evan Adams is shown administering help to a physical need. (Bottom) Rev. Evan Adams teaches the Navajo to read his language.



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Pastors Called to Home-Mission Fields; New Director Elected

Returned Chaplain Accepts Pastorate

Chaplain Wayne Flory of the U. S. Army is now Pastor Wayne Flory of the Stearns Street Brethren Church, Los Altos, Calif. We believe Brother Flory has been released by the U. S. Government to fill this vacancy in the home-mission field. Brother Flory, upon his graduation from Grace Seminary, entered the pastorate and, after serving a term as chaplain, is returning to the pastorate. He is entering a field where there is a need for an immediate building program. A Christian day school is already in operation, and the facilities are used by the church. But the facilities are limited for both the church and the school. Pray for the pastor and needs of the field.

Father and Son Embark on Home-Mission Work

Dr. Charles H. Ashman, Sr., well known to the Brethren Church as a Bible teacher, accepted the call and challenge of the West Covina, Calif., home-mission church. Brother Ashman began his ministry on July 1, when the former pastor, Marvin L. Goodman, Jr., returned to the foreign-mission field. Brother Ashman is beginning at the very beginning with only a group of people, a temporary meeting place, and a location for a church. A building committee has been appointed and plans are under way to get a building program started at the earliest possible date. Brother Ashman is located in the church area and says the opportunity is excellent for a thriving new home-mission church.

Soon after Charles H. Ashman, Sr., accepted the challenge at West Covina, Charles H. Ashman, Jr., felt led of the Lord to accept a call to the First Brethren Church of Phoenix, Ariz. So Brother Ashman, Jr., will be completing his ministry at Rittman, Ohio, and arriving in Phoenix approximately October 1, 1955. Phoenix already has a new building and it looks like the senior member has the biggest job although the junior member of the family is the biggest (in stature). There should be somewhat of a competitive spirit in this father-and-son addition to the home-mission family, and it will be interesting to watch the work of the Holy Spirit as He leads in these two churches.

Robert Griffith Goes to Grandview, Wash.

Rev. Robert Griffith, the former pastor at Lake Odessa, Mich., is now on the new home-mission field at Grandview, Wash. This new field was opened by Pastor Harold Painter and the First Brethren Church, Sunnyside, Wash. Brother Griffith is the first pastor called by this newly organized work, and it may be necessary for him to work part time at secular work.

The new Grandview church is an example of what can be done when a pastor is looking for new opportunities, when a church is willing to cooperate with its pastor in seeking new fields, and when young men are willing to pioneer a new work at any cost.

Portland Pastor Accepts Roanoke Call

Rev. Vernon J. Harris, former pastor of the Grace Brethren Church, Portland, Oreg., has accepted a call to serve the Lord in the Washington Heights Brethren Church, Roanoke, Va. Rev. Harris terminated his ministry in Portland September 1 and will be taking up his new work about September 15. The relocating of the Portland work and the building of the new church was accomplished during the ministry of Brother Harris in Portland.

Rev. W. Carl Miller, the first pastor for the Washington Heights Brethren Church, resigned August 1 to enroll in Grace Theological Seminary. A new building was erected by the Brethren Construction Company during Brother Miller's ministry and the Lord has blessed in the work with a very substantial growth from the beginning.

New Director Chosen for Home Missions

Rev. Lewis C. Hohenstein, pastor of the First Brethren Church, Whittier, Calif., was elected to the Board of Directors for the Brethren Home Missions Council to serve a three-year term. The election took place during the corporation meeting held annually in conjunction with the National Fellowship of Brethren Churches, and fills the vacancy left by the resignation of Rev. Robert A. Ashman, Winona Lake, Ind. The other directors re-elected to the board were Mr. Charles Croker, Mr. Edison Yoder, and Rev. Gordon Bracker.

EDITORIALS

(Continued From Page 598)

we could experience throughout our entire fellowship structure would be phenomenal.

Humility, prayer, seeking God's face—which means pleasing Him in every way—turning from our wicked way, is still the price of revival. In the measure that we practice these divine injunctions we have the blessing of God. But the pride even of a believing heart is so evident in many of our churches. By their own admission hundreds of member of Brethren churches are prayerless. Instead of seeking God's face many children of God are seeking their own welfare and comfort. It never seems to occur to some of the Lord's people that wickedness in the life will grieve the Spirit of God and cause them to be shorn of their spiritual power. Do we want continual revival power in our pulpits and in our church constituency? Then we must pay the price!

Revival at national conference will do us little good unless the challenge and power of that revival are carried back to our churches. Several pastors have already reported that upon giving the challenge to their people many have responded to the invitation and rededicated their lives to Christ. Delegates to national conference should go back to their churches with a prayer that God will enable them to stir the church through the power of the Holy Spirit.

If the fires of God's power burn in our churches over this land throughout the year as they did at conference, we shall indeed see the greatest year of growth and blessing in all of our history. Lord, let it be so!

Why should we not begin to pray *now* that next year's conference at Winona Lake shall be a great spiritual fountain of blessing. Hundreds who missed the blessings of this year's conference should be planning to be in the 1956 conference.

REACHING BEYOND OUR SPANISH-AMERICAN V. B. S.



Top left: Miss Louise Kyker's class; top right: Miss Carol Flora's class; bottom left: Miss Phyllis Campbell's class; bottom right: Rev. Sam Horney's class.

John 11:16—"And *other sheep* I have"

Nestled high in the Sangro de Cristo Mountains, 8,000 feet, and about 10 miles from Taos is a little village called Pot Creek, poppulation 125. Pot Creek is kept busy all year by the large sawmills there. Many of the people have come to Taos from Arkansas. Some have lived here for five years or longer, working in the mills.

Since the population of Taos is 90 percent Spanish (5 percent Indian and 5 percent Anglo), our missions in the Taos area minister to the Spanish people. Your missionary, Sam Horney, was burdened for these Anglo people, and although a missionary to the Spanish, he realized there are "other sheep." These other sheep in this case happen to be the folks from Arkansas. With a staff of five workers, the Bible school was well received, with an enrollment of 70. A goodly number of these yellow, white, and black children received Jesus as their Saviour after hearing the Gospel.

Brethren, pray for your Spanish missionary at Taos as he ministers to these "other sheep."

JENNERS BRETHREN CHURCH DEDICATED

The Jenners Brethren Church, Jenners, Pa., was dedicated on Sunday, September 4, 1955, with Rev. Lester E. Pifer as the dedication speaker. The church building has been finished and furnished in recent months. It was formerly a basement unit only and has been completed under the leadership of Pastor Victor Rogers. Read all about it in the October Home Mission Number.

HOME MISSIONS PAID IN PORTLAND

By Mrs. Verna Polzel

We are truly thankful for the way the Lord has blessed our family since we found the Grace Brethren Church, Portland, Oreg.

I thought I had accepted Jesus as my Saviour before, but the teachings of the Brethren Church really brought out the full meaning of what I believed. Now my children both have Jesus in their hearts, and between the three of us we led my husband to the Lord. He never had any desire to attend church until he saw a good reason for it.

Now we all attend Sunday school and church together. This is really wonderful. It's what I've always wanted. My husband enjoys it as much as I do now, and we are learning much about God's Word.

I am glad I am a Christian because I can associate with Christian people who really are an inspiration to me. They are good people. They are happy people. They are what I need to give me courage, love, and a real reason for living. Because I was associated with the wrong churches which neglected their teachings of the Bible, there was no opportunity for spiritual growth. Through our study of the Book of Revelation we are learning what a wonderful place heaven is and it fills us with joy to know we are going there to be with our Lord forever.

We pray that our faith may be strengthened so that we may be always ready for that day when He comes for us.

It seems like a miracle the way the Lord guided us to this community where there is a Brethren church. He certainly opened the way for us to find the thing we needed.

How our hearts long to be able to tell our families about the Lord. We ask that the way will be opened for us to witness to them.

We pray for all our Brethren churches and for their stand on the truth. We pray for their pastors, teachers, missionaries, and all their leaders. Bless them in their good work.

It thrills me to hear my children say their prayers. It makes me realize that God's plan is so simple that even a young child can understand it and know what he is believing. And yet people make it so difficult for themselves by resisting God's Word and twisting it into an untruth.

It is wonderful to know that God is great beyond all comprehension and yet He cares for insignificant beings such as we and is always there for us to commune with and that He loves us and accepts us as we are.

I like to read and study God's Word because I like to read facts. He uses plain language and has no mysteries or secrets. His plan is all there for everyone to read. Whenever I see proud, boastful people I think of the verse in James 4:6: "God resisteth the proud but giveth grace unto the humble."

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Growth Shown at Findlay

By Marion Thomas, Sunday School Superintendent

It was on March 26, 1951, that the first meeting of Brethren people was held in Findlay, Ohio. Meetings were held for several months on Sunday afternoon, with preaching services only. Then on July 1, 1951, a Sunday school was organized and met from 7 to 8 o'clock on Sunday evenings.

On June 15, 1952, the group moved into an old abandoned school building and held morning Bible school at 9:30, preaching at 10:30 a. m. and 7:30 p. m. How we did praise the Lord for this great step forward.

Then on the second Sunday of December of 1953 we moved into our own new church building. Our attendance was up to around 60 at that time. Since then we have been going forward steadily. Our attendance a week ago was 103 and last Sunday was 107 on that very hot summer day. Our enrollment is now over 180. Our goal is for 150 in Sunday school by fall and for 250 by next Easter, when our spring revival and evangelistic campaign will be held.

Last May 22 our national Sunday-school director, Rev. Harold Etling, held an all-day Bible-school conference in our church. The afternoon meeting was for the call-

ISRAEL CALLS!

BAR MITZVA—WHAT IS IT?

By Bruce L. Button

When a Jewish boy reaches the age of 13 years according to the Jewish calendar he becomes Bar Mitzva, son of, that is, bound by the Law. In other words, it is that period in his life when he becomes responsible for himself spiritually and takes his place in the congregation of Israel as one who has attained religious full age. At this time Jewish mothers and fathers desire to have their son participate in a Bar Mitzva service in the synagogue. Here the young man participates in the religious service of the day, the most important part of this being when he is called upon to pronounce the benediction before the reading of the Sabbath portion; then be the real Baal Kore for the day, reading the portion for that Sabbath. The young man delivers a brief message on the whole section of the Law for the week, together with comments on the prophetic lesson.

Not long ago we had the pleasure of attending the Bar Mitzva service of the young son of one of the Jewish families in the district. I thought it might be interesting to the readers of the Israel Calls section to learn what a Jewish lad would say as he attained his religious standing in the synagogue. Following is the message which this 13-year-old boy brought before an audience of some 200 people:

> Worthy Rabbi, Dear Parents, Grandparents, Relatives and Friends:
>
> With your permission I wish to deliver a brief talk on today's portion of the Law. In this Torah reading the people worship the golden calf. In the Haftorah, chapter 18, in the Book of Kings, centuries later in the time of King Ahab, the Jews are wavering between God and the Canaanite idol, Baal. Ahab was a generous ruler, but of weak character and dominated by his Phoenician wife, Queen Jezebel. She pursued the Jewish prophets and teachers with great cruelty. It became high treason to proclaim the God of Israel. Against this dark picture the figure of Elijah stands out in all its greatness. He meets and confronts the king and queen and fearlessly pronounces the doom that will follow their treachery to the people and their outrage of justice. On Mount Carmel, though he is alone and defenseless, his personality dominates the multitude at that historic scene. He brings the people back to their faith. They cry out with fervor, "The *Lord—He* is *God.*"
>
> This has become Israel's watchword. Elijah the prophet has remained immortal in the annals of Jewish history; the champion of purity of worship of God and of justice to the fellow man.
>
> A weak-hearted king, a wicked foreign queen, a confused and wavering people—it seemed that the country was nearing disintegration, but a fearless and mighty man of God, Elijah, with his youthful patriotic followers, brought the nation back to their ancient way of life. Likewise in our days we have witnessed the return of many thousands of Jews to the land of Israel, thanks to the heroic efforts of those who kept alive the spark of Jewish living throughout the centuries, the rabbis, the teachers, and the Jewish pioneers.
>
> I am indeed happy to live in this generation and to enjoy the satisfaction and the pride of belonging to a people that brought to a realization a 2,000-year dream in the face of insurmountable obstacles.
>
> May Israel become the beacon of light to the world as it had been in the time when the prophets walked this earth. Amen.
>
> Now I wish to conclude my talk with thanks to my dear father and mother for giving me this opportunity to stand in a synagogue and enjoy the experience of being Bar Mitzva. Thank you for your love and patience. I shall try to be a good son. I wish you all to live in peace and prosperity. Amen.

Certainly this message, even though it is an excellent message for a 13-year-old, could not be called profound. Nor could one detect Messiah or salvation references, even remotely. However, to me there is evidence of a hunger for spiritual truth even in the message of this 13-year-old boy. Be praying that as we deal with his mother and father and grandmother that we shall be able to lead them and him into the knowledge of their own Jesus, Messiah and Saviour, the God of heaven incarnate in human flesh.

ing of more Sunday-school workers into active service for Christ.

On this same Sunday our new Sunday-school bus started its weekly route of picking up children for our rapidly growing Sunday school. We also have junior church for these children now with the Sunday-school superintendent in charge while the pastor brings the Word of God to the adults in the upper auditorium.

Scores of new homes are continually going up in our section of the city. Our superintendent of public schools, for whom I work, said: "It is true that Findlay is now the problem city of Ohio and will likely double in size in the next 10 years." We must therefore greatly increase our efforts to expand in this city. Due to a plentiful water supply here, new factories are coming in and bringing many new families. We must provide the Water of Life for their thirsty souls.

We now have in the southeast section of the city several families of children that we pick up with our new Sunday-school bus, but this is four miles from our church and makes a long drive. There is no church in that great growing area. We must get a branch Sunday school organized there so that before long we can have another Brethren church in that needy field. Pray that the Lord of the harvest will bless in all these activities in the rapidly growing city. The opportunity is great!

The BRETHREN MISSIONARY HERALD

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Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. Miss Mary Emmert sailed from New York on Sept. 7 on her return to French Equatorial Africa.

LONG BEACH, CALIF. Donald Hocking was ordained to the Christian ministry on Aug. 28 at the First Brethren Church. He and Mrs. Hocking are en route to Africa as missionaries. Dr. Charles W. Mayes is pastor.

CAMDEN, OHIO. Stanley Hauser, pastor of the Conemaugh Brethren Church, Conemaugh, Pa., completes a two-week evangelistic campaign here at the First Brethren Church on Sept. 18. Dr. R. L. Rossman is pastor.

SUMMIT MILLS, PA. The Summit Mills Brethren Church set a new Bible-school attendance record on Aug. 28, when 84 were present. Arthur Collins is pastor.

OSCEOLA, IND. Any pastor desiring the services of Evangelist Dean Fetterhoff (Crusade Team Two) or R. Paul Miller (Crusade Team One) should contact Scott Weaver, R. R. 2, Osceola, Ind. Scott Weaver, pastor of the Bethel Brethren Church, is the new chairman of the Board of Evangelism.

WINCHESTER, VA. The Sunday-school attendance of the First Brethren Church averaged 205 during the month of August. The average one year ago for the same period was 168. Paul Dick is pastor.

SPECIAL. Three churches have been added to the list of churches that are 100-percent churches in subscribing to the Brethren Missionary Herald. The churches are Cheyenne, Wyo., Lansing, Mich., and Sidney, Ohio.

GRANDVIEW, WASH. A reception was held Aug. 28 in honor of Pastor and Mrs. Robert Griffith by the new home-mission church in this city. Brother Griffith assumed the pastorate here on Aug. 21.

SACRAMENTO, CALIF. Attorney General Edmund G. Brown ruled here that the Bible may be read as literature, but not for religious purposes, in California public schools. Prayer is banned. Mr. Brown held that prayers may not be made a part of the public-school curriculum. He declared that although "simple prayers to a Supreme Being would not be incompatible with the views of most students in public schools," the Constitution protects the beliefs of atheists and agnostics. (Editor: . . . and sows the seed for communism.)

NEWS BRIEFS

CANTON, OHIO. The Northern Ohio District youth rally will be held at the First Brethren Church Sept. 23-24. John Dilling will be host pastor.

UNIONTOWN, PA. A district Sunday-school convention will be held at the First Brethren Church on Sept. 21, with the first meeting scheduled for 2 p. m.

OSCEOLA, IND. Evangelist Bill Smith was guest speaker at the Bethel Brethren Church on Aug. 21. Scott Weaver is pastor.

JOHNSTOWN, PA. The laymen of the East Fellowship gathered here Sept. 16 for a laymen's dinner at a local restaurant.

BERNE, IND. The Indiana District youth rally will be held at the Bethel Brethren Church Sept. 30-31. Ord Gehman is pastor.

DURANT, FLA. (ERA). W. E. Emmanuel, writing in Evangel (Aug. 14), warns that Christians should be careful of their use of adjectives in reporting results of revival campaigns because God counts noses, too (Ps. 87:6)! His observation (in part): "There can be no objection to the use of descriptive adjectives in the proper place. But surely we are would think from the reports over the air, and from the platform, that ordinary preachers do not exist any more. Constantly we hear this evangelist and the other described as 'great,' 'outstanding,' 'brilliant,' 'dynamic,' 'miracle man,' etc. The meetings, too, are 'wonderful,' 'glorious,' 'marvelous,' 'miraculous,' and 'great.' Ordinary meetings where plain preachers preach to ordinary crowds "seem to be nonexistent It is quite probably that some preachers will be in for a rude shock when they compare their list of converts with the Lord's, and find that so few of their sheep made it to Glory."

PRAY FOR THESE MEETINGS

Church	*Dates*	*Pastor*	*Speaker*
Ramona, Calif....	Sept. 4-25.....	Grant McDonald..	R. Paul Miller.
Whittier, Calif....	Sept. 11-25.....	Lewis Hohenstein.	Bill Smith.
Conemaugh, Pa..	Sept. 18-20.....	Kenneth Wilt.....	R. I. Humberd.
Waterloo, Iowa...	Sept. 18-Oct. 2..	Richard DeArmey	Lester Pifer.
York, Pa.....	Sept. 21.....	Gerald Polman...	R. I. Humberd.
Harrisburg, Pa...	Sept. 22-25.....	Conard Sandy....	R. I. Humberd.
Everett, Pa.....	Sept. 25-Oct. 16.	H. Lingenfelter...	Walter Lepp.
Compton, Calif...	Sept. 25-Oct. 9..	Dennis Holliday..	Bill Smith.
Leamersville, Pa.	Sept. 26-Oct. 9..	J. L. Gingrich....	Gordon Bracker.
Dayton, O. (Patterson Park)...	Oct. 2-16.....	C. S. Zimmerman.	C. H. Ashman, Jr.
Conemaugh, Pa. (Pike)	Oct. 2-16.....	Clair Gartland....	A. R. Kriegbaum.
Dayton, O. (North Riverdale)	Oct. 2-5.....	Russell Ward.....	Paul Bauman.
Uniontown, Pa...	Oct. 3-16.....	Paul Miller, Jr...	Edward Lewis.
Davenport, Iowa.	Oct. 9-23.....	True Hunt.....	R. Paul Miller.
Aleppo, Pa.....	Oct. 10-23.....	F. W. Walter.....	Wm. Schaffer.
Fillmore, Calif...	Oct. 11-23.....	Max Brenneman..	Bill Smith.
Alexandria, Va...	Oct. 16-19.....	Robert Markley...	R. I. Humberd.
Beaumont, Calif..	Oct. 16-23.....	Gene Farrell.....	Paul Dewhirst.
M'rtinsb'g, W. Va.	Oct. 20-23.....	Earle E. Peer.....	R. I. Humberd.
Fremont, Ohio...	Oct. 23-Nov. 6...	Gordon Bracker..	Dean Fetterhoff.
Pasadena, Calif...	Oct. 25-Nov. 6...		Bill Smith.

THE ERRORS OF

Seventh-Day Adventism

Founded on Error

Seventh-Day Adventism had its beginning when a farmer by the name of William Miller, although not versed in the fundamentals of the Scriptures, became enthralled with prophecies of Daniel and Revelation and began to make predictions of things to come. In 1831 he predicted that Christ would return in 1843. Mr. Miller based this prediction on Daniel 8:14 by stating, without Scriptural basis, that the 2,300 days actually meant that number of years until Christ's return to cleanse the sanctuary. Thousands of people sold their property and abandoned their usual occupations to wait for the Lord. When 1843 passed without his prediction being fulfilled, Miller announced that his calculations had been in error, and set the date of October 22, 1844, as the correct time.

When his second date setting attempt failed, William Miller realized his mistake. He, as many others, learned that our Lord's declaration still stands: "It is not for you to know the times or the seasons" (Acts 1:7). Although Miller abandoned his erroneous theory, a young girl of 17, who was to become Mrs. Ellen White, stated that she had received visions and revelations from the Lord which showed Miller's theory to be correct. She said that the only mistake was in considering the sanctuary to be on earth when it was actually in heaven. The heavenly sanctuary, corresponding to the earthly, has a holy place and a holy of holies. Mrs. White stated that until 1844 Christ had been in the holy place of the sanctuary, and at that time He came into the holy of holies. In attempting to defend Miller's original error, Mrs. White compounded error upon error by expounding this sanctuary doctrine with its erroneous conception of the atonement.

Error Concerning Atonement

Seventh-Day Adventists state: "We dissent from the view that atonement was made upon the cross, as is generally held." According to Mrs. White, Christ remained in the holy place of the heavenly sanctuary for 1,800 years after His ascension, pleading for sinners who repented. Not until 1844 did Christ enter the holy of holies to complete the atonement by cleansing the sanctuary from sin. Mrs. White declares in her writings: "All who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ." According to the teachings of Seventh-Day Adventism, the atonement is still being made by Christ and our cooperation and efforts are necessary to ensure its final attainment.

The message of God's Word is that the ransom has been paid and that the Christian has already been redeemed and reconciled to God. Christ "through his own blood entered in once for all into the holy place, having obtained eternal redemption" (Heb. 9:12, ASV). One may also compare such Scriptures as II Corinthians 5:18, Romans 5:11, Galatians 3:13, and all other passages which speak of our salvation as an accomplished fact through the sufficient sacrifice of "the lamb of God that taketh away the sin of the world."



By Marvin L. Goodman, Jr.
Missionary to Africa

Error Concerning the Sabbath

The Seventh-Day Adventist's approach to a Christian is almost always through the Sabbath question. This error is of grave importance, but it must be recognized that there are many others of equal importance —the attempt to reinstitute the Sabbath to bring the Christian back to at least a partial observance of the law. Romans 7:7 is proof that the Ten Commandments are an integral part of the law and the command to observe the Sabbath is one of the 10. The epistle to the Galatians refutes all attempts to bring Christians back under any part of the law. Paul writes: "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years" (Gal. 4:9-10). To Paul it was inconceivable that the Galatians should turn again to keeping days (the Sabbath) and other ritual of the law.

The first day of the week was observed from the time of our Lord's resurrection as the Lord's Day. This is borne out from the account of the Word itself and from other historical sources. In the Book of Acts, the only account which names a day upon which the Christians gathered for worship states that it was "upon the first day of the week" (Acts 20:7). Wherever the Sabbath is mentioned in the Acts, Christians are using it as a day to testify to Jews in their synagogues, not as their worship day. The great facts upon which the church is founded took place on the first day of the week: our Lord's resurrection, the fellowship of the resurrected Lord with the disciples (John 20), Holy Spirit's descent at Pentecost, and the revelation of Christ and things to come on Patmos to John.

Other Errors

This group holds that the soul sleeps until the resurrection, being

(Continued on Page 611)



TRAFFIC RULES

FROM

THE BOOK OF BOOKS

By DR. JAMES DeFOREST MURCH
Editor, United Evangelical Action

IT WAS A dangerous intersection. Three cars were involved. Had it not been for the coolheadedness and consideration of one driver there would have been terrible tragedy. That driver was a Christian. Afterward he remarked: "I guess the Lord must have been in the back seat and I took orders."

The fact is that Christians should be the best drivers. Conduct on the highways, as well as everywhere else, is based on character. Character is based on morals. Morals are based on religion. As Goethe once put it: There is no outward sign of true character that does not rest on moral foundation."

The open road offers one of the best opportunities in our day and time for men and women to apply their Christian principles in practical matters. If we will drive like Christians, our highways will be safe and the world will be a better place in which to live.

There are many books of traffic rules, but I have never seen one based on the Word of Life. Of course the Bible was written long before automobiles were thought of. Jehu is the only Bible character who might qualify as a modern traffic hazard. Though thousands of years have passed since this king of Israel drove like mad, we will say of speeders, "He drove like Jehu." But Bible truth and Bible principles have a strange relevance to man's doings regardless of the times in which he lives. Automobile traffic rules are no exception. Someone ought to compile a set of traffic rules from the Book of Books. With this thought in mind I sat down with the Bible the other day and came up with these:

1. TAKE GOD INTO CONSIDERATION.

[God] giveth to all life, and breath, and all things . . . in him we live, and move, and have our being.—Acts 17:25, 28.

In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

2. PRAY FOR HELP.

The hand of our God is upon all them for good that seek him.—Ezra 8:22.

Let thine hand help me; for I have chosen thy precepts. Let my soul live, and it shall praise thee; and let thy judgments help me.—Ps. 119: 173, 175.

The fear of the Lord is the instruction of wisdom.—Prov. 15:33.

Pray without ceasing.—I Thess. 5:17.

3. OBEY THE LAW.

Whoso keepeth the law is a wise son.—Prov. 28:7.

Submit yourselves to every ordinance of man for the Lord's sake.—I Pet. 2:13.

4. STOP, LOOK, AND LISTEN.

The hearing ear, and the seeing eye, the Lord hath made even both of them . . . wait on the Lord and he shall save thee.—Prov. 20:12, 22.

5. KEEP YOUR MIND ON YOUR BUSINESS.

He that wavereth is like a wave of the sea driven with the wind and tossed A double minded man is unstable in all his ways.—James 1:6, 8.

6. BE RESPONSIBLE.

To him that knoweth to do good, and doeth it not, to him it is sin.—James 4:17.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15:1.

7. SET A GOOD EXAMPLE.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Let every one of us please his neighbour for his good to edification. —Rom. 15:2.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. —Col. 3:17.

8. LOOK OUT FOR OTHERS.

Let no man seek his own, but each his neighbor's good.—I Cor. 10:24 (ASV).

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6:2.

9. BE COURTEOUS AND KIND.

Be ye all of one mind, having compassion one of another . . . be courteous.—I Pet. 3:8.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.—Phil. 2:3-4.

All things whatsoever ye would that men should do to you, do ye even so to them.—Matt. 7:12.

Be ye kind one to another.—Eph. 4:32.

As we therefore have opportunity, let us do good unto all men.—Gal. 6:10.

Have compassion on the ignorant,

(Continued on Page 612)

REBELLION

IS IT A SIN?

"Keep back thy servant also from presumptuous sins" (Ps. 19:13).

Yes; rebellion against God is always sin. The very structure of the universe, as well as the nature of man, requires a sovereign ruler to be in command. Since God is such a Sovereign, and since He is both holy and wise, there can be nothing good that lies outside, nor nothing bad that lies inside, of His all-wise providence. The person who knows the will of his Sovereign and presumes to violate that will, not only is guilty of sin, but will have to stand before his Sovereign in judgment.

"If a man should commit treason, and wantonly and wickedly raise the standard of revolt, should renounce the rightful sovereign of this land in the strongest and most abominable language, should seek to entice the loyal subjects of this country from their allegiance, and should draw some of them astray, to the hurt and injury of the common weal, I can suppose that because he has willfully, knowingly, maliciously, and wickedly raised the standard of revolt, he would receive the highest punishment which the law could demand. Because he dared to defy his sovereign, and to defy the law of the land, every one would consent to the justice of his severe punishment" (Spurgeon).

In light of the views held by all enlightened persons on the subject of treason against a sovereign state, who could raise a question against the severity of God's judgment upon all rebels who violate His greater sovereignty?

The Source of Rebellion

"An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him" (Prov. 17:11).

Rebellion has its source in the hearts of evil men. The hallmark of the race is to say of God, and of His Christ: "We will not have this man to reign over us." All sin is, in some form, rebellion against God. This was true in the Garden of Eden, and it was true eons before, when Lucifer made insurrection in heaven and sought to establish his own sovereignty at the expense of God's sovereignty (see Isa. 14).

The "cruel messenger" sent against the rebel is the executioner of the sovereign's wrath. The moment the rebel "gets away" with his rebellion, the king is no longer sovereign. If man can get away with his rebellion against God, then evil becomes sovereign, God is dethroned, and the entire moral universe is thrown into chaos.

When Adonijah tried to take the kingdom from Solomon, the rightful king, David's great general and trusted servant, Joab, joined the rebellion. Learning too late his mistake, he "fled into the tabernacle of the Lord and caught hold on the horns of the altar." The king, learning of this, immediately sent his servant, Benaiah, to "fall upon" Joab, and then to take him out and bury him. With the death of Joab came also the end of the conspiracy. The rebellion was quelled and the rightful king retained his sovereignty (see I Kings 2:26-31).

The Character of Rebellion

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15:23). In this moral situation we have a case of "birds of a feather." Saul acknowledged the sin of witchcraft. He was 100 percent against idolatry. But he was guilty of a companion sin—the sin of rebellion. He flatly rejected the word of the Lord. He thought he could disobey God with impunity. He supposed that a sacrifice of the spoils of battle (an afterthought, incidentally) would be as acceptable to God as complete obedience. It was necessary that God should dethrone this rebel in order to retain His own sovereignty and the authority of His Word.

There is no truth more in need of application in the church today—the Brethren Church—than the truth of the finality of the Word of God. We acclaim boldly our "whole Bible" slogan, and then proceed to be a law unto ourselves by rejecting such portions of the Word of God as we may choose. These rejections may be as casual and unheralded as was Saul's, but they are as real and as iniquitous as was the rebellion of this ancient king. Many who would raise the strongest protest against witchcraft and idolatry, practice, without a semblance of shame, friendship with the world, a prayerless and a passionless life, lack of love for the brethren, and a host of other sins in disobedience to God's Word, and then go to church and sing lustily, "Calvary Covers It All."

The Course of Rebellion

"Our fathers . . . refused to obey . . . but hardened their necks, and in their rebellion appointed a captain to return to their bondage" (Neh. 9:16-17).

Isn't that an awful picture? Rebellion against God is always a backward course. No man can reject God's way and devise a better one. Progress is always in the direction of God's supreme will for each life. Bondage is always at the end of the road in the opposite direction. God may feed His own for 40 years in a

(Continued on Page 612)



By DR. W. A. OGDEN
Pastor, First Brethren Church
Johnstown, Pa.

"WITH THIS RING I THEE WED"

BY REV. KENNETH B. ASHMAN, WOOSTER, OHIO

Introduction—

When two young people stand before the pastor to be united as husband and wife, they repeat certain vows and pledges. Then the pastor asks: "What token do you give that you will faithfully perform these marriage vows?" The answer, accompanied with the presentation of the wedding band, is, "This ring." Then follows the placing of the ring upon the third finger of the left hand, with the statement of this vow: "With this ring I thee wed, and with all my heart's affections I thee endow. In the name of the Father, and of the Son, and of the Holy Spirit."

The exchanging of rings on the part of those being married is not a matter for show or sentimentality. This is a pledged testimony of the promised faithfulness, each to the other.

I. THE RING.

1. *Mark of Agreement.* The ring, through the Bible, has always been a mark of agreement between two parties. See Esther 3:10. In the wedding ceremony it signifies a sacred agreement between the husband and the wife to be.

2. *Mark of Love.* When the prodigal came home (Luke 15:22) the father demonstrated his faithful love unto the son by putting the family ring back upon his finger. When groom and bride present and receive rings from each other, they are demonstrating their vows of love, each to the other.

3. *Mark of Acceptance.* The acceptance of a ring from the groom, or the bride, is an act of will on the part of the lover, in which act he declares, I take this one for my life's companion. I desire none other. I will faithfully abide by the solemn vows of this ceremony. It is a lifelong commitment of oneself to another.

II. THE RING SYMBOLIZES.

1. *The Triune Godhead.* When the groom answers, "This ring," the band of metal takes a brief, but significant, journey. It goes from the groom to the pastor to the bride and back to the groom. This triangular journey symbolizes the triune Godhead, in whose love all earthly loves have their basis and meaning. The triune God is set forth in John 14:16: "I [Christ] will pray the Father [God], and he shall give you another Comforter [Holy Spirit], that he may abide with you forever." Every good gift comes from this Godhead. The joys of marriage are included in these good gifts.

a. The Father is the source of every blessing, the Giver.

b. The Son is the substance of every blessing, the Gift.

c. The Spirit is the servant of every blessing, the Getter.

2. *The Complete Union.* The ring is a completed circle, a closed band. It is unending. As such it beautifully symbolizes the completeness and the unending nature of the marriage vows. "Till death do us part" is a sacred covenant, not to be broken apart from the will of God. When men and women accept wedding rings from each other, they are assuming large responsibilities and committing themselves to a lifelong relationship. This is serious and should be fully considered before standing before the pastor to do so.

Conclusion—

There be some who frown upon the wearing of any type of wedding band, declaring such to have a heathen origin and worldly appeal. Of course, this could be said concerning many things we use for sacred symbolism. However, we feel that Christians may readily wear these bands. They must, however, wear them for the significant purposes presented above. These are not to be ornaments or matters of vain display. These are sacred tokens of sacred loves.

The ring is the symbol of love. Love, someone has said, is God's gift to understanding hearts. It is love that enlightens the soul of man, lifts the burden, smooths the path of life and causes minds to be blended into perfect unity. This is symbolized by the ring, an unbroken circle.

Like a plant, love demands care. Love must be nourished, guarded, and protected. Nothing must be permitted to stunt or hinder its growth and development. The vows taken at the altar must continue in every plan of life and as love was manifested through flowers, candy, words of love before the marriage vows, so they should continue after the wedding ceremony is over.

(This is the last in the series of articles under the general topic, "For Better, Not for Worse," written by Rev. Kenneth Ashman, of Wooster, Ohio. In behalf of all our readers we desire to express our gratitude to Brother Ashman for this series, which has proven to be very helpful to our many readers.—Editor.)

A PRAYER FOR TRUE LOVERS

We ask Thee, God of Love, to guard
These lovers on their way;
Be pleased to hear the harmony
They sing at break of day.
Their love is a beatitude
By God made strong and pure;
Beneath Thy benediction make it
Deathless and secure.
No disenchantment of the year
Shall quench its glowing light;
No tyranny of cheaper joy
Shall cancel love's birthright.
God grant them patience for the growth
Or dreams love shall fulfill
And tenderness through clouded days
If these are in Thy will.
For all the joys of new-born love
We thank Thee, and we pray
That guardian angels now may guide
These lovers on their way.

BIBLIOGRAPHY

Much of the foregoing information and inspiration has come from the following books and authors:

"For Better Not for Worse," Maier.
"Christian Romance and Marriage," Nystorm.
"Financing Faith," Dexter.
"The Christian Home," Williams.
"The Secret of a Happy Home Life," Jess.
"How to Have a Happy Home," Branch.
"Hallowing the Home," Harrison.
"Family Affairs," Kidahl.
"Strictly Confidential," Hustad.
"Make Yours a Happy Marriage," Geiseman.
"Making the Home Happy," Cross.
Commentaries by Ellicott, Lange, Gray, and Adams.

In all questions pertaining to marriage and the home, we have found sufficient and satisfying answers in the inspired Word of God.



CONTEST WINNERS ANNOUNCED

The first Brethren Sunday School Contest came to a climax Wednesday night, August 10, when winners in each division were announced. Interest and enthusiasm rose high as pastors and superintendents of these churches were brought to the large platform of Jennings Lodge Auditorium and one by one received the beautiful plaques indicating that they had won divisional contests.

The crowd broke into enthusiastic applause as Pastor Inman and Mr. West, Sunday-school superintendent of Denver, Colo., Grace Brethren Church were called to the platform to receive the large trophy indicating that Denver had won first place for all divisions in this first contest. Divisional winners were: Division A, North Long Beach; Division B, Ashland, Ohio; Division C, Canton, Ohio; Division D, Norwalk, Calif.; Division E, Washington Heights, Roanoke, Va.; and Division F, Denver, Colo. Englewood, Ohio, was announced as winner of the Sunday schools newly formed. While no representative was present at the convention from Englewood, a plaque will be sent directly to the church.

These seven winners alone showed an average increase of 614 persons per Sunday, which we feel is in itself well worth every bit of effort put forth. We are sure that the pastors and superintendents of each of these churches would say, "Amen." It meant 614 opportunities were given to teachers and pastors to present the good news of the Gospel. These 614 persons, if gathered together in one Sunday school, would be a Sunday school larger than all but two of the present Sunday schools in our Brethren churches. We praise the Lord for every victory won!

NEW CONTEST IS ANNOUNCED

With the close of the first contest the announcement was made concerning the second. Letters have already gone into the mail asking the wholehearted cooperation and support of every Sunday school in the National Fellowship of Brethren Churches. The new contest will be based upon average attendances for each Sunday on an over-all picture of the average attendance from July 1, 1954, to June 30, 1955. The divisions will be as follows: Division A, Sunday schools with average attendance of 400 and over; Division B, 300 to 399; Division C, 200 to 299; Division D, 150 to 199; Division E, 100 to 149; Division F, 50 to 99; Division G, 1 to 49; Division N, new Sunday schools.

A monthly banner will be presented to the church in each division which shows the greatest average percentage of increase for its division. The reports to be included must be postmarked not later than the Tuesday following the close of the last Sunday of the month. If the report is late, they cannot be considered for the monthly award. To be included for the annual award the church shall report each month regularly. Any church may be continued in the annual contest if they report each month with the exception of any one month; however, if no report comes that one month it will be considered zero and the average, of course will be brought down by that failure. A maximum of two late reports will be permitted in the inclusion of the yearly awards.

So it behooves every pastor and Sunday-school superintendent to see that his school is reported on time every month. The contest will begin with the first Sunday in October and run through the last Sunday of June. July, August, and September will be used to catch up and make plans for the new contest each year. Every Brethren Sunday-school member ought to be anxious to see that his Sunday school wins the 1956 awards. "60,000 by 1960" is our goal!

"THE WHOLE FAMILY FOR SUNDAY SCHOOL AND SUNDAY SCHOOL FOR THE WHOLE FAMILY"

With the beginning of a new Sunday-school year your National Sunday School Board, in an attempt to reach 60,000 by 1960 through our Sunday schools, is planning its 1955-56 program around the theme, "The Whole Family for Sunday School and Sunday School for the Whole Family." Emphasis will be laid upon cradle roll, extension department, men's Bible classes and, of course, family life. There is an old Sunday-school song which says: "You win the one next to you, and I'll win the one next to me; in no time at all we'll have them all, so win them one by one." We should like to modernize it just a little bit and say it like this: "You win the family next to you and I'll win the family next to me," and in short order we will reach 60,000 by 1960. But not only will we win them, we will conserve those that we win, for it is still true that if we can get dads and mothers coming to our Sunday schools we will not be losing our young people. Watch your Sunday School Promoter and the pages of the Herald for detailed plans on this program.

SEVENTH-DAY ADVENTISM

(Continued From Page 607)

in a state of "silence, inactivity, and entire unconsciousness." This error is definitely refuted by such passages as Philippians 1:23-24, II Corinthians 5:6-8, and Luke 16:19-31.

Another erroneous doctrine is the belief in the annihilation of the wicked. But despite their attempts to make words mean other than what they actually say, the words of our Lord in such passages as Matthew 13:41-42; 25:46; Mark 3:29; 9:47-48 stand as a warning to flee the wrath of God against sin and unreconciled sinners which shall not be satisfied throughout eternity.

Mrs. White, in order to have proof for her theories (which certainly cannot be found in the Bible), claimed inspiration for all her own writings and visions. Like others who have made such claims, she had to revise and correct her "inspired" writings. These writings are the foundation upon which Seventh-Day Adventism was built. How much better to trust in the sure Word of God which has stood the test of time. The Bible does not say that there will be new revelations from God in the last days, but many are the warnings to beware of false teachers who will depart from the faith.

Some Seventh-Day Adventists will say that they no longer accept all the erroneous teachings of Mrs. White. Let us pray that this emergence from error may be completed by their return to the "faith which was once delivered unto the saints."

REBELLION—IS IT A SIN?

(Continued From Page 609)

wilderness on manna from heaven and water from a rock, but He will bring them in His own time into victory in the Land of Promise. Why pay the price of rebellion—bondage?

The Cure for Rebellion

"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" (Deut. 31:26-27).

The Word of God reveals the will of God. This word believed and obeyed is the only cure for rebellion. It must be to every believer "a lamp unto my feet, and a light unto my path."

God's sovereignty in the ecumenical church is being seriously challenged today by the wanton and reckless manner in which the liberals abandon the Bible as the inerrant Word of God. Likewise His sovereignty is challenged by those who hold the orthodox view of Christian faith, but who "spot check" the Bible for what they want to accept and follow, but recklessly disregard the rest. Thus there are rebels within the visible church. There are fifth-columnists within the sphere of Christian profession. Rebellion *is* sin, and all sin will be judged by the sinless and "only Potentate, the King of kings, and Lord of lords."

A Little Fellow Follows Me

A careful man I ought to be;
A little fellow follows me.
I do not dare to go astray
For fear he'll go the self-same way.

Not once can I escape his eyes;
Whate'er he sees me do he tries.
Like me he says he's going to be—
That little chap who follows me.

He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see,
That little chap who follows me.

I must remember as I go
Thru summer sun and winter snow;
I'm building for the years to be
That little chap who follows me.

When I look back upon life's way
What joy 'twill be if I can say,
I've led him in the path I've trod,
A way that leads to heaven and God.

—*Selected.*

TRAFFIC RULES

(Continued From Page 608)

and on them that are out of the way; for that [ye yourselves] also [are] compassed with infirmity.—Heb. 5:2.

10. PUT LOVE INTO ACTION.

Let us not love in word, neither in tongue; but in deed and in truth.—I John 3:18.

Thou shalt love thy neighbour as thyself.—Matt. 19:19.

Let us consider one another to provoke unto love and to good works.—Heb. 10:24.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you.—Matt. 5:44.

11. SHUN STRONG DRINK.

Who hath woe? who hath sorrow? . . . who hath wounds without cause? They that tarry long at the wine Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:29-32.

The Lord will not spare him [the drunkard], but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.—Deut. 29:20.

12. THOU SHALT NOT KILL.

Thou shalt not kill.—Exod. 20:13.

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.—Gen. 9:6.

These . . . things doth the Lord hate: . . . a proud look, a lying tongue, and hands that shed innocent blood.—Prov. 6:16-17.

What? No God?

Because of their belief, faith, and trust in God, our forefathers braved the perils of the sea and the unknown world to establish a new nation of freedom and worship. Now we are blessed to enjoy that freedom. We must therefore recognize the reality of God. The United States of America is a wonderful nation—in fact, the greatest nation on earth, for it was founded on faith in God. How fortunate we are to have a President that believes in prayer so much that he offers a prayer of his very own at his inaugural address, and still asks God's help to guide the affairs of our government.

We also note that the Congress of the U. S. has its chaplain, also our armed forces. Why? Because our nation as a nation believes in God.

This is the fundamental difference between the United States of America and communistic nations. Communism cannot exist where people believe in God, for it denies God, ridicules His Holy Word, and the freedom it gives. Therefore we are forced to admit that the denunciation of God is the foundation on which communism is built. This does not infer that all who do not believe in God are Communists, for there were those who did not believe in God long before communism existed. But it is true that no Communist believes there is a God.

Now I believe, because of the great faith and trust in God of the great majority of the people of the United States and by their prayers, God has not allowed a blow to be struck on the mainland of our nation. But should we slip and forget God, His goodness and blessings, I am convinced God will do as He did with the rebelling Jews, and we may expect an invasion of some kind. But rest assured, God will preserve us if we will but honor, love, and obey Him.

If this beautiful nation will wholly accept God and follow Him, we never need fear communism, for where God is, communism dies.

May we fervently, reverently worship God and enjoy His wonderful divine joy and protection.

Rev. J. D. Miller,
Eugene, Oreg.

(Editor: The above article appeared in the Eugene Register Guard, and was written by a very good friend of the Brethren Church.)

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

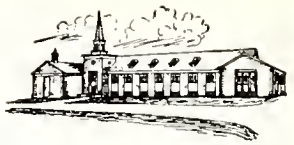
SEPTEMBER 24, 1955



Cook's Inlet, Near Anchorage, Alaska

(See Editorials)

EDITORIALS



By Paul R. Bauman, Vice President

Grace College Grows

September 6 was registration day at Grace College, and on the next day classes were immediately under way. The first week, however, was not all one of work for the college students. Each evening brought some new program for the new students in particular. Friday was initiation day for the freshmen and was brought to a climax in an evening of fun in which students and faculty both took part. At the end of the first week 59 new students had enrolled in the college division of the school. These, together with the 73 returning students, brought the total enrollment in the college division to 132. Three more were scheduled to enter late. One hundred nine students were registered in the college last year. Thus, Grace College's enrollment has again increased. This is an occasion for praise to the Lord.

Brethren Students in Grace College

Of the 59 new students in Grace College all but 15 have come from Brethren churches. A glance at the records reveals that these new students come from churches scattered almost from coast to coast. From Pennsylvania, the Waynesboro, Harrisburg, Martinsburg, Leamersville, Johnstown (Riverside), Kittanning, and North Buffalo churches are represented. Hagerstown, Md., and Martinsburg, W. Va., each have contributed a new student. From Ohio, Canton, Akron, Wooster, Mansfield First, Mansfield Second, Covington, and Clayton, one or more have entered. The Alto, Lake Odessa, and New Troy churches in Michigan have each sent students. Indiana is represented by Fort Wayne, Winona Lake, and Osceola. Waterloo, Iowa, has two new students. One has come from Portis, Kans., this year. From California new enrollees have come from Beaumont, Temple City, Long Beach, Inglewood, and Glendale. Our mission in Argentina, South America, now has a student. Non-Brethren new students come from such widely separated places as Sunbury, Erie, and Greensburg, Pa., Greenville, Ohio, Three Rivers, Mich., Griffith and Winona Lake, Ind., and Anchorage, Alaska.

Worthy of Special Mention

"Honor to whom honor is due!" One Brethren church certainly deserves special mention for its support of Grace College through the sending of students. That church is our Harrisburg, Pa., congregation, of which Rev. Conard Sandy is pastor. Brother Sandy was formerly a member of the Grace Seminary faculty. We deeply appreciate his confidence and that of his church in sending six new students to the college division this year. The Harrisburg church is also represented in the seminary by one student.

Grace Seminary Registration

As the material for the Educational Number of the Herald goes to the printer (Monday, September 12), the new and returning students are registering at Grace Seminary. The latest statistics that can now be given show that 40 new students and 84 returning students registered on the first day of school, making a total of 124 in the seminary division. A more complete record of enrollment will appear in the October Educational Number of the Herald.

As the School Grows

As Grace Seminary and College grows, certain needs also grow. The students need an interest in your prayers. They face new tests and major decisions spiritually. They are confronted with a new challenge intellectually. Many will experience real testing financially. Pray for them regulary.

The faculty needs an interest in your prayers. The responsibility under God for directing the work of the school, training and molding spiritually the lives of nearly 300 students, is tremendous. Pray for the faculty regularly.

The financial program needs an interest in your prayers. The offerings for the month of August amounted to $2,506.22, the lowest in many months. This is far short of $6,000, the average amount needed in the general fund to operate the school. Please remember that the responsibility for the youth of our church is not that of Grace Seminary and College alone. It is OUR responsibility! Ask God to give us many regular contributors through the Monthly Finance Plan. Will you join in praying regularly for the financial needs of the school?

Our Cover Picture

Your editor desires this month to pass along to you one of the many beautiful scenes it was his privilege to witness on his recent trip to Alaska as a guest of the United States Department of Defense. A report of the two retreats for chaplains is given elsewhere in this magazine. The cover picture of Cook's Inlet and surrounding mountains was provided by the U. S. Air Force. This was just one of the gorgeous scenes which it was your editor's privilege to witness. The presence, however, of thousands of men under arms amidst such mountain grandeur was a sad reminder of the fact that we live in a world "where every prospect pleases, and only man is vile."

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 39

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

The Marriage of the King

AN EXPOSITION OF PSALM FORTY-FIVE

BY PROF. HOMER A. KENT, JR.

A few years ago the wedding of a famous couple took place in a land across the sea. One million people thronged the route of the procession. Three thousand guests witnessed the ceremony. Five kings and six queens were among those at the royal breakfast. The official wedding cake stood six feet three inches high and weighed 600 pounds. Princess Elizabeth of England and Lt. Philip Mountbatten, Duke of Edinburgh, were being married.

A wedding always calls forth expressions of praise and best wishes for the future, especially the marriage of a king. Psalm 45 has as its historical setting just such an occasion. The king is being married, and the psalmist produces an ode for this joyous occasion.

Who was this mighty monarch whose memory is preserved today within these pages of Scripture? Was it Solomon, whose court was a scene of splendor and luxury like that described in the psalm? Some have suggested the names of Arab, who had an ivory palace and married a foreign princess, or Jehoram and his marriage with Athaliah, or Jeroboam II. But the most likely answer is Solomon, the glory of whose reign attracted the attention and imagination of many psalm writers. Though it may be objected that Solomon was a man of peace, and not a martial hero as the psalm indicates, yet it must be remembered that this ode gives expression to expectations for the future, and heroic deeds are always associated in poetry with great kings.

But as we read this poetry we find certain portions which cannot be limited to any earthly king—to Solomon or any other. One of the reasons for the failure of attempts at identification is that the language is too wide for the best of Jewish kings. The psalm has its roots in a historical situation, but it obviously goes beyond it. The Messianic nature of this psalm is definitely settled by the writer of Hebrews in chapter 1, verses 8 and 9. Here he quotes a passage from our psalm and relates it to the eternal Son of God.

THE FRESHMAN CLASS



Grace College freshmen pose for camera in the chapel.

Psalm 45 is one of a group of psalms which are indirectly Messianic. The reason is this: God's people had been promised a redeemer. They knew their redeemer would also be their king. Ever since the time of David, the Jewish hopes for their Messiah were centered upon the royal line. Every king was a potential Messiah. Consequently, the poems and the songs which reflected the thoughts and hopes of a nation expressed their longings for the Messiah who might possibly be the king who then occupied the throne. But as time went on, it became evident that the ruler fell far short of the hopes of his people. So the predictions of what the coming redeemer and Messiah would do went unfulfilled. Rather, they became a prophecy of what would take place when God would send his Redeemer. It remained for Christ to come that the promises of the Messiah should find fulfillment.

With these ideas in mind we shall approach this passage, not forgetting its historical occasion, but ever mindful that the language refers to the Great Messiah. Psalm 45 means more to us today than it did to its writer, for we are the possessors of a completed revelation in God's Word. The psalmist considers in this song the King Himself (1-4), the King and His Kingdom (5-8), the King and His Bride (9-15), and the King and His Family (16-17).

I. THE KING HIMSELF (1-4).

He is described as fair in appearance, gracious in speech, blessed of God, and mighty in deeds. Though all these traits may have been present to some extent in the historical king, each one appeared most signally in Jesus Christ. Even though Christ's glory was largely veiled during his earthly ministry (compare the description of the Suffering Servant of Isaiah 53), at times it was allowed to burst forth. At the Mount of Transfiguration "his face did shine as the sun and his garments became white as the light." The graciousness of Christ's speech was recognized by all, from the children and the common people, who heard him gladly, to the temple officers who came to arrest him (John 7:46). The approval of God rested upon Jesus as upon no one else, for the heavens opened to express that approval. Many of the mighty deeds of Christ will yet be seen as He assumes His kingdom and rules the nations with a rod of iron (Ps. 2:9).

II. THE KING AND HIS KINGDOM (5-8).

The kingdom which is the possession of Messiah is described a victorious, everlasting, righteous, and prosperous. When Christ comes again, He will establish His kingdom on the earth and will crush other human governments (cf. Dan. 2:44). And it will last forever. The 1,000 years of special rule are just the opening phase.

It will be a righteous kingdom. There will be no need

of investigations within the government, for there will be no scandals there. Inscribed over the portals of the United States Supreme Court are the words, "Equal Justice Under Law." What a noble ideal! Yet how often we fall short. But Christ will rule with a righteous scepter. Small wonder that prosperity will occur in such a kingdom.

III. THE KING AND HIS BRIDE (9-15).

Her position is indicated at the right hand of the king, the place of highest honor. Who is Messiah's bride? The New Testament reveals her to be the church, the spiritual body of true Christian believers (Rev. 21:9; Eph. 5:23-27; Rev. 19:7). We who have responded in faith to Christ's love for us belong to the bride. Her position of honor is our position, and at His coming shall be entered into completely.

Being the king's bride brings responsibility. Here it is twofold. She is told to forget the past and to worship the King who is her Lord. The Christian has this responsibility. He is to cast off the shackles of the old life and give all his allegiance to Christ. Though the relationship of Christ and the believer is one of infinite love, the believer must never forget that Christ is his Lord and expects worship.

The glory of the bride is then sketched. She presents a magnificent appearance in her glorious garments. Christ has provided garments for His bride. Revelation 19:8 speaks of the Lamb's wife that "to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

IV. THE KING AND HIS FAMILY (16-17).

Historically, these verses probably meant that though Solomon could not boast of a long line of kingly ancestors (only one, his father David), he would be famous instead for his distinguished descendants. The Messianic interpretation is veiled, but I believe it is there. We are given a hint of the spiritual descendants of Messiah in Isaiah 53:11, where we read of the "travail of his soul." Hebrews 2:10 tells of his "bringing many sons into glory." These spiritual descendants of Messiah, who owe their spiritual birth to His death at Calvary, are called "kings and priests and they shall reign upon the earth" (Rev. 5:10).

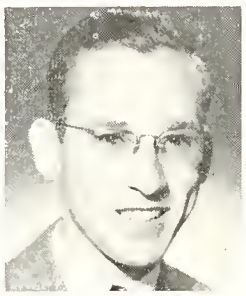
Are you living as becomes a child of the King? The story is told that during the awful days of the French Revolution, the royal family fell into the murderous hands of the revolutionists. Execution was prescribed for all except the little prince, the Dauphin, who was heir to the throne. Rather than end his life with his parents at the guillotine, his captors decided upon a plan far worse than death. They plotted to degrade him, to defile him with sin, to erase forever the traces of royalty from his innocent, youthful soul. And so they sought in the underworld of Paris for the wickedest woman they could find, and gave the little Dauphin to her to train. They took away his fine clothes and dressed him in rags. They planned to corrupt his cultured speech and courtly manners by subjecting his ears to the vilest language of the street. They placed before him food unfit for dogs and demanded that he eat it. But the little Dauphin would close his eyes and cry: "No, no; I won't touch those filthy things, for *I was born to be a king!*"

By faith in Jesus Christ we are born with royal blood. May we always live as children of the King.

HERE AND THERE WITH THE FACULTY

New Staff Member at Grace

Grace College is pleased to announce that in addition to other staff members added to the teaching personnel for the 1955-56 school year, J. Worl Stuber, of Peru, Ind., has also been added. Mr. Stuber is a lifelong resident of Peru and a member of the Brethren church of that city, where his parents have been members through the years.



J. W. Stuber

Mr. Stuber took his undergraduate work at Wheaton College, graduating with the A. B. degree in 1949. In 1950 the M. A. degree in the field of Philosophy was received from Northwestern University, after which he returned to Wheaton College, where he served two years on the staff, teaching Bible Doctrine and Philosophy, and at the same time taking graduate work in the field of Theology.

Residence work for the Ph.D. degree in Philosophy at Edinburgh, Scotland, has been completed and the doctor's dissertation is in process for the degree which will be conferred in December. He also took graduate work in Theology while in Edinburgh, but now returns to his own denominational seminary where he will complete requirements for the Bachelor of Divinity degree, at the same time serving as instructor in Philosophy at Grace College.

His scholastic record bespeaks his competency and efficiency as a teacher, and his Christian testimony more than qualifies him for a place on the staff of the college and a warm welcome into the college and seminary family.

Faculty Attends School

Three members of the Grace Seminary and College faculty once more became students during the summer and spent a portion of the vacation period at work on advanced degrees.

Mrs. Ben Hamilton attended two semesters of the summer session at Manchester College. She completed two courses designed for teaching in our department of education. The one was a course in Library Reference, and the other a course in Children's Literature. Work of this kind makes possible the constant enlargement and improvement in the teachers' training courses.

Prof. Jesse Humberd was enrolled at the summer session in Ohio State University, where he began work toward a doctor's degree in Mathematics-Education. This, too, is a part of the plan to strengthen the course-work offered at Grace in the field of education, now approved by the State of Indiana.

Prof. Herbert Bess, of the seminary's Hebrew and Old Testament department, attended the University of Michigan's summer session, where he is continuing his work toward the Ph.D. in the field of Near Eastern Studies. His training in this field will not only add to the quality of the regular seminary course of study, but it will also make further study available to men who desire to continue at Grace for more advanced degrees.

An Alaskan Retreat

By Paul R. Bauman, Vice President

Several months ago an invitation came to me from the Chief of Air Force Chaplains in Washington, D. C., Maj. Gen. Charles I. Carpenter, to participate in two Spiritual Life Retreats which would include all the Protestant chaplains in Alaska. The retreats, sponsored by the Chaplain Board of the Department of Defense, were conducted over two three-day intervals between the dates of August 16-25 at Anchorage and Fairbanks, with further opportunities for service at chapels, churches, missions, and schools during the remaining days. Dr. Joseph M. Ewing, minister of the First Presbyterian Church of Santa Barbara, Calif., shared the time with me as the other Retreat Master. Chaplain (Lt. Col.) Tunis S. Cordell, Deputy Chaplain of the Alaska Air Command, was designated project officer and escorted us on our tour of the military installations. Never in all my travels have I been more graciously received or more hospitably treated.

The first of the retreats was held August 16-18 at Moose Run Lodge in the Anchorage area, and was attended for the most part by chaplains stations or working out from Elmendorf Air Force Base or Camp Richardson. The second group met at a mountain lodge in the Fairbanks area and was composed of men who are stationed nearer to the Ladd and Eilson Air Force Bases or Big Delta Army Camp. Every Protestant chaplain in Alaska (about 40 in all) attended one or the other of the group meetings.

The retreats were conducted for the purpose of providing the chaplains with fellowship, spiritual refreshment, challenge, and inspiration. Some of these men are assigned to isolated areas in the far north and seldom have an opportunity to attend a service which they do not conduct themselves. Complete freedom in the choice of material was given to the retreat masters, and such a choice is not easy when one realizes that such a group of chaplains represents a number of denominations and all shades of opinion theologically. After prayerful consideration I decided to offer the men an illustrated message dealing with archaeology and fulfilled prophecy as an evidence of the divine inspiration of the Bible. I was prepared to use another series of studies if it did not prove wise to present the natural-color pictures of Bible lands.

However, the response to the first lecture was so very enthusiastic that I felt led to continue the series and devoted most of the retreat sessions at both places to these studies. That the men were greatly interested was evidenced by the many questions they asked at periods devoted to discussion and in the conversations I was privileged to have with them between sessions. Many had never seen or heard anything like it before, and several asked where they could secure books on the subject. It was a wonderful opportunity to give an answer to every man that asked a reason concerning the hope that was mine (see II Peter 3:15). Dr. Ewing, my associate, gave a very profitable series of studies on the church. I commend this subject to every pastor in these days when men and women are so quick to criticize, ridicule, and almost literally wipe their feet on the church. We need to remember that Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). We are also told that "Christ also loved the church and gave himself for it" (Eph. 5:25). He is therefore very jealous for the church. It is the instrument through which He carries on His work in the world. How we do need to keep this truth in mind!

In both areas it was my privilege to meet the generals in command of the armed forces. I ate with them, talked with them, and listened carefully as they spoke at the fellowship dinners which were arranged for the chaplains and their wives. In every case they appeared to sense a great need among the men in the service—a need for spiritual counsel and help. They also seem to realize that if the spiritual forces of America fail our nation is doomed—it will never be saved by the power of armed might! These men and the chaplains working with them need a greater share of our interest and prayers. Many of us complain about the sad spiritual conditions of our



Army and Air Force chaplains at retreat in Moose Run Lodge, near Anchorage.

country and its leaders, but how many of us are faithful in obeying such commands as those given in I Timothy 2:1-2?

There were other opportunities for service during the period of our stay in Alaska. On Sunday, August 21, I spoke at the double services held in the beautiful new Fort Richardson chapel. The two identical services had a combined attendance of about 1,000 servicemen and families. I was grateful for this opportunity to present the Gospel. That evening I spoke at the Church of the Open Door in Anchorage, where a former student of mine, Rev. John M. Gillespie, is pastor. Also, there was another happy surprise waiting for me at Anchorage when I found two more former students of mine, Chaplain (Lt.) and Mrs. John Charlton, at the Elmendorf Air Force Base.

Few people realize the tremendous growth in population Alaska has seen during the past few years. For example, 20 years ago the population of Anchorage was about 2,000; today the city itself has a population of 55,000. The army and air force personnel and their families number an additional 45,000, giving the greater Anchorage area a total population of about 100,000 people. It is a typical frontier city where vice and sin of all kinds run rampant. Where there are about 40 churches in the city, few of them are really preaching the Gospel, and such heresies as extreme pentecostalism, Jehovah's Witnesses, etc., flourish.

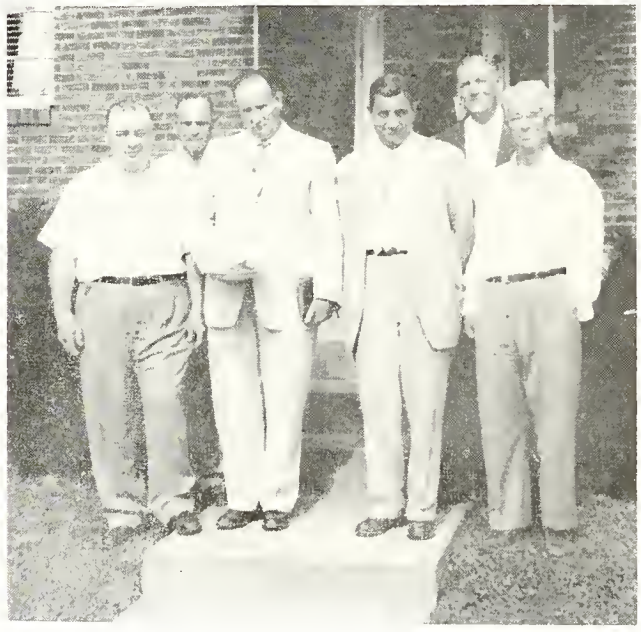


Portage Glacier, near Seward, Alaska.

Farther north, Fairbanks is known as the "Golden Heart of Alaska." This is truly a descriptive term for this modern bustling city in the heart of Alaska's great gold-mining region, and near the geographic center of the territory. Its population, apart from the military installations, is about 30,000. The city, like Anchorage, is desperately in need of more thoroughgoing gospel testimony.

For some months our government has seriously been considering the advisability of making Alaska the 49th State. As our church expands its borders, is it time to consider if the moment has arrived for the beginning of a Brethren testimony in Alaska? It is worth thinking and praying about. Perhaps the Lord will lay that field upon the heart of some young man who is willing to be a real pioneer for Christ.

MORTGAGE-BURNING AT KITTANNING



Another milestone was reached by the First Brethren Church of Kittanning, Pa., on July 31 when a happy group of people gathered at an afternoon service to rejoice over the completion of another project. The final payment had been made on the parsonage adjoining the church building. During the service, Pastor Schaffer and the church trustees joined in the mortgage-burning ceremony. In the accompanying picture, taken on the parsonage steps, are (left to right) Milton Yount, Chauncey Hooks, Theodore Kerr (holding ashes of mortgage), Charles Moyer, Pastor William Schaffer, and Doyle Shick.

Plans are now under way for a new Sunday-school addition to the Kittanning church. The new unit will join the present structure at the rear and will add much-needed space to their growing Sunday school.—*Paul R. Bauman.*

REPORT OF GIFTS TO GRACE SEMINARY

AUGUST 31, 1955

Albany, Oreg.	$30.37	Modesto, Calif. (La Loma)	$44.69
Aleppo, Pa.	1.00	Norwalk, Calif.	11.00
Alexandria, Va.	16.00	Osceola, Ind.	11.30
Altoona, Pa. (1st)	6.00	Ozark, Mich.	11.00
Altoona, Pa. (Grace)	9.00	Paramount, Calif.	17.00
Ashland, Ohio	125.25	Peru, Ind.	2.00
Beaumont, Calif.	28.55	Phoenix, Ariz.	21.00
Beaver City, Nebr.	18.00	Portis, Kans.	94.39
Berne, Ind.	63.44	Roanoke, Va. (Ghent)	100.00
Camden, Ohio	7.00	Roanoke, Va. (Washington Heights)	10.00
Cheyenne, Wyo.	14.60	San Bernardino, Calif.	23.78
Chico, Calif.	13.00	San Diego, Calif.	29.00
Clay City, Ind.	17.00	Sidney, Ohio	13.00
Cleveland, Ohio	6.50	South Bend, Ind.	5.00
Dallas Center, Iowa	29.36	South Pasadena, Calif.	22.50
Dayton, Ohio (N.Riv.)	20.00	Sterling, Ohio	73.00
Everett, Pa.	11.00	Summit Mills, Pa.	7.00
Flora, Ind.	49.00	Sunnyside, Wash.	21.38
Fort Wayne, Ind.	10.00	Tracy, Calif.	18.55
Glendale, Calif.	22.02	Waterloo, Iowa	77.50
Grandview, Wash.	9.00	Waynesboro, Pa.	149.00
Hagerstown, Md.	145.09	West Alexandria, Ohio	2.00
Harrah, Wash.	25.50	Wheaton, Ill.	20.00
Harrisburg, Pa.	63.85	Winchester, Va.	32.00
Homerville, Ohio	7.00	Winona Lake, Ind.	85.25
Huntington, Ind.	2.00	Yakima, Wash.	40.00
Inglewood, Calif.	88.00	Yellow Creek, Pa.	7.00
Johnstown, Pa. (1st)	33.00	Isolated Brethren	23.00
Johnstown, Pa. (Riv.)	30.00	Non-Brethren	145.00
Kittanning, Pa. (1st)	46.00		
La Verne, Calif.	250.00	Total General Fund	2,506.22
Leesburg, Ind.	42.60		
Limestone, Tenn.	7.00	*Designated Gifts—*	
Long Beach, Calif. (1)	5.00	Alumni Association	$250.00
Long Beach, Calif. (N.)	45.00	Winona Lake, Ind.	150.00
Long Beach, Calif. (Stearns St.)	2.00	Non-Brethren	75.00
Mansfield, Ohio (2d)	2.00	For Building Fund	9.00
Martinsburg, W. Va.	81.75		484.00
Modesto, Calif. (McHenry Ave.)	11.00		

THE GENESIS FLOOD

By John W. Whitcomb, Jr.
Associate Professor in Old Testament

(PART II)

In the first article of this series (which will appear once a month in the Educational Number of the Herald), we saw that some Christians, due to the objections raised by geologists and anthropologists, have attempted to explain the Genesis Flood account *phenomenally*. That is to say, they would make the Flood to be *only as extensive as Noah's knowledge and vision.*

The Rule of Context

In support of this interpretation, an appeal is made to the fact that the words "all," "whole," and "every" (*"all* the high mountains that were under the *whole* heaven were covered" and *"every* living thing was destroyed—(Gen. 7:19, 23) must be understood in the light of their context. For example, we find this statement in Genesis 41:57: "And *all* countries came unto Egypt to Joseph to buy grain, because the famine was sore in *all* the earth." Now since no one would think of interpreting the phrase *"all* countries" to include North and South America, so no one need interpret *"all* the high mountains" in Genesis 7 to include those of North and South America!

In reply to this type of argument, we would like to say two things: (1) The context of Genesis 6-9 is entirely different from the context of Genesis 41. The first 11 chapters of Genesis deal with *universal* history, while chapters 12-50 narrow down our attention to the family of Abraham and to those people with whom they had immediate contact. (2) The *physical* situation in Genesis 6-9 is entirely different from that of Genesis 41. For while it would be entirely possible for a seven-year famine to be in the Near East and not in South America, it would *not* be possible for flood waters to cover the high mountains of the Near East for six months and leave South America untouched! So we will agree that the words "all" and "every" must be understood in the light of their *context;* but so far from disproving the universality of the Flood, this rule helps to establish it!

The Destruction of Mankind

There are only a very few evangelical scholars who would be so bold as to say that the Flood affected only a portion of the human race. Since the Bible is quite emphatic in teaching the unity of the race (Acts 17:26; Rom. 5:12; I Cor. 15:22), and since the principal purpose of the Flood was to wipe out a totally corrupted race (Gen. 6:5-8) in order to make a new beginning with Noah, it is inconceivable that such a purpose could have been accomplished if people living in other parts of the world escaped these waters of judgment.

But this consideration poses a tremendous problem for those who, while admitting that the Flood must have destroyed the entire race outside of the Ark, nevertheless insist that the Flood was limited to the Near East! For it is rather difficult to imagine the human race as being confined still to the Near East after an absolute minimum of 1,600 years of migration and multiplication; to say nothing of the popular notion (in some evangelical circles) that mankind is of vast antiquity, with skulls and skeletons from Java and China that date back "several hundred thousand years" ("Modern Science and Christian Faith," 2d ed., Van Kampen Press, 1950, p. 183).

God's command to Adam and his descendants is recorded in Genesis 1:28: "Be fruitful and multiply, and fill the earth"; and even after the Fall, longevity and large families seemed to be the distinctive characteristic of the antediluvian world (Gen. 4 and 5). This being the case, the Flood would of necessity have had to reach far beyond the confines of the Near East in order to accomplish its God-appointed task of annihilating humanity. There are some, however, who, not yet willing to give up the local Flood theory, suggest that God brought everyone back to the Near East in order to be destroyed by this local Flood! The reader must decide for himself whether such reasoning does justice to the Genesis account or to the demands of simple logic.

The Importance of the Flood

If we may judge the importance of an event in the Bible by the number of times it is mentioned or referred to, the Flood must have been tremendously important. In the early chapters of Genesis, more attention is given to the Flood than to the Creation and the Fall. Outside of Genesis, Noah and the Flood are spoken of in Isaiah 54:9; Ezekiel 14:14, 20; Matthew 24:37-39; Luke 17:26-27; Hebrews 11:7; I Peter 3:20; II Peter 2:5; 3:4-7; by Old Testament prophets, by New Testament apostles, and by our Lord himself! It shall be our purpose, in next month's article, to consider the problem of the magnitude of the Flood in the light of the New Testament.

(To Be Continued)

STUDENT PASTORS' FELLOWSHIP



"Lunch and learn" are the words which characterize the fellowship for student pastors which meets once each week at the noon lunch hour. Here a sizable group of young pastors meet to discuss the problems which characterize pastoral work, many of which are new to them and some of which cannot be anticipated in any classroom. It is a profitable laboratory of experience for the men who sometimes in a matter of months will be thrust forth into the harvest fields.

POLIO STRIKES INTO THREE GRACE FAMILIES

In various parts of the country during the past several weeks the dreaded disease of polio has struck seven times. Three families of students or recent graduates have been affected. The earnest prayers of God's people are requested for all of these.

The most severely affected is Rev. Arthur E. Gordon, who was stricken with three of his children. Brother Gordon graduated from Grace Seminary in 1954. He served as pastor of the Salem Community Church, near Wilmot, Ind., during student days and until July 4, when the family moved to Williamsburg, Ohio, near Cincinnati, where he was called as pastor of a Baptist church. A portion of a letter written by Mrs. Gordon describes the condition of Brother Gordon and the three children:



Rev. Arthur Gordon

"On Monday night (August 15) we brought Jackie, 6, and Joyce, 2, to the hospital with polio. Jack has bulbar type and was in critical condition. He's still in the hospital but a little better. He still doesn't talk too plainly, nor swallow much. Just little sips of liquids are all he takes. He is fed through a tube in the nose now; intravenously for quite awhile at first. He has trouble with the back of his neck and can't sit up yet. Also his legs and arms are stiff in the joints.

"Joyce had the upper spinal type which left her left upper arm and shoulder weak. She is much better now and is in the Children's Convalescent Home here in the city (Cincinnati, Ohio).

"On the Sunday (August 21) following their coming to the General Hospital, we brought Arthur in. That evening he had to go into an iron lung. His breathing is very bad. They are trying to take him out a little bit, but the doctor says he hopes he will be out in two or three more weeks. That will make five weeks in the iron lung. Both arms and both legs are paralyzed. He aches so badly he can hardly lie there, yet he is completely helpless. It is so hard to see him in such a condition.

"At the same time Arthur took sick, Jimmy, 3½, was sick, too, but didn't get bad like the others. He has a little defect in walking. I had him examined and there is definitely a muscle weakness and the doctor says he had a light case. He may require treatments yet; we are not sure.

"We can't understand why all this has happened, but believe the Lord has some purpose in it. The trials are so great. We need your prayers so much right now. Also pray for the church work."

A letter written from Needham Heights, Mass., by Darwin Jones, tells something of his recent experience with polio. Darwin is a member of the First Brethren Church of Johnstown, Pa., and completed his first year of work in the seminary last May. In a letter written September 6 he says:



Darwin Jones

"The Lord has decided to lay me on the shelf awhile. I contracted polio August 15th and just got out of the hospital Saturday. My left leg is paralyzed, and I have a lot of weakness in my right one. The doctor says I won't walk normally for a year to a year and a half. Within three months I can use crutches, however. This means I will have to miss this year of school. Our God knows best, although we don't understand it at times My sister also has polio, although it is a mild case, praise the Lord! She is in Johnstown in the hospital You and the school will constantly be in my prayers."

In a third family, Ronald Jutton, son of Colin Jutton, seminary middler, was affected, but his case was a mild one and he is suffering few ill effects from the disease. Let us praise God for answered prayer in his case and pray for the complete restoration of those more seriously affected.

THE STUDENT COUNCIL



Last year, when school spirits were high, the student treasury was low. But Nathan Meyer, Student Council president, had an idea. He called together his 13-member council, composed of representatives from the combined student bodies of the college and seminary, and unburdened his heart. He proposed that the student body investigate their pockets and "put muscle" into their prayers for the school. For a month, once-a-week offerings piled up to $1,060 for the school's needs. Beyond that the council assisted in setting up an athletic program and laid a substantial foundation for an action-packed year. As a result, the students enjoyed the finest and most wholesome recreational programs in the history of the school.

A TESTIMONY

"He keepeth the paths of judgment, and preserveth the way of his saints." What a marvelous promise is given here in Proverbs 2:8! Since asking the Lord to guide in the choice of a Christian college, I've proved again and again that "He preserves the way of his saints." Probably the greatest instance is the fact that my own mind was made up to go to another college. In fact, every preparation had been made for it *except* the application. However, for two months "something" held back that application. Then I found that it might be possible to attend Grace, and my heart now praises Him continually that He preserved my paths and led me to Grace College!—*Jeanette Turner.*

Another New Modern Speech Version of the Gospels

By Dr. Herman A. Hoyt, Dean

The first half of the 20th century has witnessed more modern speech versions of the Bible than perhaps any equal period of time during the Christian era. Some of them are merely interesting. Others are startling. Some leave the reader aghast. And some are attractive, appealing, fascinating. The difficulty with most of them lies in the fact that they are prepared by one or few men, and display such a marked tendency to loose phraseology, better known as paraphrase, that they come nearer to being interpretation than translation.

Another one has just appeared from the pen of J. B. Phillips, who is also the translator of the book entitled, "Letters to Young Churches," a translation of the New Testament epistles. This one is called, "The Gospels Translated Into Modern English." Frankly, it is fascinating, but follows the pattern of the rest in the rather free method of rendering the original into English. Here is one paragraph:

"At the beginning God expressed Himself. The personal expression was with God, and He existed with God from the beginning. All creation took place through Him, and none took place without Him. In Him appeared Life and this Life was the Light of mankind. The Light still shines in the darkness, and the darkness has never put it out" (John 1:1-5).

The writer of this article could point out a whole series of interesting things about this translation. But he merely suggests that the reader compare this translation with the reading in the King James Version of 1611 and with the American Standard Version of 1901, and consider it in the light of some reliable commentary. He will be amazed in how many places he will differ with the translator, Mr. Phillips.

DEAN HOYT BUSY ON REGISTRATION DAY



Dean Herman A. Hoyt was a busy man on September 6, when 132 students registered in the college division of the school. Seated beside Dr. Hoyt are Bob LeFevre, of Dayton, Ohio, a sophomore, and Anita Adams, a freshman from Temple City, Calif. Standing are (left to right) Dalene Rider, Fort Wayne, freshman; Dorothy Crees, Philadelphia, Pa., senior; Curtis Stromon, junior, from Harrisburg, Pa.; and Margaret Martin, sophomore, from Wooster, Ohio.

FRESHMEN RECEIVE GREEN CAPS



The handing out of green caps and identification badges is always a highly anticipated event by both freshmen and sophomores, depending upon the point of view, of course. Seated and handing out the caps are Gene Stees and Ron Henry, president and vice president of the sophomore class. Gene is from Harrisburg, Pa., and Ron is from Waterloo, Iowa. Standing are Freshmen Sandra Watson, Harrisburg, Pa.; Paul Bauman, Winona Lake, Ind.; Kenneth Koontz, Winona Lake, Ind.; and Janice Grubb, Harrisburg, Pa.

NEW, BUT NOT FRESHMEN!



Registration day brought to Grace College 11 new students who are classed as sophomores, juniors, or seniors. *First row* (l. to r.)—Rachael Austin, La Grange, Ind.; Mrs. Eva Marie Crosby, Spartansburg, Pa.; Sonya Saufley, Harrisburg, Pa. *Second row*—Ronald Glidden, Greensburg, Pa.; Robert Dell, Long Beach, Calif.; Charles Stoner, Harrisburg, Pa.; John Johnston, Warsaw, Ind. *Third row*—Curtis Stroman, Harrisburg, Pa.; Robert LeFevre, Dayton, Ohio; Gary Sansom, Beaumont, Calif.; Donald Rossman, Kittanning (North Buffalo), Pa.

HOW TO GAIN VICTORY

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more we realize that Christ must be all to us and in us, the more we shall learn to live the real life of faith, which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in Him as our life, to fight the fight and gain the victory.—*Andrew Murray.*

The BRETHREN MISSIONARY HERALD

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Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

FORT WAYNE, IND. Mark Malles, pastor of the First Brethren Church here, had surgery performed Sept. 9 to remove an ulcer from his vocal chords. The operation was successful, and he was to refrain from using his voice for 10 days.

ROANOKE, VA. Vernon Harris, the new pastor of the Washington Heights Brethren Church, assumed his duties on Sept. 18. Rev. Edward Bowman had acted as interim pastor.

WATERLOO, IOWA. Rev. Mel Johnson, director of Youth for Christ in Minneapolis, Minn., was the guest speaker at the Grace Brethren Church on Sept. 4. Richard DeArmey is pastor.

WEST COVINA, CALIF. The new West Covina Brethren Church joins the ranks of the churches that are 100% in subscribing to the Brethren Missionary Herald. Dr. C. H. Ashman is pastor.

WINONA LAKE, IND. Brethren church bulletins Nos. 3 and 4 can now be secured from the Missionary Herald at 95c per hundred. Pastors desiring samples may secure them for the asking.

CHEYENNE, WYO. Russell Williams, pastor of the First Brethren Church, was confined in the hospital for a few days the last of August. Other details are unknown.

WHITTIER, CALIF. The Brethren Youth Center of the First Brethren Church was dedicated Sept. 11. L. C. Hohenstein is pastor.

RITTMAN, OHIO. Charles Ashman, Jr., will deliver his farewell message at the First Brethren Church on Sept. 25. He will then assume his duties as the new pastor of the First Brethren Church, Phoenix, Ariz.

WINONA LAKE, IND. Sept. 15 was the deadline for material to be in for the Brethren Annual. If your organization has not yet forwarded such material, it should be sent air mail-special delivery at once. It will be off the press Oct. 25.

GOLDEN, COLO. The American Sunday School Union workers conference and workshop will be held at Camp Id-Ra-Ha-Je Sept. 30-Oct. 1. Reservations should be made with Paul Eiselstein, Box 166, Golden, Colo. Brother Eiselstein is a member of the Grace Brethren Church of Denver.

FORT LAUDERDALE, FLA. "Mickey" Walsh, of Philadelphia, was the guest speaker at the Grace Brethren Church on Aug. 21. Ralph Colburn is pastor.

SAN DIEGO, CALIF. Chaplain Lee Jenkins was guest speaker at the First Brethren Church on Aug. 28. Archer Baum is pastor.



LONG BEACH, CALIF. Curtis Mitchell assumed his duties as assistant pastor at the North Long Beach Brethren Church on Sept. 4. George Peek is pastor.

ASHLAND, OHIO. The purchase of approximately four acres of land near the Taft School has been authorized by the West Tenth Street Brethren Church for the purpose of establishing a second location of the church in the southern part of the city.

FREMONT, OHIO. The Grace Brethren Church has broken all records in their annual offering to the Missionary Herald. The Lord be praised. Gordon Bracker is pastor. (If your church has not yet sent in this year's Missionary Herald offering, please do so soon. Please send report blank with offering.)

BERNE, IND. Homecoming will be observed at the Bethel Brethren Church Oct. 9, with the Zuercher Accordion Band as the attraction. Ord Gehman is pastor.

NOTICE. The new address of Rev. and Mrs. Wm. Samarin is 2918 C Regent St. Berkeley 5, Calif. Please change Annual.

ROANOKE, VA. Robert E. A. Miller, pastor of the Ghent Brethren Church, was special speaker on TV Chapel each day the week of Sept. 12-17 over the local station. The Ghent Brethren Church has purchased the property located next to the church, on which stands a seven-room house which will be used for Sunday-school classes and other activities.

NEW YORK, The second International Congress on Prophecy will be held here Nov. 6-13, according to Dr. V. Raymond Edman, chairman of the Congress, sponsored by the American Association for Jewish Evangelism.

WINONA LAKE, IND. Freshmen of Grace College were guests in the homes of members of the Winona Lake Brethren Church for Sunday dinners on September 11. Dr. Herman Koontz is pastor.

In Memoriam

Sarah Ann Whiting departed from this life on Aug. 6 after a fall which resulted in a broken hip. She was a member for many years of the First Brethren Church of Clayton. Rev. Lon Karns, pastor of the Englewood (Ohio) Grace Brethren Church, officiated in the absence of the pastor.—*Clair Brickel, pastor.*

Cora Miller departed to her heavenly home on Aug. 16 after an illness of many years. She was a member of the First Brethren Church of Clayton, Ohio. Rev. Lon Karns officiated at the service in the absence of the pastor.—*Clair Brickel, pastor.*

William Henry Crook departed to be with the Lord on Aug. 2, following an automobile accident. He had been a member of the Brethren Church since 1921, and a charter member of the Grace Brethren Church, Flora, Ind.—*Charles W. Turner, pastor.*

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage (Ps. 16:6).

OUR AMERICAN HERITAGE

By R. WM. MARKLEY

Pastor, Commonwealth Avenue Brethren Church

Alexandria, Va.

LIVING as we are in the first of the original 13 colonies, Old Virginia, we are made to realize in a new way what a rich heritage we Americans have. Our history books are replete with details of our American heritage. The Bible, especially the Old Testament, describes the inheritance of the house of Israel and more perfectly in the New Testament, the patrimony of the saints.

Let us return in thought to July 4, 1776, when a handful of American people defied not only the king of England but also the whole British army. Being the victors, this handful of people then turned to one of their own rank who was "first in war, first in peace, and first in the hearts of his countrymen" to be the first President of the United States of America.

Almost 200 years removed from this scene, we wonder how General Washington would compare with our leading men of today. Let us take a glance at the general at Valley Forge. There he chose to suffer with his men in their need for fuel, food, blankets, and clothing. Some of the bloodstains in the snow may have been from his own shoeless feet. His own money was spent for the needs of his men when he could have gone to warm quarters, loaded tables, and less suffering. We believe that General Washington would rank in comparison with any of our contemporary statesmen who believe in right and do the right as God gives them to see the right.

From General Washington let us take heart in fulfilling the Lord's command through the Apostle Paul in Ephesians 6:11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Our life today is easy compared with that of our forefathers; let us therefore *stand*.

Reminisce with me into the ages past when God called Abraham to leave his home and his parents and get into a land which He would show him. We enjoy our freedom of worship in America today because Abraham was faithful. By historians Abraham is credited with the beginning of monotheism—better known to us as the worship of the *one true God*.

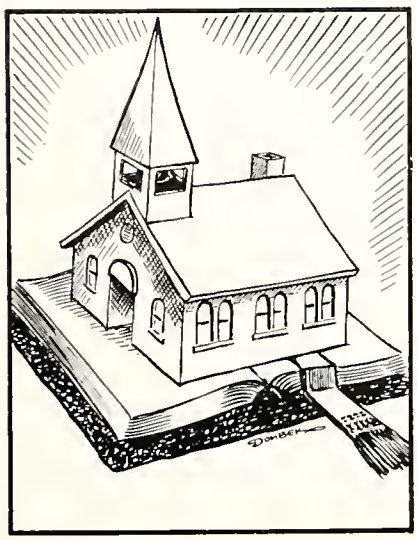
God gave the land to Abraham for simply going in and possessing it, and that right of ownership continues to this day. Ages later, when Abraham's descendants were making their exodus from Egypt, God confirmed to them His promise to Abraham: "And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord" (Exod. 6:8).

Having chosen for himself a representative people through whom He should reveal himself, God gave unto them His oracles and statutes. Because they were obedient in writing these words down, the Word of God is part of our heritage. Let us thank God today that we were brought out of heathendom. Abraham could have stayed at home in Ur of Chaldee and you and I could still be praying to gods of stick and stone. Rich heritage, ours, with the example of another man who deemed it more important to obey God in faith than to amass a fortune, but in obeying also amassed a fortune.

Let us go on in our thoughts to another man who enriched our heritage: the one in whom dwelt the fullness of the Godhead bodily. As in the case of Washington and Abraham He was not compelled to give His life for us. He chose the pathway of obedience to the Father. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient,unto death, even the death of the cross" (Phil. 2:6-8). He took upon Him the form of a servant! How much we owe this great Servant for the final revelation of God. How our hearts ought to burn within us at the full realization of His sovereign power.

The Jews did not kill Him, nor did the Roman soldiers. His words to His disciples were: "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18). He could have escaped His captors, but His hour was come to "lay down his life for his friends." "Greater love hath no

(Continued on Page 627)



WALKING IN TRUTH

(II JOHN 4)

Moderator's Address—East Fellowship of Brethren Churches—Conemaugh, Pa., July 19, 1955—By Clair Gartland

Recognizing God's sovereign goodness and grace, we are privileged to assemble in these closing days of grace in this 17th annual East Fellowship of Brethren Churches. May our fellowship be sweet around His Word. And may His richest blessing be upon us as a church, as we plan the work of our blessed Lord by His wisdom and the power of the Holy Spirit.

May I say at this time I am grateful to the Lord and His people for the high privilege that is mine to be chosen to the high office of moderator. We trust that the Holy Spirit will direct us in all our activities for Him during these days. And we trust God will direct us to His man to fill this office for Him in the coming year, should the Lord tarry His coming.

I personally feel there never was a time in the history of the world that the conference theme was more appropriate—"Walking in Truth." America today is a nation of many priceless treasures. We are proud of our great technical skills, our vast food-producing areas, our high standard of living. We are proud of the giant ships which plow the seas, and the speedy airplanes that cross and recross the country. We are glad for our freedom, which has made America the land of the free and the home of the brave. Today this heritage of liberty stands as a priceless possession, to be protected, cherished, and loved. Twenty-five years from now millions of American parents may rue the day when they, backsliding from God and the Bible and its truth, have produced a generation of pagans.

Many are asking the question in confusion that Pilate asked Jesus Christ as He stood before Him, "What is truth?" (John 18:38). Jesus Christ gave the answer to a lost and dying world in John 17:17: "Sanctify them through thy truth: thy word is truth." Jesus said in John 14:6: "I am the way, the truth, and the life."

We as a denomination have prided ourselves that we are a group of people that have for their motto, "The Bible, the whole Bible, and nothing but the Bible," but I am wondering just how much we really believe this. Are we really walking in truth? In the Book of Acts we have the story of early-day Christianity. This book gives us a great many principles that should guide us in our Christian efforts. We are reminded of the words of the Lord to Moses when He commanded him to build a tabernacle "Look that thou make them after their pattern, which was shewed thee in the mount" (Exod. 25:40). God has given us in the Book of Acts a pattern of Christian testimony, missionary effort, world evangelism, and building of Christian churches—a pattern we would do well to follow. Certainly we can be assured of this: the closer we come to ordering all things according to this holy pattern, the greater blessing will attend our efforts.

In the first chapter of this book I want you to notice the order of the verbs here: "of all that Jesus began to do and teach." Doing should always come before teaching. There will be no more power in our message than in our lives. It is as we live for God that we are fitted to speak for God. Do you know why there is so much powerless preaching today? Because there is so little walking in obedience to the Word of God. A holy minister is a tremendous weapon in the hand of God. An unholy minister is a disgrace to the Lord Jesus Christ. Our blessed Saviour has set us the perfect example. He came to do and then to teach. The first 30 years of His life were filled with doing His Father's will.

We will lose that which has been precious to us all these years by raising our young people without a knowledge of God and His Word. Russia doesn't have to attack, she only needs to wait for the harvest of these years, unless we wake up as a nation and turn back to God and a Bible faith. We need to begin in the home. Say what you will, there is a direct connection between what a child is taught and how he acts. "Train up a child," the wise man said, "in the way he should go and when he is old he will not depart from it" (Porv. 22:6). Why has crime increased? Is there not a connection between the conduct of our young people and the kind of training they receive in our homes, churches, and schools? Make no mistake about it: adult attitudes are part of the juvenile picture in North America today. When we see Mom and Pop converted, or revived, we shall see a change in the young people. Parents Magazine said recently that this is the children's age. Four million babies are born each year. What will we do about it. The business world is making a bid for the revenue to be derived from them—bubble gum, Hopalong Cassidy, Davy Crockett. "If you want to be like Hoppy, you have to eat like Hoppy."

What are we doing about the most important part—their soul? America spends seven times as much for aspirin as for all religious purposes. More to relieve headache than prevent heartache. What a missionary challenge this presents to us! According to the Word of God it is the parents' duty to train them. We teach a dog to do tricks, a horse to obey, a cow to go to her stall, and a rose to grow the way we want it to grow, and then some believe that we ought to let our children grow up like Uncle Tom's Topsy. 1. We are to use the rod of correction. Children have no respect for authority in the home, in the school, in society, or anywhere. There is still hope if we revive the old-fashioned woodshed method of handling disobedient children.

2. God-fearing parents. You cannot teach your child something you don't know yourself. If there ever was a time when you needed to know the Lord Jesus Christ as Saviour and Lord of your life, when you needed the wisdom that only God can give, it is now.

3. A revival of old-fashioned family worship.

4. Try to win them to Christ in the home. Someone has given in these words a recipe for trouble: "Take one generation of young people, add one education from which God and the Bible have been removed, season liberally with materialism, allow to harden into adults." The wonder is not that so many kids

get into trouble, but that a whole lot more of them don't.

Unbelief stalks abroad today, not only in the land but in the church. It is nothing for respected church leaders to deny the Virgin Birth, to make fun of verbal inspiration. The man that believes that the Bible is in deed and in truth the Word of God, believes in the Virgin Birth. These seem to be the days described by Paul in II Timothy 3:7—"Ever learning, and never able to come to the knowledge of the truth." Is the Bible our final rule of faith and practice? More and more we are coming to realize that man, the height of God's creation, is the world's sickest creature. Many know there is something wrong, and as a result they turn to a lot of quack remedies, sedatives, sins, etc. Pleasures, materialism cannot satisfy a soul that was made to enjoy the treasure of heaven. We use a lot of false standards, and discard God's standards, and rename it treatment.

There is recorded in God's Word a very familiar story in John 5:2-8, where we find the story of the pool of Bethesda, where lay a great multitude of impotent folk. I believe they are a picture of the spiritually sick. I love the blessed old Bible because it is never necessary for me to look in vain for myself among the Biblical crowd, especially if there is something wrong with them. I want you to look at some of these folks today and see which one represents you and me.

Some were *blind.* What is wrong with a blind man? Nothing, except he cannot see. What do you see? Do you see men and women all around you without God and without hope? Do you see your own husband, your own children? Do you see the heathen in the swamps and jungles of India, Africa, China, and South America, without a ray of light to guide them to heaven? If you can see them, what are you doing about them? When did you speak last to a soul about Christ? How much have you prayed for their salvation?

Have you given a tract, or given so that the Gospel might go forth? Is there something wrong with our spiritual vision? If only our church members could see as they say they do, and would be about their Father's business from Monday until Saturday, and on the Lord's Day, the windows of heaven would be opened and a blessing would pour down upon our consecrated endeavors that would bring about a Holy Ghost, heaven-sent revival. Our prayer for many must continually be: Lord, open their eyes that they may see.

The second class described here are the *lame.* They walked with a limp. When as Christians we gather in the house of God on the Lord's Day or at prayer meeting, we apparently are in good shape, but it doesn't mean a thing. The true character of our Christian life may be concealed in church on Sunday, but must be revealed to the world on Monday. Sinners are not all fools. They can tell whether we are the genuine "McCoy" or not. You may fool the preacher, but you can't fool the world. Ah, dear people, it has been truly said the world needs only the Gospel according to you and me. My, what ugly-natured, bad-tempered Christians we have in our churches. We say it is natural, which may be true, but not spiritual. We say it is the Irish in us, but God is able to make the Irishman behave like a Christian. Whereas the church of God once leaped, it now limps.

The next case—some were *impotent,* which means not able, we want to be nothing. May God help us to push the battle to the gates and make us like Jacob, a sharp threshing instrument.

The last-mentioned in this story was—some were *withered,* means dried up. Too many Christians talk about the good old days of Moody and Finney. We may talk about the good rain we had five years ago, but God have mercy on us if we don't get some now in our day. Moody and Finney's God is ours, and He is still alive. It is still possible to have a shower from heaven. "For there shall be showers of blessing." Oh, may we hear the Saviour say, "Wilt thou be made whole?" Get your eyes off the rest of God's children; look to God's Son and search God's Book and discover for yourself how far short you have fallen. Oh, how much we need to realize that just as we were born alone and die alone from the cradle to the grave we live alone. No man can be saved for us, no man can confess sin for us, no man can die for us, and no man can take our place at the judgment seat of Christ.

I like the way the Lord Jesus dismisses the mass and deals with the unit. He singled out a poor soul at the pool who had been a cripple for 38 years. May the Lord Jesus look us in the face and may we hear Him say: "Wilt thou be made whole?" Shall we answer one and all—

"Lord Jesus, I long to be perfectly whole;
I want Thee forever to dwell in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow."

God grant that we may never be the same again, for Jesus' sake. Amen.

NOTICE TO ALL MINISTERS WITH AN INTEREST IN GRACE THEOLOGICAL SEMINARY AND COLLEGE

The first 1955-56 edition of the Grace Sounding Board will be published September 23. This college-seminary newspaper contains the happenings and events that make the news at Grace. If you would like a periodic glance down the halls of Grace—a listen-in on social and sports events—a really closer touch with faculty and students alike—we urge you to subscribe immediately to the Sounding Board.

The subscription rate is $1.00 for the school year. This fee will help to cover the cost of publishing, handling, and mailing each edition—it is, without a doubt, a bargain rate.

The above offer, with the exception of the rate, is also being made available to those persons, not in the ministry, who are desirous of receiving these bimonthly editions of the Grace Sounding Board. The latter rate is $1.25 for the current school year.

Address requests or inquiries to:

THE GRACE SOUNDING BOARD

Grace Theological Seminary and College—Winona Lake, Ind.

THE PLACE FOR RECREATIONAL FACILITIES IN THE CHURCH

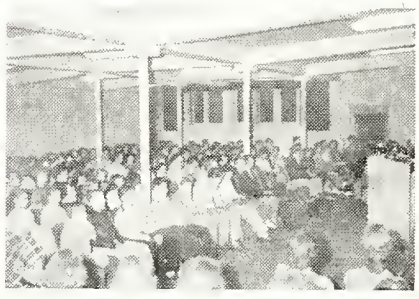
By RALPH COLBURN

Pastor, Grace Brethren Church Fort Lauderdale, Fla.

Not too long ago I visited a church of a large denomination where they had recently dedicated a $350,000 addition to their building. Being interested in church building in general, I went through it. It was a four-story recreational building, with a beautiful swimming pool in the basement, plus dressing rooms and showers, a gymnasium above, taking two full floors, and a social hall adequate for parties, dances, plays, etc., on the top level. In addition, there were a few offices and a couple of hobby rooms. Very little of the building was usable for anything but recreation. The church was employing a full-time "minister of recreation." It was a tremendous building, but I couldn't help but think of ten or a dozen new home-mission churches, when I looked at it, or a dozen new missionary families on the field, with their support assured for an indefinite period. *That's one extreme.*

But on another occasion I was looking at some proposed plans for a Brethren church. The building was to cost about $35,000, and had many fine features. But there was no provision in the church whatever—no room big enough (except the sanctuary—for a party, a banquet, or any kind of a social function. (By the way, those plans were changed!) *That's the other extreme.*

Does the church need recreation facilities? My answer is yes. I do not believe it needs the kind of arrangement I described at the beginning of this article, unless its primary mission is to serve the recreational needs of its people. And I hope no Brethren people would subscribe to that idea! But man is a social creature, and has definite social needs. If the church makes no provision for meeting these, it may fail to meet man's greater spiritual needs. For especially in youth and in young Christians, discernment between man's various needs may not be sharp. The church must keep first things first, but not neglect second, third, and fourth things either.



A Southern California Youth Rally

What recreational possibilities should be considered by the average church? I am convinced that every church building should have a multipurpose room, large enough, and convenient enough to a kitchen, that it can be used for parties, banquets, fellowship dinners, etc. It should not be dingy or lacking in ventilation and heat. Old-fashioned parties, well planned, can be barrels of fun, but homes are often inadequate for them. This room should be usable to every age group in the church.

Recreational equipment is the next logical consideration. And, fortunately, it need not be very expensive or extensive. But a good ping-pong table or two, and, if room permits, a shuffleboard court, are not necessarily luxury items. If homemade, they may be quite reasonable. And there are lots of homemade games (your local library or 4-H club will have ideas on these) that are lots of fun, and easily constructed and played. With a little such equipment, you can frequently have an "open house" night, when different age groups in the church can, in turn, use this equipment (under some supervision, of course) and have a wonderful time, without a whole lot of planning.

Don't neglect the outdoor area of your church property when thinking of recreational facilities. If you can arrange room, a volleyball court, badminton court, and possibly even a basketball court can be provided. And don't forget the younger set, too. They like dodgeball, and tetherball, which can use some of the same equipment and area.

Beyond that, in many communities it is possible and practical to organ-

(Continued on Page 627)



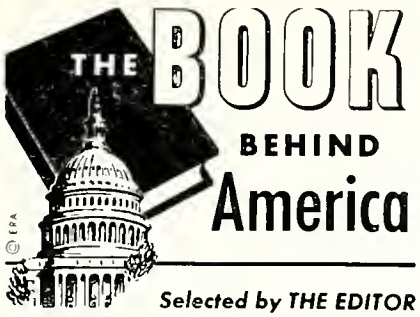
Daily in the classroom are found object lessons for the Christian. Kindergartners are adults in miniature. In them a panorama of life unfolds with all its shaded degrees from success to failure. We see the heights to the depths of all levels of life.

Children of high intellectuality and of low ability meet there. The sad, the joyful, the sickly, the healthy, the rich, poor, bilingual, and the democratic America; the overfed, the undernourished, the well-dressed, the quaint or ragged, the polished idol and the dirt-crusted urchin mingle together. The "s'mother-loved" one, the neglected, the aggressive, the shy, and the well-adjusted child are all in the same classroom on the average.

The potential giant of success and the child with criminal background and beginnings are there. Read in any edition of a newspaper today with its wide variety of life in achievement, failure, thrill, tragedy, and crime. Then look at a class and see everything in counterpart, wrapped up in the little people.

With funds available for equipment and environment, with emphasis on increased training for teachers, and new philosophies, we face a far more hopeful situation for many small people. But realizing the increasing darkness and Satan's power just before the dawn of our Lord's coming, we can only hope that these children will receive the new life, help, and inspiration of a Christ-filled life.

God, in His letter to the Philippians, has given the perfect prescription for poise to the Christian teacher in chapter 4:6-7. Courage for the responsibility lies in verse 13. Abilities and background are found in verse 19, while daily life in the classroom furnishes the object lessons from which we see the prophecies of the Word in fulfillment.



PREMILLENNIALISM OR AMILLENNIALISM? By Charles Feinberg. Dunham Publishing Co. 1954. Cloth, 351 pp. $4 (postage 12c).

Showing that the premillenial viewpoint is consistent with the entire theological scope of the New Testament, Dr. Feinberg effectively establishes his conclusions upon the absolute authority of the Holy Scriptures. A complete survey is made of eschatology in which the doctrine of the Kingdom is analyzed in its relationship to the subject at hand. The author then presents the amillennial argument as presented by recognized authorities, after which he proceeds to answer the contentions from the premillennial position which he believes the Word of God to teach. He shows the doctrine of grace to be the key to a consistent interpretation of the Scriptures.

WORKABLE PRAYER MEETING PROGRAMS. By Theodore W. Engstrom. Zondervan Publishing Co. 1955. Cloth, 150 pp. $2 (postage 8c).

A book of workable programs for leaders of prayer meetings, with suggestions that will make for variety. Song suggestions, poems, brief meditations, simple outlines, and abundant Scripture references are provided

HIGHLIGHTS OF ARCHAEOLOGY IN BIBLE LANDS. By Fred H. Wight. Moody Press. 1955. Cloth, 243 pp. $3.95 (postage 12c).

Answering the critics' objections, the author shows how the Bible is confirmed by recent archaelogical discoveries. A fully documented book, with 28 illustrations, makes it a book every well-informed Christian should own.

SKETCHES ON SERMONS ON THE PARABLES AND MIRACLES. By Jabez Burns. Zondervan Publishing House. 1954 reprint edition. Cloth, 316 pp. $2.95 (8c postage).

Being a genius in outlining, the author presents sermon outlines that are simple and easily adapted to everyday life. Dr. Burns merely gives the 500 outlines in detail, to which must be added the sermonic material.

THE CHRISTIAN SCIENCE MYTH. By Walter Martin and Norman Klann. Bible Truth Publishing Society. 1954. Cloth, 184 pp. $3 (8c postage).

The teaching of the cult of Christian Science is carefully scrutinized beginning with the life of the founder, Mary Baker Eddy, and the growth and teaching of the Christian Science Church in the light of the Bible. The purpose of the book is to present historical and Biblical evidence which demonstrates the error of the teaching.

THE LIFE OF DAVID. By Alexander Maclaren. Baker Book House. 1955. Cloth, 261 pp. $3 (postage 8c).

This book vividly portrays the life of David from the days as a shepherd boy on through adulthood, with its sorrows, wanderings, triumphs, sin, and remorse. Typical of the writings of Maclaren, the book is dramatic in presentation, affording a devotional and inspirational background to the man David as reflected in the Psalms.

ETERNAL LIFE IN ACTION. By J. C. Massee. The Higley Press. Cloth, 192 pp. $2.25 (postage 8c).

The work affords an illustrated exposition of the First Epistle of John. Dr. Massee suggests that eternal life will manifest itself in the daily life of the believer as a result of regeneration. Demonstrating that the epistle was written to teach Christians how to live in a godless world, the author presents the truth that an intimate relationship must exist between Christ and the believer. Contending that the Christian life is more than a mere creed, the author seeks to show the necessity for fruit, the evidence of the new birth. This is eternal life in action.

TO EVERY MAN AN ANSWER. By Richard H. Bube. Moody Press. 1955. Cloth, 510 pp. $5.95 (12c postage).

Employing the technique he uses in his profession, the author, a research physicist, presents a logical study of the great doctrines of the Word of God. He analytically classifies the Scripture passages under each distinct doctrine in his 23 chapters of the book. The author comes short in that particular chapter which deals with "The Lord's Supper," in that he assumes the bread and the cup to be the supper. The author suggests a relationship between the scientist's laws of nature and the Scriptural doctrines of the Bible. The last chapter includes a catechism for young people which is practical.

ORDER THE ABOVE BOOKS FROM THE BRETHREN MISSIONARY HERALD

OUR AMERICAN HERITAGE

(Continued From Page 623)

man than this." Love was His compelling force, sending Him to Calvary as my substitute. Because He died for us on the cross at Calvary we can become children of God by simply believing on Him. "And if children, then heirs; heirs of God, and joint-heirs with Christ . . ." (Rom. 8:17). Heirs to all that the Father possesses! In Him we have the promise: "No good thing will he withhold from them that walk uprightly" (Ps. 84:11) for this life and the promise of pleasures at His right hand for evermore (Ps. 16:11).

Because the early Colonists were God-fearing people, the Bible is still proclaimed from the pulpits of America today. We are free because the Son hath made us free indeed. We are free because we know the truth.

Our American heritage—we are proud that it contains the rights for which great statesmen have fought and died; that it recognizes the one true God of the universe; that it is built on the foundation of faith in Jesus Christ.

Look to the future for a moment, dear reader. Will your grandchildren be able to tell their children of this great American heritage? If it was worth fighting to get, it is worth fighting to preserve. Our grandchildren's heritage is contingent upon our earnestly contending for "the faith which was once delivered unto the saints" (Jude 3).

THE PLACE FOR RECREATIONAL FACILITIES IN THE CHURCH

(Continued From Page 626)

ize church teams in basketball and softball leagues. This is good IF And I'd like to suggest four big "IF'S" which should be hurdled, lest this program become the tail that wags the dog. IF the league does not become a drain on church finances—for uniforms, equipment, and entrance fees are sometimes expensive; IF the schedule of games does not conflict with regular church activities—it's better to default than to play on prayer-meeting night; IF your team has good management—and I mean a spiritual, sensible leader; and IF your eligibility rules for team members are such that your team truly represents Christ, and your church; such teams can be a real asset to your church's testimony and total program. But let's always remember—FIRST THINGS FIRST!

The schools and the world are bidding high for the social and recreational interests of our youth and adults. And what they offer is too frequently damaging to dedicated Christian living. It is *not* our business to compete with the world, but it *is* our business to bring the whole man into right relationship with Christ, and to meet his total need insofar as possible. And youth, who feel this need keenest, ought to find the fellowship, activities, and recreation that will satisfy in connection with the total church program. Right recreation can be a tool for building. "Wreckreation" can be a destructive enemy. Choose wisely, follow through carefully, and build well!

GOOD BOOKS FOR CHILDREN

Mumba—Son of a Cannibal, by Babette Kaltenbach	60c
Martinko or Without God in the World, by Kristina Roy	50c
North to Sakitawa, by Margaret Epp.	70c
Lost in the Big Timber, by Melvin Jones (Moody Colportage)	35c
Psalms (Vol. I), by Walter Wright (Moody Colportage)	35c
Psalms (Vol. II), by Walter Wright (Moody Colportage)	35c
The Mystery of the Golden Key, by Melvin Jones (Moody Colportage).	35c
Esther, by Carl Armerding (Moody Colportage)	35c
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Given to Hospitality



By W. CARL MILLER
Junior, Grace Theological Seminary

Hospitality, clearly the Scriptural obligation of every Christian, appears to be a waning virtue in these days of speed, complexity, and love of ease. Those who have done much entertaining will readily admit that it involves old-fashioned toil and thrift. However, any inconvenience is found to be far outweighed by the usual refreshment of Christian fellowship. As always, obedience to God's Word results in rich blessing.

Only four times does the word "hospitality" appear in the King James Version of the Bible; namely, Romans 12:13, I Timothy 3:2, Titus 1:8, and I Peter 4:9. The way in which it is used seems to allow for a rather broad application. The word itself reaches beyond the thought of being "fond of guests" to include the "entertainment of strangers." To be sure, Christian hospitality was a virtual necessity during the early Christian era. This may give us a hint as to why Paul and Peter were directed by the Holy Spirit to include in several of their epistles the reminder to show hospitality.

Let us consider the duty of hospitality from three apects. We want to look at it as a common, pious, and prophetic duty.

Though allowances are necessary for the varying conditions of time and customs, the *principle* of the duty itself is unmistakably clear. In the light of man's general obligation to his fellow creatures, hospitality *may* be considered apart from all Christian sanctions. It may spring entirely from a natural feeling of kindness and compassion. The expressions of kindness in this sense are given over wholly to the natural, or common, instincts of the heart. In summation of this thought on hospitality as a *common duty* we learn that all such deeds of love, however beautiful and useful in themselves, may be performed quite devoid of any relation to God and eternity. In this respect we see a loving-kindness limited to human and present interests.

With the Christian, however, there is no such thing as a duty contained in itself. All of our duties regard God's will and pleasure. They reach beyond the mortal and temporal scene. We may at times distinguish between God-ward and man-ward duties for the sake of emphasis, but that which pleases God will benefit man and that which benefits man will please God. We ought to love our fellow man, not merely as a member of human society, but as one who possesses certain relations to God. Hence he is to be loved and helped for God's sake. We turn to Abraham, the type of the believer, for an excellent example of hospitality in the Christian spirit. With this attitude the form of hospitality is changed from a mere virtue into a Christian grace and the mere purpose of doing good into a blessing; the motive never loses sight of the pleasure and will of God; and the fruit of it appears at length with all of its fragrance and beauty. Abraham's conduct in Genesis 18:1-8 was marked by love and its attending graces. He graciously entertained of the best that he had. Abraham made certain that hospitality was a household affair. He exemplified great courtesy, and the lowliness of his bearing toward those whose superiority must have impressed him should not go unnoticed. Indeed, hospitality becomes a *pious duty* to the Christian.

Last of all, we wish to consider hospitality as a *prophetic duty*, prophetic in the sense of reaching beyond itself. All of our actions as believers assume a new significance and sublimity in the light of God's eternal relation to our souls. We see then that the smallest deeds take on a wide importance when done for Christ's sake. A New Testament illustration of this truth may be noted in Mary's simple, but devoted, act when she broke a box of costly ointment and poured it on Jesus' head. Little, if at all, did she comprehend its prophetic content at the time, but our Lord revealed it when He answered: "She is come aforehand to anoint my body to the burying" (Mark 14:8).

Let us return to the Abraham experience and note the beautiful progression. First, he entertained *men* on principles of common hospitality. He welcomed his three visitors as guests of distinction and yet as men (3-8). Second, he entertained *angels*. He soon came to recognize their heavenly origin. It is quite probable that this is the very occasion referred to by the writer of Hebrews in respect to some who had "entertained angels unaware" (Heb. 13:2). Third, he entertained the *Lord*. How rich is the lesson! In receiving strangers he had unknowingly included the Lord himself. His actions ultimately touched God. Our Lord said of kind deeds done for the needy in His name, "Ye have done it unto me" (Matt. 25:40). The Christian's deeds of love, though done for the good of men, are nevertheless rendered to God. Brethren, when we open our hearts and homes to Christian workers, familiar or foreign, we serve our Lord in true obedience and get the blessing, too!

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

OCTOBER 1, 1955

Lacemakers in an Old French City



Things You'll Want to Know

In the last Foreign Mission Number of the Missionary Herald we mentioned concerning the very blessed refreshing that came to us from the Holy Spirit in our Portland conference and annual meeting time. We are back home now, and our prayer is that this blessed refreshing from the Holy Spirit may become the part and portion of every member of the Brethren Church at home and in foreign lands. Our desire is to serve faithfully under the superintendency of the blessed Holy Spirit, that as He granted to us that rich refreshing during the Portland conference He may continue those blessings new every morning. We now present an up-to-date report of activities and items relating to all phases of our foreign missionary work.

GENERAL

Who was elected—Our Society trustee elections are conducted by ballot by mail. Each one of the approximately 7,000 members of our Society receives a ballot. The election report indicated that Brethren Charles W. Mayes, Alva J. McClain, and Glenn F. O'Neal were elected as trustees for the term 1955-1958.

At the annual meeting the list of nominees is completed for the election during the following year. By Society action the nominees for next year's election are Brethren Kenneth B. Ashman, Herman W. Koontz, Ward A. Miller, Conard K. Sandy, and Richard P. DeArmey. Three of these are to be elected and ballots will be mailed at the proper time.

The executive officers of the Board and Society are chosen annually and by our plan of organization the officers of the Board become the officers of the Society. These officers are elected by ballot without nomination, and the election this year resulted as follows: President, Charles W. Mayes; Vice President, Bernard N. Schneider; Treasurer, Homer A. Kent, Sr.; Recording Secretary, Kenneth B. Ashman.

The staff—Our administrative staff will be the same: General Secretary, Russell D. Barnard; Assistant to the General Secretary, Clyde K. Landrum; Financial Secretary, Miss Ruth E. Reddick; Office Secretary, Miss Marcia Lowe; Eastern Representative, Charles H. Croker; and Western Representative, J. Keith Altig.

The Publicity Committee—This committee serves throughout the year and has to do with the preparation and authorization of materials used in foreign-mission publicity. The committee is as follows: Brethren Clyde K. Landrum, Kenneth B. Ashman, Bernard N. Schneider, and Russell D. Barnard as an ex officio member. This committee will be very happy for any suggestions for publicity that any member of the Society may care to present.

The Missionary Residence Committee—This committee is concerned with everything having to do with the Brethren Missionary Residence at Winona Lake. The committee is composed of Clyde K. Landrum (chairman), Herman W. Koontz, Homer A. Kent, Sr., and Mrs. Russell D. Barnard. Again, this committee will be very happy for any suggestions that you may have with respect to the Missionary Residence.

Furlough rent allowance—It is not possible for the Missionary Residence to care for all of our missionaries home on furlough, so the Board for some years has had an arrangement for rent allowance for missionaries on furlough not living in the Residence. The amount was $20 per adult plus an additional $10 for a family unit when there were two children or more. That has not been sufficient and so the rent allowance is being increased to $25 per adult plus $5 additional for each child, with a ceiling of $75 for any one family. This rent allowance, of course, is to be paid only when it is considered by the Board and the missionary as necessary to secure the proper living quarters during the year of furlough.

Magazines for missionaries—The Board of Trustees again approved the plan by which each missionary family is allowed $10 per year for mazagine subscriptions of their choice, aside from The Brethren Missionary Herald, which is provided from other sources. This would be an excellent project for some group of people who might care to assume a part or all of this very greatly appreciated ministry.

Insurance for Missionaries—For some years our Board of Trustees has carried the amount of $1,000 of life insurance on each missionary through the Board on Ministerial Relief of the National Fellowship of Brethren Churches. If the individual missionary cares to pay the premiums, then the insurance policy is a part of his estate; otherwise the Society pays the premiums and the policy is a part of Foreign Missionary Society assets.

Missionary rallies—The plan for foreign-missionary rallies during the four so-called foreign-missionary months of February, March, April, and May, so successful last year, is being continued again this year. The rally plan will begin in the Northwest on February 5 and then proceed from district to district, concluding during the latter part of May. We are asking that you pray and plan for even greater success for these excellent missionary rallies.

Pension and retirement—For some years a committee has been working on the matter of pension and retirement as it relates to our missionary personnel. Very distinct progress was made during the last year and it now seems very possible that plans may be ready for full operation during some part of the ensuing year.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 40

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

. . . Brethren Foreign Missions

Authorization for new missionaries—For the first time in many years no new missionary candidates were presented and approved at the annual meeting of our Society. There was action taken, however, by the Society authorizing the Board of Trustees to send out missionaries during the ensuing year at such time as the Board may feel advisable. In spite of the fact that there was an increase of some $21,000 in our income this year over last year, the actual increase needed was about $60,000, so we will be badly in need of funds before next year's foreign-mission offering becomes available. The Board of Trustees will probably *not* authorize new missionary candidates to go to the field until our current income is sufficient to care for our current needs.

AFRICA

For some of our fields, and this is especially true in relation to Africa, the greater unit of business is done at the midyear meeting of our Board. Such actions were reported to you six months ago. This is especially true of Africa because the annual Field Council meeting is in December or January each year, and from this meeting comes a great number of recommendations which are dealt with by our Board in the midyear meeting. However, there were very important items with respect to Africa this year at our annual meeting.

The Field Superintendent—Bro. Orville D. Jobson, who has for many years served effectively and efficiently in this place of responsibility, was asked to continue as field superintendent.



A Witch Doctor Brews Strong Medicine

Bylaw amendments—Because of the very rapid growth of our field and missionary personnel in Africa, the Field Council believed certain changes in the bylaws with respect to the administration of the field were advisable and recommended these to our Board. In a word, these have to do with expanding the base of our responsibility of administration. Every member of the Field Council will have a specific and definite responsibility. After several months of prayerful consideration our Board approved these amendments.

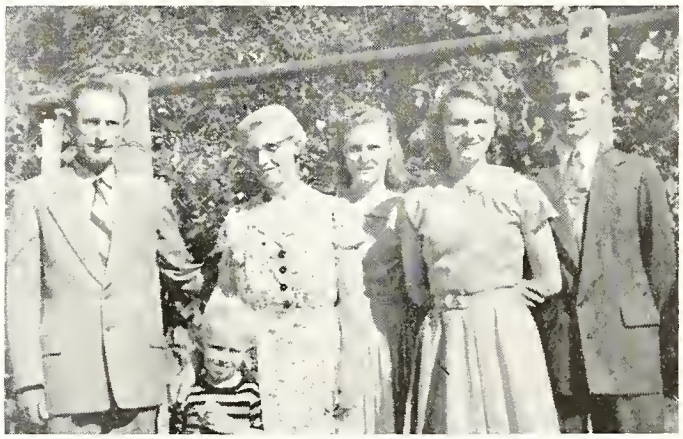
More missionary pastors—Our Board recognizes the very urgent need for more missionary pastors for our work in Africa and has asked the General Secretary to continue in the presentation of this need, and also to present the challenge of sufficient funds to care for those who might offer themselves and be approved.

Additional French school family—The Board also recognizes the need for one additional family to work in our French schools in Africa, which are really Christian day schools. The General Secretary is asked to continue in the presentation of this need as well as the challenge for sufficient funds to care for such a family.

Our medical program in Africa—For many years we have had a series of dispensaries in Africa. These are not hospitals but, rather, treatment centers. For a long time there has been recognition of the need for a medical center which would be of hospital proportions. As recommended to the Board at the last Field Council meeting, this has been under careful consideration for the last six months and now the Board has approved the plan for one adequately equipped medical center for our work in Africa. One of the great purposes of this medical center will be the training of native nurses and assistants to carry the program of evangelization through the ministry of healing out into the bush sections of our field. The total cost for the establishment of this medical center will be very considerable, possibly as much as $15,000 or $20,000 before it is completed. The first unit, which we would hope could be done within the next few months, will cost between $7,000 and $8,000. The challenging situation is that there are not at the present time sufficient available funds in the General Fund to proceed with this building program. We are asking that you pray concerning this. Possibly there are those who would like to present large memorial gifts in memory of those children of God who have served the Lord faithfully and have been called into His presence. We think it should be said that our medical program in Africa is almost completely self-supporting as far as the supplying of medicines and the employment of native nurses are concerned. Gifts, therefore, toward this one medical center would be used to assist the medical program in those parts of the program which the natives themselves cannot supply.

Approval for return—The Board approved for return to the field, subject to satisfactory medical examinations,

TWO VETERAN ARGENTINE PASTORS AND THEIR FAMILIES



The Ricardo Wagner Family



The Luis Siccardi Family

the following families: Rev. and Mrs. Harold L. Dunning, Rev. and Mrs. William J. Samarin, Miss Ruth Kent, Miss Marie Mishler, and Miss Elizabeth Tyson. Similar authorization was given at a prior meeting for the return of Rev. and Mrs. J. P. Kliever, Rev. and Mrs. C. B. Sheldon, and Miss Marybeth Munn. The approval for return of other missionaries now in this country who were not in the States in time to be at our annual meeting will be considered at the midyear meeting of the Board. It is a source of continual joy to us in our foreign-missionary program that the general attitude on the part of our missionaries is: "I want to go back to the field—that's my home and I'm so very greatly needed there."

Printing equipment—The authorization for this was given at the midyear meeting and quite a bit in the way of funds has been designated for this purpose, but the actual purchase has not yet been made. We all want to be sure of the type of equipment best suited to our needs before that purchase is made, and we believe the decision will be reached in the not-far-distant future.

ARGENTINA

President of the Field Council—Bro. Lynn D. Schrock, who has served as the president of the Field Council for some years, has been asked to continue in that responsibility. We appreciate his excellent ministry in this respect.

Returning soon—Brother and Sister Jack B. Churchill, and family and Sister Loree Sickel will be leaving New York City on September 29, returning to the field in Argentina. The place where they will locate will probably be decided upon after they arrive in Argentina.

Approval for return—Brother and Sister James Marshall and family were approved for return to Argentina, of course subject to satisfactory medical examinations.

New property purchase—We have an arrangement with the National Brethren Church in Argentina by which, when they are ready to assume the responsibility for the building of a church building, we will supply the lot or lots on which the building is to be erected. In line with this policy we have just purchased a very lovely piece of property in a section of the city of Rio Cuarto where the second Brethren church of Rio Cuarto, we trust, will soon be located. Rio Cuarto is a city of about 75,000 people.

Radio broadcast—That which a year or two ago was considered absolutely impossible has come to pass. For some two or three months now we have had a regular weekly broadcast over the radio station in Rio Cuarto, Argentina. The results in new families contacting our missionary efforts in Argentina are most encouraging. We trust to expand this radio program as rapidly as there are funds to care for it and the opportunities present themselves.

Workers needed—We believe there are abundant opportunities for the expansion of our work in Argentina in very effective ways and at very strategic centers. But there can be no further expansion until there are more workers and until funds are sufficient to care for the additional workers and the expansion.

BRAZIL

We have just two families in Brazil at the present time, the third family being in the States on furlough. These families are located 200 miles apart, the one on



Brazilian Day-School Teachers

the one side of the Amazon River system and the other on the other side.

Christian day schools—Our Christian day school plan in Brazil is enjoying the very great blessing of the Lord. We have a Christian day school established in connection with each of our stations. National Brazilian Christian young women are the teachers in these schools. We have some 100 to 120 children enrolled—we could have five to ten times that many if we had the facilities and funds to care for the program. We believe these Christian day schools are one of our best sources for future Brazilian leaders in the church there.

Additional lots at Macapa—We have authorized the purchase of two strategically needed lots in connection with our Macapa work. We now own the property on three of the four corners at the street intersection where the Macapa church and day school are located. Some additional building will be needed here, part of which will house the printing equipment being sent down from this country. An additional building cannot be undertaken until there are funds available.



A Fine Sunday School—Macapa, Brazil

Additional rooms in Icoraci—In order that there may be room for the church and the day school along with an apartment for a missionary family, we have authorized the building of some additional rooms in connection with the large older building at Icoraci. This does not have to do with the new residence recently completed for which we are very greatly indebted to the National Women's Missionary Council.

Expansion—Our missionaries have outlined a very excellent and sensible plan for expansion of our work in the Amazon area in Brazil. The Board has approved that proposed plan. Of course there can be no undertaking with respect to this expansion until there are more missionaries and more funds to care for the program.

FRANCE

Most of the business with respect to France was conducted at the midyear meeting following the visit of the General Secretary to France. We did, however, have excellent and enlightening conferences with Brother and Sister Fred Fogle, and they were authorized to return to the field in France following a short furlough. They will probably return soon after the beginning of the new year of 1956.

Partable tabernacle in use—You will remember our mentioning in these pages the completion of the portable tabernacle to be used in the Lyon area. The building was completed before the Fogles returned to the States on furlough but was dismantled and stored looking toward their return. However, the opportunity was so great that Bro. George Cone, Jr., who carries the responsibility of the field during the absence of Brother Fogle, with Bro. Andre Kasak, our national French evangelist, decided to erect the tabernacle and start services. This was done in the Villeurbanne section of the city where so much visitation and invitation have been done during the last two years. The meetings started in this little portable tabernacle on September 1 and are still continuing as we prepare this copy for the Missionary Herald. Early reports are most encouraging, and we shall be so very happy for any favorable results which the Lord grants in response to this special undertaking.

Missionaries studying in France—The Marvin Goodman, Jr., family and Miss Mary Emmert, who will study in France for a period of up to three months, and Miss Rosella Cochran, who has been in France for approximately one year, will be proceeding to the field in Africa about the first of November. Will you pray for them and for other workers who may be traveling to their fields of service at about that time. The George Cone, Jr., family will proceed to Africa, the field of their choice, for service just as soon as the Fogles return from furlough.

Another family needed—We so very desperately need at least one more missionary family in France. Of course we can use many more, but one family is desperately needed. Will you pray for us and with us that this family, which might offer and be approved, may be found and that the funds sufficient to care for their going forth may be guaranteed?

HAWAII

We were very greatly pleased with the reports from our work in Hawaii, where Rev. and Mrs. Foster Tresise serve as our missionaries. It should be remembered that our work in Hawaii is a self-supporting program. The Tresises earn their own livelihood and the believers pay their own expenses. Our foreign-mission responsibilities have been limited to items of transportation and automobile allowance. We were greatly encouraged recently when the believers themselves decided that they should assume additional responsibility looking toward the support of their own missionary pastor. They are now making very sizable monthly contributions toward this goal.

MEXICO

All of Mexico—We now officially recognize the entire field of Mexico as our sphere of missionary endeavor, and will now purpose to refer to this field as "Mexico" rather than "Baja California."

Interior Training School—We favor and are planning for a Bible institute or training school, and we believe it



Typical Family—San Ignacio, Mexico

will be more effective down in the interior of Mexico. We are looking to the Lord to supply the needed leadership for this school.

Trip of Exploration—To best know the possibilities for this training school and our future work in Mexico, a trip of exploration and investigation will be made during the month of October, leaving Laredo about October 5. The three missionary men, Brethren Haag, Howard, and Edmiston, and the General Secretary, Brother Barnard, will make the trip.

Mexican Home Mission Fund—Looking toward the expansion of our Brethren testimony in Mexico, we are asking our missionaries to arrange for the establishment of a Mexican Home Mission Fund, and that all Mexican believers be urged to contribute regularly to this fund.

Present Responsibilities—We are asking our missionaries to continue in their present responsibilities and at their present locations until the plans are more complete for greater activity in the interior areas.

Note—On other pages of this Herald additional information and statistics are presented relating to all six of our fields.

PIONEERS NEEDED

There is a great story to the effect that a certain society in South Africa once wrote to David Livingstone: "Have you found a good road to where you are? If so, we want to know how to send other men to join you." Livingstone replied: "If you have men who will come only if they know there is a good road, I don't want them. I want men who will come if there is no road at all."—*The Church Herald.*

ANNUAL STATISTICAL REPORTS

AFRICA

1.	Stations	12
2.	Missionaries	57
3.	Stations, including locations with an ordained pastor missionary or African	23
4.	Churches or annexes (Sunday services)	319
5.	Other places of worship	568
6.	Ordained pastors, missionary and African	31
7.	Evangelists and catechists with diploma	144
8.	Other workers and assistants	317
9.	Communicant members	13,160
10.	Enrolled converts	5,618
11.	Children dedicated (approximately)	70
12.	Baptized	969
13.	Vernacular schools (estimated)	40
14.	Vernacular school students (estimated)	1,200
15.	Elementary Bible schools	8
16.	Elementary Bible school students	186
17.	Theological schools (Bible Institute)	1
18.	Students in Bible Institute	35
19.	Regular French schools	1
20.	Regular French school teachers	1
21.	Students in the French school (approximately)	35
22.	Normal school — teachers' training	1
23.	Students in the normal school	5
24.	Teachers for normal school	1
25.	Number of dispensaries	6
26.	Number of beds in these dispensaries	43
27.	Maternity cases (estimated)	100
28.	Consultants, all (different patients)	20,500
29.	Consultations, all (number of treatments)	178,000
30.	Leprosarium	1
31.	Residents in leprosarium	96
32.	Other lepers treated	891
33.	African medical assistants with training	8
34.	African student nurses	32

ARGENTINA

1.	Numbers of churches	19
2.	Number of missionaries	18
3.	Number of members	355
4.	Number of baptisms	15
5.	Membership increase	17
6.	Sunday service attendance	480
7.	Sunday-school enrollment	439
8.	DVBS enrollment	586
9.	Prayer-meeting attendance	187
10.	WMC attendance	145
11.	Youth Fellowship attendance	94
12.	Communion attendance	182
13.	Accepted Christ (adults)	96
14.	Accepted Christ (children)	80
15.	Tracts distributed	89,500
16.	Bibles distributed	145
17.	New Testaments and Gospels distributed	802
18.	Offerings from churches—in pesos	91,196.82

BRAZIL

1.	Number of stations	2
2.	Number of outposts	6
3.	Baptized believers	91
4.	Baptisms this year	27
5.	Decisions for Christ	84
6.	Meetings held	426
7.	Average attendance	38
8.	Sunday-school enrollment	104
9.	Literature distributed	7,000
10.	Bibles sold	37
11.	Students attending Bible school	1
12.	Believers doing regular visitation	4
13.	Sunday-school offerings—in cruzeiros	3,608.00
14.	Church offerings—in cruzeiros	5,842.00

HAWAII

1.	Churches	1
2.	Missionaries	2
3.	Average Sunday-school attendance	65
4.	Average church attendance per Sunday	44
5.	Average prayer-meeting attendance	12
6.	Confessions of faith during August	15
7.	Baptized during August	5
8.	Baby dedications	5
9.	Marriages	2
10.	Funeral services	1
11.	Offerings—average per month for four months	$154.84

FRANCE

1.	Churches	1
2.	Missionaries	2
3.	National evangelist	1
4	Regular meeting locations	1
5.	Baptisms	4
6.	Communion services	1
7.	Communion attendance	13
8.	Evangelistic meetings	2

(Note—We do not have at hand at this time more detailed reports including the attendance and offerings.)

MEXICO

1.	Number of stations	3
2.	Missionaries	7
3.	Organized churches	1
4.	Church membership	10
5.	Baptisms	18
6.	New professions of faith	108
7.	Communion services	3
8.	Sunday - school attendance—average	39
9.	Worship service attendance—average	14
10.	Prayer-meeting attendance—average	12
11.	Young people's meeting attendance—average	22
12.	WMC attendance—average	13
13.	DVBS attendance—at Tijuana	54
14.	Trips into the interior for extended periods	6
15.	Tracts distributed	14,300
16.	Bibles distributed	48
17.	New Testaments distributed	165
18.	Gospels distributed	1,850

(Note—Much of our work in Mexico is with individuals and families so widely separated that regular services have not yet been possible.)

Burdens and Burden-Bearers

By William J. Samarin

It is very easy out here in Africa to understand the truth that *Jesus bears our burdens,* which, although not stated in so many words, is implied throughout Scripture (see Ps. 55:22). For a number of reasons this simple but wonderful truth is not sufficiently appreciated in the States. Perhaps part of the reason is that the word "burden" is used now in American English in only a limited sense. One says: "Having to care for his mother, too, is an awful burden on him." But a husband does not say to his wife: "Here, honey, let me carry those burdens." He would most likely say: "Let me carry those things." Notice that he does not even use the word "bear."

What does our Lord Jesus do? He himself carries everything that is cumbersome or burdensome to us. A Gbea, or in fact any African in our territory, understands the significance of this truth perhaps more clearly than does the average American. This passage would be translated in such a way that the image of Jesus carrying our loads would be vivid. There is a word in most of our languages which means "anything belonging to a person which he must carry to move." It would translate every use of our word "baggage." But it is more often translatable by just the word "things," as in these sentences: Look at all those things he has in his room; get those things out of the truck.

One has a little more difficulty in translating the word "bear"; that is, "carry," for there are various ways to carry things—usually with a special verb for each type of action—on one's shoulders, on one's back, or in one's arms or hands. The people of M'Baiki carry things in a basket on their backs supported by a belt around their foreheads. But it is on their heads that the grassland peoples carry things, even though it may be a little thing. So ingrained is this habit that, even when one's hands are free, one—especially among the women—will carry a book or a bottle on top of one's head. So the fact that the women of Jesus' day bore jars of water on their heads makes the African feel slightly akin to them.

In addition to the fact that the African can get a better understanding of the burdens that Christ carries, he can better appreciate the work involved. In our part of Africa there are, as yet, hardly any ways in which an African can transport things. Whether he wants to go 50 yards or 50 miles he has to carry his belongings by himself. Anyone who has carried a load of groceries from the supermarket to the car, parked too far away, will understand how something can get heavier with every step. Yet the American hardly knows anything about carrying things. In most supermarkets there are nice boys to carry the groceries, or they may even use little carts, and put them in the car, and off one goes!

Not so in Africa. The African has to carry on his head every drop of water he uses (and which you get from the tap), every piece of wood (while you get gas piped to the range), and every pound of grain from the far-off gardens. So he—and especially she—can really appreciate a helping hand, or rather a helping head!

Helping one carry a load is a vivid sign of friendliness and courtesy not too often seen among these people, for, in the first place, no one really likes to carry loads and, in the second place, it is usually the work of a person with little prestige. One always tries to find one with less prestige—often a child or a woman—to do the work. That is why one will never see a canton chief carry anything but perhaps some sign of his authority. If an important person happens to be carrying something, someone who respects him will immediately offer to carry it for him. That happened to me and, in fact, the incident started me thinking about this whole subject.

I was returning from the church, where I had just delivered a message during a Bible conference, and was on my way to the camp when I heard someone running up behind me. I turned around to see the arms of a young man outstretched and at the same time hear him offer to take my brief case, heavy with books. So I began to think and say to myself: "Here is a person who thinks that I am too important to have to be carrying something; yet Jesus, my Lord, stoops to carry all those things that encumber me. He wants me to cast *all* my cares upon Him, for He cares for me."



Fifteen miles yet to market with his burden of baskets.

Surely our hearts should be filled with a bit of shame that One so exalted should humble himself to be our servant and yet we should accept with joy and thanksgiving because we are not able to carry the burdens of life alone.

(Editor's Note—Brother Samarin and his family are now on furlough in the United States, residing at 2918-C, Regent St., Berkeley 5, Calif. This is the Samarins' first furlough from French Equatorial Africa, where they served first at the M'Baiki station and later at the Bellevue station.)

God Is Working . . .

A REPORT FROM GRACE CHAPEL, HONOLULU

(Editor's Note—The information which follows is taken from the most recent letter received in our Foreign Mission Office from Brother and Sister Foster Tresise, missionaries in Honolulu, Hawaii.)

How we praise the Lord for what He has done and is doing here. I wish you could see with your own eyes and hear with your ears the testimonies of life and lip that we experience. I am weak and sometimes I feel the ministry is so lacking, but God is doing that which is impossible for man to do. We have a small nucleus of folks who really love the Lord and who are feeding on His Word and really growing in the things of the Spirit. And this group is growing in number, too.

There is a private study of the Word that thrills our hearts. A week ago we heard of a certain family and were told that the husband was more spiritual than the wife. Last night we called in the home and the wife told us how the husband rises early in the morning to read the Word of God. The Lord willing, we are looking for them to attend the prayer meeting tonight, this service for the first, and perhaps the Lord will permit us to answer some of their problems and to encourage them in the Lord. Recently we have had several encouragements of this nature. Last Sunday night one of our new converts, a man, took me aside, asking questions which revealed private devotion and real individual thought.

Without Him we could do nothing. But humanly speaking, I attribute much of our recent growth to the conversion and witnessing of a Hawaiian mother. Her testimony is fresh, living, and vital. I have seen her more than once testifying with tears in her eyes of the blessings received and of her determination to go on with the Lord. It is through her that many other homes are being opened to us. This mother's character is of excellent nature; she is well thought of in the community, and her children are a real testimony, too. She is 100 percent for the Lord and the work in every way, and she is now teaching the beginners in our Sunday school.



Some Sunday-School Joy—Honolulu Hawaii

We are not free from hindrances of one kind or another. There are always the hindrances of carelessness, indifference, the flesh, and such. But above all we believe God. The Hawaiian lady referred to above faces very great opposition within her own family, but it is bringing her closer to Him. She just recently has had her long hair cut, which to her is a mark of spirituality. She herself testifies: "Now everyone knows I will never dance the hula any more."

Each year there is a turnover of population in this community as different military personnel are transferred or discharged, and this naturally means a turnover in attendance at Grace Chapel. This is most discouraging at times. Just recently we have lost some of the most faithful adherents to the Word and work that God has privileged us to know and our prayers and hearts are continually with them. I believe the Lord has really led some faithful servants from these shores to other areas to serve Him in one way or another.

There is no curtailment in the ministry of the Word here at all and that ministry is the joy of our hearts. God is blessing in souls being saved almost weekly through some avenue of service, and He has given a fellowship that is sweet to behold. To God goes all the credit.

WHO WOULDN'T?

Who wouldn't like to receive a substantial check every six months for the rest of his life?

Who wouldn't desire the assurance that when the journey on this earth has been completed his money and properties left behind would continue to serve the Lord?

Who wouldn't want to know that even for the remaining years of this life the possessions God has entrusted to him will go on year after year winning the lost in distant lands to Christ?

Foreign-missions annuity investments are the answer.

They pay up to 8 percent on a scale graduated according to age and are computed semiannally. While you live and after you have gone to be with the Lord your money invested in foreign missions annuities continues to preach the Gospel in foreign lands. With foreign-mission annuity investments you can be assured that your money will not be lost to the Lord's work after your homegoing.

Ask for a personal visit from some member of the Board of Trustees of the Foreign Missionary Society or from some member of the office staff in order that the details may be explained to you. Write the Brethren Foreign Mission Office, Box 588, Winona Lake, Ind., for full particulars.

OPPORTUNITIES . . .

Such opportunities for advancement in our various fields as have probably never been our portion up to the present time are facing us now. Yet we are almost stymied by the lack of trained missionary volunteers and trained national and native workers. Of course, back of all this stands the ever-challenging need for funds.

We so very greatly appreciate the increase of over $21,000 in this year's offering above the amount for the corresponding time last year. But we are still $60,000 short of our actual needs for the year ahead if we are to even expand in the necessary way to use our present missionary forces to the very best advantage. Our needs for this year were announced as $272,000, and those are actual needs. The amount of $272,000 is not a padded goal. To date during this year we have received about $212,000. In other words, there is every indication that before the foreign-mission offering comes in next year we will need at least $60,000 over and above that which we have received up to the present time this year.

It would be of very great help to us if each congregation would follow the plan of reporting to our office on a monthly basis. Many folks give to foreign missions each month through their home churches. If the financial officers in each church could forward to us such gifts, with the names and addresses of donors, as soon as possible after the end of each month, we would certainly appreciate it.

Will we be able to claim these tremendous opportunities which are before us?

Yes; providing we accept our great mutual—

RESPONSIBILITIES.

A REAL ANSWER TO PRAYER

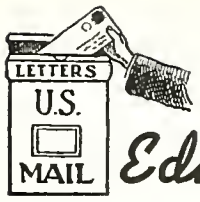
There was grave concern when word reached us that Miss Estella Myers, pioneer missionary to Africa, was to come home on an emergency medical furlough for possible surgery. United prayer on her behalf went up to God both here and around the world. Special prayer sessions were held at National Conference, asking God to touch her body with physical healing.

God heard and answered marvelously. No surgery was necessary and definite progress was shown almost immediately in her physical condition. There is now every evidence that her recovery will be complete in a few months. She is happily situated at the home of her sister-in-law in Iowa and commutes back and forth to see the doctor. Praise the Lord for His goodness in hearing and answering prayer on her behalf!

A DUMMY CHRISTIAN

At a meeting in the city of Nanking some years ago a Chinese rose and began to cry for mercy with groans and tears.

When at length he was able to speak, he prayed: "O God, forgive me. I have been a dummy Christian. When I was converted the Devil came to me and said: 'There are preachers to do the preaching. You need not bother about it.' I listened to the Devil's lie, and all these years I have been a dummy Christian, living at ease while souls have been lost."—*Dawn (Eng.).*



Editor's Mail Box

Bertha Abel writes from Rio Cuarto, Argentina—

"A goodly number of new folks have been coming to the Sunday-night services as a result of the radio program. Several weeks ago, when Brother Schrock showed a roll of Moody scientific pictures on astronomy—he had announced it over the radio the day before—we had between 20 and 25 completely new folks in the meeting. At the service the last Sunday night in August a woman and her daughter, who have been coming every Sunday night for about six weeks as a result of the radio program, accepted the Lord as their Saviour. The radio ministry is really proving to be a great blessing and we praise the Lord for it. We're thinking about having another program on Tuesday evenings, but it isn't definite yet. Please pray for this phase of the Lord's work, as well as for the others."

Encouraging news from the Maconaghys in Jose Marmol, Argentina—

"We had a good meeting last night (the last Sunday evening in August). We've been praying for the Lord to lead in more men, and last night there was a goodly number. One man came for the first time. Hill talked with him after the meeting and he said that Hill had given him a tract that same afternoon. He read it and said to himself, "This is what I want." It had the stamp on with our address and the time of meeting, so he came —the first time he ever heard the Gospel. Hill dealt with him and he made a decision. Time will tell if it was real —we trust and pray that it was. He lives just four blocks from here, is married, and has two children. Pray for him and his family.

TAPES, SLIDES, AND FILMSTRIPS NOW AVAILABLE

Many pastors have been asking for tapes and visual aids on foreign-mission subjects. We are glad to announce that the following are available to those requesting them: (1) "God's Way Is the Best Way," a tape of about 23 minutes with an accompanying set of colored slides, presenting the story of the Marvin Goodman family during the illness of little Anne, resulting finally in their return to Africa. (2) A 40-frame filmstrip (with accompanying script) entitled, "Brazilian River," depicting life on the mighty Amazon River as seen by our Brethren missionaries to Brazil. (3) "I Want to Go Back," a 13-minute tape recording with colored slides to synchronize, expressing Miss Mary Emmert's joy upon her return to Africa after nine years in the homeland.

We have a limited number of each of these and will send them out on a first-come-first-served basis. It is hoped that every church will use one or more of these in the near future. Address your inquiries to the Brethren Foreign Mission Office, P. O. Box 588, Winona Lake, Ind.

The BRETHREN MISSIONARY HERALD

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NEWS

NORWALK, CALIF. The Christian day school of the Norwalk Brethren Church has 148 enrolled in the first five grades and kindergarten. Henry Rempel is pastor.

ANKENYTOWN, OHIO. The laymen's rally of the Northern Ohio District was held at the First Brethren Church on Sept. 16, with Dr. Bernard Schneider as the speaker. The Ankenytown church observed homecoming on Sept. 25, with Fred Fogle, missionary on furlough from France, as the guest speaker. Brother Fogle was a former pastor of this church. Neil Beery is pastor.

MASSILLON, OHIO. Milo Williams has resigned as the pastor of the Grace Brethren Church here. The resignation is effective Oct. 30.

WINONA LAKE, IND. The Brethren Missionary Herald would appreciate if notice would be sent at once when orders are improperly filled. Our churches deserve the best of service, but mistakes can only be corrected when we are notified immediately. Do not write other firms when they make mistakes; contact the Missionary Herald and the problem will be cared for immediately.

HANOVER, PA. The Atlantic District laymen's retreat was held at Penn Grove Sept. 23.

LISTIE, PA. The fall rally of the East District WMC will be held at the Listie Brethren Church Oct. 6.

CHEYENNE, WYO. An extension department has been instituted at the First Brethren Church, Russell Williams, pastor. A regular home study course has been incorporated for those unable to attend because of distance.

WOOSTER, OHIO. The churches of the Eastern States are invited to a Sunday-school rally to be held here Oct. 10-12 under the auspices of the National Sunday School Board. Rev. Kenneth Ashman will be host pastor.

ISRAEL (EP). A group of Israeli teen-agers have organized themselves into the Israeli Christian Youth Group whose aim and purpose is to witness for Christ to the inhabitants of this land. Advertisements in local newspapers have resulted in as many as 240 replies from a single advertisement. To all those replying a New Testament is sent.

SEATTLE, WASH. The contract for the new church building has been signed and actual construction is underway. Thomas Hammers is pastor.

ASHLAND, OHIO. The softball team of the West Tenth Street Brethren Church has finished an undefeated second round in their local league. Rev. Miles Taber is pastor.

ISRAEL (EP). The State of Israel, enjoying a highly profitable tourist season, has acted to assure more of the same. Red tape has been eliminated so that American citizens no longer need apply for an Israel Visitors' Visa; they now need only have their passports stamped at their port of entry into Israel.

GOSHEN, IND. The Grace Brethren Church will dedicate their new building on Oct. 2, with Dr. A. J. McClain as the dedication speaker. Herman Hein is pastor.

FORT WAYNE, IND. Tom Julien, a middler in Grace Seminary, has been called by the First Brethren Church as an assistant to the pastor. The prayer meetings here averaged 100 during the summer months. Two Sunday-school departments have moved into the newly acquired Sunday-school annex. Mark Malles, pastor of the church, has recovered completely from the recent surgery on his throat.

WINONA LAKE, IND. Brethren church bulletin No. 5 is ready for distribution. Orders should be sent to the Missionary Herald. Number 5 is a two-color bulletin, selling at $1.20 a hundred. Bulletins 1-4 are 95c per hundred. The Missionary Herald sincerely appreciates the many fine compliments on these bulletins. Samples will be mailed on request.

NOTICE. There will be no regular Missionary Herald on Oct. 29, but the special issue known as The Brethren Annual.

WINONA LAKE, IND. The new Brethren Sunday School Contest, sponsored by the National Sunday School Board, begins Oct. 2. The Grace Brethren Church of Denver won the contest this last year. For full details, contact Harold Etling, national director, Box 718.

SPECIAL. Inasmuch as several announcements of evangelistic meetings arrived too late to be included in the "Pray for These Meetings" column, they are being listed as follows: Cuyahoga Falls, William Steffler, evangelist, closes Oct. 2; Hagerstown, Md. (Calvary), Dean Fetterhoff, evangelist, closes Oct. 2; Hagerstown, Md. (Grace), Nathan Meyer, evangelist, begins Oct. 2; Clayhole, Ky., Charles Kiloski, evangelist, begins Oct. 3.

WINONA LAKE, IND. Archie Lynn concluded a week of evangelistic meetings at the Winona Lake Brethren Church on Sept. 25. Prayer meeting attendance for the two weeks prior to the meetings was 225 and 250. Dr. Herman Koontz is pastor.

JAPAN (EP). There is "grave danger" that the government will stop Christian pastors from visiting prisons. A new ruling restores the prewar system of full-time chaplains, appointed by the wardens, who would restore mostly Buddhists. During the past two years about 300 pastors have been engaged in prison evangelism. These now face the possibility of being denied admittance to all jails.

OWENSBORO, KY. Jack Keely, city building inspector, was forced to turn to the Bible to interpret some instructions written on a specification plan for a new General Electric plant. Written on a section of the specification that concerned some grading on a hilly area of the land was the notation, "Isaiah 40:4."



THIS ACCIDENT CLAIMED FIVE LIVES

LET'S FACE IT

By Edward Jackson

Patrolman, Ohio State Patrol
Piqua, Ohio

Consistency in our Christian life is our testimony to the world. We, as Christians, would not think of going out and deliberately damaging someone's property or endangering their life, and surely we would not attempt to steal from our neighbor. As a matter of fact, we object very sincerely to anyone who disregards the rights of others.

This reasoning sounds very logical and we would all have to agree that to respect the rights of others is Biblical. Let us survey the situation as it is and not from a theoretical view. Christians have an obligation and duty to perform. The traffic laws of our United States are written for the same purpose as the laws for governing the protection of life and property. We rise up in horror at the crimes being committed and the juvenile delinquency, but we fail to remember that as we drive our automobile we sometimes commit just as serious a crime and then at times are inclined to boast about our daring exploits such as how we outran that police officer.

Headlines on the front page of a large midwestern city read as follows: "Local Minister Arrested for Racing With Another Vehicle." This minister is known personally by the writer. In this case one might bring up the argument that this minister hurt no one and that there was no accident; therefore, why is a minister any different from any other person on that road that might be tempted to race with some "cowboy" who has no better judgment. The fact is that the world today realizes that Christians have a testimony to live even if they are not aware of this fact.

It is true that no one was injured physically by this act of racing, but what about the young people of the pastor's church? If at some time in the future one of the young persons of the church, or even one of the older persons for that matter, followed this example and were not fortunate enough to avoid an accident or be stopped before the accident occurs, where does the responsibility lie? The Scripture states very clearly in Romans 13:13 that we are not to be STUMBLING BLOCKS"; therefore, our responsibility as Christians is quite clear. However, these laws do not pertain only to ministers. The law is written for all.

A few years ago a Christian layman, well known in Christian circles and known in the city, was observed by the writer passing a truck over a double yellow line, which is an unlawful act. The writer immediately turned his cruiser around and gave pursuit. The violator observed the cruiser turning around, so, after passing the crest of a hill out of sight of the pursuing officer, he pulled into a used-car lot and attempted to conceal his identity as the person who passed over the yellow line.

When the offender was located and asked why he pulled into the lot, he stated that he was looking for an automobile. Further investigation revealed that the offender never left his automobile while in the lot. He merely sat in his automobile waiting and hoping that the officer would lose him. This man not only broke the law but attempted to cover his sin by lying and hiding from its consequences. From the start of time this seems to be man's way out. At the time of this incident, this man had a number of passengers in his car. Were they influenced? I'll let the readers draw their own conclusions.

The two previously mentioned examples are not isolated cases, but just two of many with which the writer has had experience.

Christians, let's become serious about this problem of safety and traffic-law enforcement. Let's face the fact. Does your driving reflect the fact that you are a Christian? It can, you know. Or do you fall into the category of those people on the highways who pass everything because they are in a hurry to save souls? I will grant that we are to be zealous in the Lord and our main goal is to save souls, but in I Peter 2:13-18 the Scripture also states that we are all subject to every ordinance of man. This is not the only reference that could be made. There are many.

The question is, who gives people the authority to violate the law because they are in a hurry to save souls? What these people fail to remember is that in their hurry to save souls they possibly will lose their own life and cut their soul-winning short many years, and even worse, in their haste they might take the life of some innocent person who was

(Continued on Page 643)

THE LAST-DAY SIGNS

The Prophetiscope

God has provided a prophetiscope for us. It is the prophetiscope of prophecy, the scope of prophecy. The microscope enables us to see small objects. The telescope brings distant objects close. If we want to be informed about the past, we study history. If we want to know about present-day events, we read the news. But there is but one source of truth about the future, the *prophetiscope of the Bible.* "No man knoweth what the morrow will bring forth." But the Lord knows the end from the beginning. God's prophetiscope is infallible in its divine precision. II Peter 1:19 declares: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The word of prophecy is this sure light for this age of darkness in which God's children move as lights. We are not the children of darkness, but of light.

The Rapture

What does the prophetiscope reveal? The one magnetic, supreme event that stands out in the boldest outline is *the Rapture!* Some seek to penetrate into the future to satisfy morbid curiosity. But God's children who really love the Lord are looking for *His appearance.* The supreme quest of our hearts is "When will the Lord Jesus Christ come?" The Scriptures teach that the Revelation of Christ to the whole world when every eye shall see Him, comes *after the Rapture.* The Bible teaches that the Tribulation period, divided into two parts, comes between the two mountain peaks of prophecy, between the *Rapture* and the *Revelation.* Other related events, such as the appearance of the Antichrist, the Judgment of the Nations, the establishment of the Kingdom of God with the 1000-year reign of Christ as King of Kings, and other related events and conditions will unfold *after the Rapture.* The starting point, the beginning of the consummation, the pivotal point of prophecy is *the Rapture.* When will Jesus Christ appear in the Rapture?

I Thessalonians 4:13-18

When will I Thessalonians 4:13-18 be fulfilled? When will the mysterious disappearance of all saved people take place? When will the secret, silent, swift, startling, dateless event, the Rapture—that sudden, instantaneous, invisible, snatching away of the Bride to meet the Bridegroom in the air—come? When will this greatest air meeting of history come? From the Rapture on, throughout all eternity, the present invisible Christ will be visible to us. "So shall we ever be with the Lord." We will be



By Dr. Charles Ashman

West Covina Brethren Church
Covina, Calif.

face to face with Christ our Saviour. From the Rapture on, the victory over death and the grave will be eternally celebrated. When, oh when, will my Lord appear? When will I be raptured? When will that eternal, rapturous delight of the soul, the calling, catching unto Christ, the claiming of the blood-washed saints of the ages by the Bridegroom, come to pass? This is the treasure truth of our search in this message.

Turning Point of History!

This event, the Rapture, will be the second turning point of history. The first advent of Christ was the first one. Everything preceding Christ's first coming has become B. C. and everything following this, A. D. Even so, the Rapture will be the date of reckoning in the future. Doubtless the world will change its calendar again to mark that event. From then on, the earth-dwellers, those left behind to enter into the Tribulation, will say: "Before the mysterious disappearance of the millions." This dateless event, the Rapture, will become the date of mystery to those left behind. When will this come? When will we hear the shout (Bridegroom's call), the voice of the archangel, and the trump of God? Are there signs indicating when this cataclysmic event will come? In Matthew 24:3 the disciples asked Christ, "What will be the *sign* of thy coming?" Not signs, but *the sign!* They also asked, "When shall the consummation of the age come?" In this message we are not seeking the signs of the consummation of the age, *but the sign of His coming.* Our hearts long to see Him, to meet Him, to be with Him. We are not so much interested in the things, the events, the conditions, the Antichrist, the King of the North, the King of the South, the Kings of the East, nor the formation of the ten-kingdom confederacy, nor the invasion of Israel land, or other events, *but* we are consumed with longing to know if that magnet of prophecy, the Rapture, is near. Oh, that it were today! "Even so, come, Lord Jesus," and come quickly.

Horror of Date-Setting

I have an actual horror of date-setting. I hate it! This setting of dates of the Rapture has done more damage to the doctrine than any other one thing. But, on the other hand, I desire to avoid allowing my horror of date-setting to blind my heart to the discernment of signs given in the Bible indicating that "the coming of the Lord draweth nigh." In Matthew 24:32-33 Christ gave the illustration of the budding of the fig tree, a sure sign in that country of the nearness of summer. Then He said: "So likewise ye, when ye shall see all these things, know that *it is near,* even at the doors." What would be near? The coming of Christ? Is it near now! Have "all these things" come to pass?

of the LORD'S COMING

No Contradiction

There is no contradiction between Christ's teaching that we may know when the Rapture is near and what He said to the disciples in Acts 1:7, when He declared to them: "It is not for you to know the times or the seasons." No; it was not for them to know the times or the seasons. They were standing at the threshold of this church age. Their responsibility was to begin the program of world evangelism. But, we believe, we are standing at the close of this church age, in the last days of the last time, and we need to discern the signs, the seasons of His coming!

World Signs

In Matthew, chapter 24, Christ gave certain world signs. Since the Rapture precedes the consummation, these are of related interest to it. Christ gave eight world signs, describing world conditions which will prevail as we approach the end of the age. These eight are: (1) World Wars, (2) Great Famines, (3) Great Plagues, (4) Great Earthquakes, (5) Exceptional Persecution of Christians, (6) The Rise and Growth and Popularity of False Religions, (7) Abounding Iniquity, (8) Promotion of World Evangelization Testimony. Christ made a division between the first four and the last four of these signs. After giving the first four, He said: *"All these* are the *beginnings of sorrows";* namely, wars, famines, plagues, and earthquakes. Then He said: "Then shall there be persecution, false religions, abounding iniquity, and evangelization testimony." Let us get a bird's-eye view of history relative to these eight signs.

First—Beginning with World War I, 1914-1918, the world has been in a state of world war continually. The threat of, preparation for, probability of, fear of world war is daily intensifying, in spite of conferences and agreements. The first world war cost *270 billions of dollars,* caused *37 million casualties,* and put *50 million men* under arms.

Second—In 1920, the world's worst famine came in Russia and China; 50,000 died daily over an extended period.

Third—Then came the world's worst plague, Spanish Influenza, taking a far greater toll than the world war. One-half million died of it in the U. S. alone. It was without parallel in the history of diseases.

Fourth—In 1920 great earthquakes, the greatest in history, came in China and two years later in Japan; 300,000 lives were lost in these. Now were these four, greatest of their kind in history, the beginnings of sorrows?



Fifth—Since then, unusual persecution of God's children over the whole earth has prevailed. There are far more deadly ways of persecution in these days than burning at the stake or imprisoning. The Devil is becoming more subtle in these last days in his methods. Even in the U. S. A., with all our religious freedom, the church is being discriminated against and real persecution is increasing and intensifying.

Sixth—False religions, cults, isms, delusions of the Devil, are growing in an appalling manner. These counterfeits and substitutes of Satan appear to be more powerful with many than the truth of Christianity, genuine, Biblical Christianity. A delusion believed in wholeheartedly, and promoted with great zeal, has more power than the truth, believed in halfheartedly, adulterated with compromises, and promoted indifferently.

Seventh—Surely iniquity, lawlessness, is abounding. The discoveries and inventions of modern science, rapid transit and communication, have made possible certain indulgences without fear of reaping a corresponding harvest of physical consequences.

Eighth—Programs of world evangelization, the spreading of the Gospel, taking advantage of inventions of travel and communication, are seeking to evangelize the world in this generation. You ask, "What Gospel?" *There is but one Gospel!* "If any man preach any other gospel . . . let him be accursed" (Gal. 1:9). We conclude on the eight world signs of Matthew, chapter 24, that we find at least a partial fulfillment of these in recent history, indicating that the consummation of the age is drawing near. Since the Rapture precedes the consummation, these indicate that the coming of the Lord draweth nigh, it is even at the doors!

Nuclear Energy Sign

In II Peter, chapter 3, we find the *nuclear energy sign.* The background for it is the rise of a special class of scoffers—scientific scoffers—denying the prophetic accuracy of the Scriptures. The apostles and prophets had foretold their appearance before. The term employed by the Spirit to describe them is found, in this form, in no other place in the Bible. It means, "childish triflers." Scientists, boasting of superior intellect and knowledge, described as "childish triflers." Then follows the prophecy of the time and manner in which God will employ nuclear energy as the element in the refining furnace into which the creation will be cast for purifying, preparatory to the eternal state. Now the question we ask is: "Is the discovery of nuclear energy and the inventions by man whereby this divine power can be harnessed of prophetic significance as a sign? Of this we are certain: it has made possible a war in comparison with which all preceding wars sink into insignificance. It has also brought a state foretold in Luke 21:25-26: "Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are

coming on the earth." Nuclear energy, harnessed by man, brings us closer to the terrors of the Tribulation period. The unlocking of the secrets of nuclear energy has enabled us to grasp in understanding (having already received them by faith) the nature of the judgments foretold in the Book of Revelation.

How is this related to the Rapture? In Luke 21:36 our Lord promised protection to a certain class of persons from that time of destruction, almost complete annihilation, which will come upon the earth-dwellers, by means of nuclear energy. Christ promises protection by exclusion. In verse 34, He exhorts us to "take heed to yourselves," concerning outstanding sins of the day, in order to escape the judgments which "as a snare shall it come on all them that dwell on the face of the whole earth." Then Christ said: "Watch ye therefore and pray always, that *ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*" How can this thing be? There is but one worthiness on the basis of which escape is possible, the worthiness *in Christ!* There is but one hiding place from the destruction which will come upon the whole earth. "No place to hide!" One place only! That place is exclusion, not to be where the destruction is. Where is that? "Standing before (with) the Son of man!" Since the Rapture alone will bring this to pass, we see how the closer the world comes in the preparation to nuclear energy destruction, the closer we come to the upward calling, snatching away, of the redeemed in the Rapture. This then is the time to take heed to II Peter 3:11-14.

Many Other Signs

There are many other signs, such as the Times of the Gentiles, the Fullness of the Gentiles, Israel and her land, political, commercial, ecclesiastical, industrial signs, and others. Although we are not unaware of these and are deeply interested in them, we pass them by for the outstanding sign, which is of the keenest interest to Christians.

The Apostasy

The twofold apostasy sign, doctrinal and experiential backsliding, ought to be of the greatest interest to the church. It hits at the very heart of the church. The Scriptures foretell a falling away from Biblical doctrines and Scriptural standards of conduct on the part of professed Christians. Revelation will be denied and ideals of Christian conversation and conduct will be cast aside, not by the world, but by those professing to believe the revelation and to love their Lord. This is the church sign. The twofold apostasy!

This is vital! Purity is a condition of power! A church must be clean to be conquering, disciplined to be daring, holy to be happy. A church must be true to the Bible in doctrine and life to be peaceable, powerful, and progressive. Remember Ananias and Sapphira? The Holy Spirit struck apostasy with the penalty of death. The sin of lying, deceiving, hypocrisy, brought swift judgment. Many church members do much worse



than these today and are exalted to high offices with the certain knowledge that they do them. Such are rejected of God, dead but not carried out! Suppose the Lord would do thus today? What would take place in many churches, if at the beginning of the Protestant morning mass, the Lord would strike with death all apostates? There would be no need of any duplicate service to accommodate the crowd. In fact, the ambulances and trucks of the community would be necessary to clear away the corpses—not ushers but undertakers would be needed.

Scriptures

There are numerous Scriptures foretelling and describing this apostasy (I Tim. 4:1-2; II Tim. 4:3-4; 3:13; II Thess. 2:3; II Pet. 2:1-2). In these and other Scriptures, *seven denials* are foretold: (1) Denial of "the faith once for all delivered to the saints"; (2) denial of sound doctrine, refusal to tolerate it; (3) denial of the essential humanity of Christ as the Son of man. (4) denial of blood atonement; (5) denial of the source of power of godliness (Holy Spirit); (6) denial of separation from the world; (7) denial of different types of authority, thus creating a reign of lawlessness. Then the Scriptures forecast that following the "turning away" from these, there will be a "turning to" counterfeits, substitutes of Satan; a turning to soothing-syrup teachers, soft-pedaling leaders, palaverers, religious racketeers.

The Fountainhead of the Apostasy

The fountain source of the apostasy is denial of the inspiration of the Bible! The Roman Catholic Church is an apostate church now! It denies the supreme authority of the Bible. In one of its paid ads in the American Magazine, in answering the question, "What is the difference between the Catholic and the Protestant Church?" it declared that the Protestant Church believes that the Bible is the supreme authority, but the Catholic Church believes that the church (Catholic of course) is the supreme authority. In another ad entitled, "No . . . The Bible Is Not Our Sole Guide," it states: "The Bible is not and was not intended to be the sole guide or the sole source of Christian teaching and belief." Calling itself the "Mother of the Bible," this apostate church claims to speak with authority superseding the Bible. But the Protestant Church no longer believes the Bible to be the supreme and sole source of authority either. It ignores, rejects, denies, has apostatized from essential doctrines and set aside Biblical standards of conduct as well.

Brethren Apostasy

The word "apostasy" means "falling away from." There are degrees of apostasy, a process of apostasy, a climax of apostasy. It can be partial, gradual, and climactic. Has the Brethren Church apostatized? Not in denial of the inspiration of the Bible! Not in rejection of those doctrines, commonly called "essentials." But we have fallen and are falling away from beliefs and practices believed by us to be taught in the Bible and practiced by us for years. May I

suggest a couple of these in loving admonition?

Office of Deacon

The first church officers, after the apostles, were deacons. Acts 6 gives the record of the need, the choosing, and the ordaining of seven deacons. The church had developed growing pains. Race relationship problems had arisen between the Grecians and the Hebrews. Social service problems had developed. The collectivism of the voluntary Christian community had created grave situations. But the apostles would not be turned aside from their prime mission, the ministry "of prayer and the Word." In order to care for these problems, the church chose seven deacons. They were ordained, set aside, in exactly the same manner as elders were.

In the Brethren Church, in recent years, a new interpretation of the meaning of the office of deacon has been introduced. This teaches that the term does not refer to a distinct office but to all who serve in any office or capacity. This is surely a definite departure from the historic interpretation which has prevailed in the church. If this new interpretation is true to the Bible, we must accept it as a church. Our motto of the Bible demands acceptance. If it is Biblical, we must believe and practice it. Now if we accept this new interpretation, where are we? I Timothy 3:12 declares that *a deacon can be the husband of only one living wife.* Yet the practice is increasing rapidly in our churches of putting in office those who have been divorced and remarried, husbands of more than one living wife. If the term "deacon" means anyone who serves, then when a church chooses and puts in office anyone in any capacity in any part of the church life one who has been divorced and remarried, having more than one living wife, *we have apostatized from the Bible.* One of two things must be true—either this new interpretation is a falling away or the choosing of those who are living in open violation of the Bible in any office of the church or auxiliary organization of the church is a far more serious apostasy.

Nonresistance

The Brethren Church from her origin has believed in Biblical nonresistance. Hundreds of resolutions, reaffirming our faith in this belief, have been passed by national conferences, district conferences, and local churches. Officially before the world and on record in Washington, D. C., we have proclaimed our faith in this Scriptural doctrine. Officially we still maintain this testimony, but practically we are repudiating it. There are elders in our church who have openly repudiated the doctrine. We are ordaining elders frequently who declare in their examination that they do not believe in this teaching. We seldom teach it to our membership any more. As pastors we are expected to honor those choosing actual combatant military service. Both positively and negatively we have apostatized from this doctrine. I challenge us to either officially repudiate the doctrine, ceasing to act the hypocrite before the world, or demand belief in it before ordination to the eldership and begin teaching it as if we really believed it.

Biblical Baptism

The leaven of dual and triple membership is beginning to permeate the meal of the Biblical doctrine of water baptism, triune immersion. This is dangerous. "A little leaven leaveneth the lump." To adopt any form of membership in the Brethren Church other than by the door of Biblical baptism will produce an adulterated church membership which will eventually produce confusion and result in more problems than it purposes to solve.

Shall He Find Faith?

When the Lord comes in the Rapture, shall He find faith, "the faith," the full faith of the Bible, the whole Bible, nothing but the Bible, in the Brethren Church? The apostasy, we believe, is the *sign* of the Rapture. But let us beware, beloved Brethren, lest we make any contribution to it.

LET'S FACE IT

(Continued From Page 639)

not prepared to go. This is something to consider. What right have we? It is not given to us by Christ.

Let us refer back to the Old Testament, specifically in Exodus 20. We are all familiar with these passages of Scripture, I am sure. The Scripture says that thou shalt not kill. How then shall we escape, if through our negligence, we do kill? The writer realizes as much as any person can that we serve a gracious God, but just how long can we continue to break the law and still say we serve a gracious God?

The law says that no person shall operate a vehicle without due regard for the safety and rights of pedestrians and drivers, and occupants of all other vehicles so as to endanger the life, limb, or property of any person while in lawful use of the streets or highway. This law is based directly on the Ten Commandments and Christ's teaching. How can we, as Christians, disobey the law and still feel that we are consistent in our Christian living.

Remember, it has been wisely said that we, as Christians, are the only Bible some of our friends read.

Let's face it, Christian; consistency means obeying ALL laws to the best of our ability. This does not mean just the laws that are convenient, BUT ALL LAWS. Remember, the Bible says that we are to obey all ordinances of man for the Lord's sake.

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Prayer Pointers

By Mrs. Frank Lindower
Uniontown, Ohio

HOME MISSIONS—

1. Pray for the newly established Sunday-school calling program in Johnson City, Tenn., and that many of the contacts will result in souls saved.

2. Pray that the Lord will provide the financing for the first unit of the West Covina, Calif., church. Praise Him for providing the loans for property improvement needed before a building permit could be obtained.

3. Praise the Lord for the completion of the upper auditorium at Denver, Colo., and pray for the dedication plans at Thanksgiving time.

4. Praise the Lord for the rededication of lives since national conference and for the spirit of revival to continue in Mansfield, Ohio, Second Grace Brethren Church.

5. Pray for the new personnel, Miss Janice Baer and Mr. and Mrs. Robert Metzger, who joined the Navaho Mission staff, that they may work into the program of expansion in that needy field. Also pray for the superintendent of the mission, Rev. Evan Adams, and the gospel-team work that is now being done by Navahos under his supervision.

6. Continue steadfast in prayer for the Thanksgiving Home Mission Offering. Fifty or more points will be looking to us for help. The answer will depend on your prayers and gifts!

GRACE SEMINARY—

1. Praise God for the many new students He has brought into our college and seminary, that each may be able to adjust to the routine of the school.

2. Pray for wisdom for the administrative committee and the deans as they meet the many problems that arise in a fast-growing school.

3. Pray that the new dormitory arrangements may function smoothly and satisfactorily for all concerned.

4. Pray for the financial needs of the school, both for the monthly current expenses and also necessary funds for a new building.

5. Pray that God will lay the school and its needs more deeply upon the hearts of the entire brotherhood.

FOREIGN MISSIONS—

1. Praise the Lord for the definite answer to prayer in the great health improvement of Miss Estella Myers.

2. Pray for the Don Hockings, who are now busy purchasing and packing their outfit in preparation for missionary service in Africa. Pray also that visas will be forthcoming.

3. Praise the Lord for definite blessing on the work in Hawaii and pray for much-needed additional Sunday-school space.

4. Praise the Lord for His hand of blessing on the recently started radio program in Argentina, and pray that this marvelous opportunity shall never be denied our workers in that land.

5. Pray for the exploration trip deep into Mexico in this month of October by Brethren Haag, Howard, Edmiston, and General Secretary R. D. Barnard.

6. Pray for students in training for all types of Christian service on all of our mission fields.

7. Pray for a conserving of results obtained in the first meetings in France in the portable tabernacle, and pray for its future ministry.

8. Pray for the situation in Brazil where we have only one missionary family on each station, due to one family being on furlough.

9. Current needs will exhaust our current income before next year's offering is received. Pray for wisdom in the administration of this great work.

MISSIONARY HERALD—

1. Pray that the Lord might supply some scarce materials that will be needed in the construction of the new denominational office building.

2. Pray that the Lord might send a buyer for our present building.

3. Pray for the writers of the Sunday-school quarterlies, and the entire Herald staff as they perform their faithful ministry unto the Lord.

WMC—

1. Pray for wisdom and understanding for all our new WMC officers and committees.

2. That each member of WMC may yield their selves as a present unto the Lord to be used for His glory!

3. That each officer and member may be faithful in their duties and that they may be performed cheerfully and ungrudgingly.

SMM—

1. Pray for the girls in each local church who do not attend SMM.

2. Pray that every girl will be a living testimony in school or at work.

3. Keep praying for the National Project Offering. The Bethany Guest Home will be a great help to the Horneys in Taos, N. Mex.

4. Pray for Miss Evelyn Fuqua and the work in Kentucky as they begin building a house in that community.

5. Pray for a national youth director to guide and give counsel to all young people in colleges and in our churches.

BYF—

1. Thank the Lord for the dozens of victories at our summer camps and our national Camp Bethany at Portland and Winona Lake.

2. Seek the Lord's guidance as program writers and promotional materials are prepared for the coming year.

3. Pray that the Lord will lead the committee appointed by the national conference to present a challenging program for Brethren young men.

4. Pray that God will lay the need of a youth director on the heart of someone qualified to do the work!

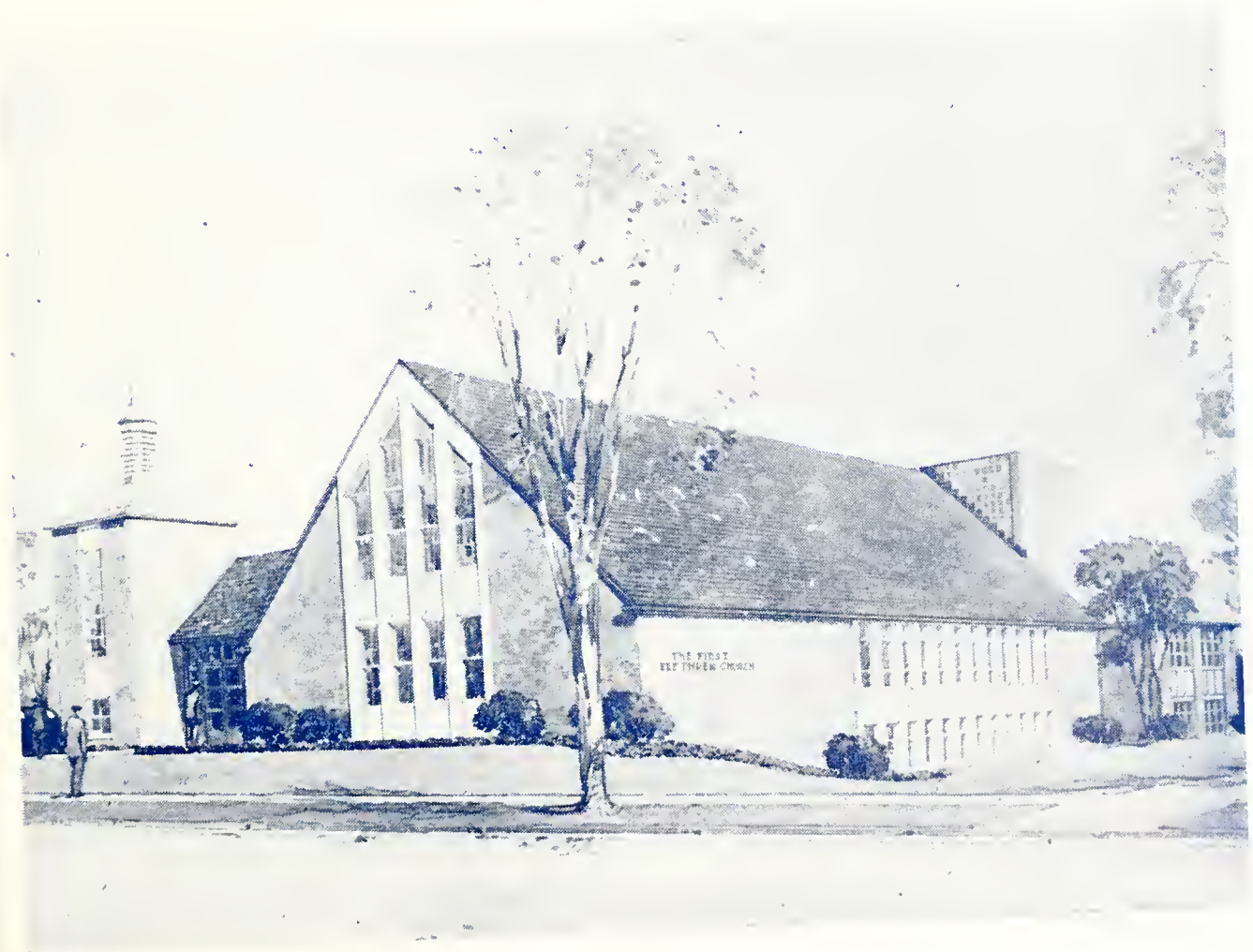
SUNDAY SCHOOL BOARD—

Pray for strength and wisdom for the director, and for vision, passion, and enthusiasm for souls in each of our Brethren Sunday schools.

The BRETHREN MISSIONARY HERALD

OCTOBER 8, 1955

WMC NUMBER



DAYTON, OHIO

The above is an artist's conception of the new First Brethren Church under construction at Dayton, Ohio. Rev. William Steffler is pastor. See page 660 for additional pictures and details.



"AS UNTO THE LORD" Col. 3:23

AS UNTO THE LORD IN THE HOME

By Mrs. Gerald Polman

My husband and I approached the polite typist to record a few vital statistics before a routine chest X-ray. Name? Address? Occupation? "Housewife," I replied, using tone and inflection which implied that it was the poorest and most insignificant occupation I could have imagined.

As she finished the card, I silently reprimanded myself for falling in line with a thought common to many of like occupation. The privilege of daily caring for one's family and home is indeed a blessing and a high calling.

God's Word gives assurance that wives and mothers are to be "keepers at home" (Titus 2:5). The virtuous woman of Proverbs 31 "looketh well to the ways of her household." (This is not intended as a rebuke to those of our sisters who must of necessity work outside the home. Your labor we know is double.)

Convinced that our occupation is an important one, should we not do all in our power to live up to this high calling? Why should not we who are Christians have the whitest wash, the neatest house, and a generally well-ordered household? We are ambassadors for Christ in all that we do, not just in leisure hours.

When the dishes are stacked high, the mending is even higher, and the living room is cluttered with last night's paper and forgotten toys, let's make this our refrain: "Do it heartily, as unto the Lord."

Often I think of a Christian teacher who remarked that she didn't want the Lord to come and find her beds unmade and dirty dishes left undone. Our homemaking and these daily chores ought all to be done "as unto the Lord."

The early Christians who were so on fire for the Lord and who won so many converts did not forget the importance of the home in their zeal. Acts 5:42 says: "Daily . . . in every house, they ceased not to teach and preach Jesus Christ." Are you using your influence to institute the family altar in your homes? Perhaps your main duty is to see that nothing comes up to usurp the time reserved for the family altar.

When guests drop into your home, do you advertise or hide the fact that you are a child of God? Is there a Bible prominent, or a verse of Scripture on the wall? Are there some things absent from your home (certain books, magazines, etc.) which also testify loudly as to what you are?

Do you have tracts in an easily accessible place to give to the person who rings your doorbell for one reason or another?

Would you be willing for a visitor to hear some of the conversation in your home? How is your dress around the home? Is your dark and silent house at church hours a neighborhood witness that a Christian is faithful to the services of the church?

We should not only be prepared to give a witness to those who happen to come into our homes, but what a privilege we have in inviting others in for the glory of the Lord. That new couple who has come to your church a few times would feel so much more at home there after a visit in your home. How much more receptive to the Word they would be over the dinner table or a cup of coffee in your Christian home!

Your home might be a haven for the Sisterhood girls or the Boys Club. It may be the ideal spot for the young folks from the church to gather. The children in the block could be reached by a weekday Bible class in your home.

Happy the family whose *home* is dedicated to the Lord. Take a look about you today and see how you may use your home "as unto the Lord."

Spurgeon said: "Home is the grandest of all institutions." Let's live up to our high calling as mistress of the home. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24).

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
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THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 41

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

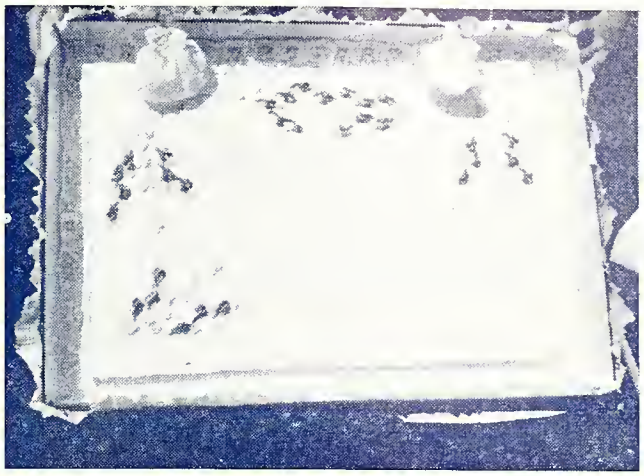
BIRTHDAY SURPRISE

One of the highlights of our annual WMC conference this year was the "Happy Birthday" on Saturday morning.

Mrs. Loree Sickel, the first missionary to be supported by the birthday offering, expressed her gratefulness and appreciation to the group. She then read letters from Mrs. Minnie Kennedy and Miss Estella Myers, the two missionaries who were supported by the birthday offering in 1955.

The Northwest District presented Mrs. Sickel with a large, beautifully decorated birthday cake and "Happy Birthday, Dear Missionaries" was sung by the group. The cake was shared at the noon meal by all the missionaries present on the grounds.

On the cake were miniature figures representing Mrs. Kennedy and Miss Myers. The amount of $3,432.11 was written on the cake. This offering will support three missionaries in 1956—Miss Mary Emmert, Africa; Mrs. Jack Zielasko, Brazil; and Mrs. Jack Churchill, Argentina.



Surely our hearts are glad and we praise God for this continued increase in the birthday offerings.

Letters From WMC Birthday Missionaries Read at Conference

Dear Sisters in Christ:

Grace to you and peace from God our Father and the Lord Jesus Christ. We give thanks to God always for you all, remembering your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ.



Mrs. Minnie Kennedy

Yes; we are very thankful that we belong to a church whose women have given their lives to the furtherance of the Gospel. I'm reminded of what Paul said in II Corinthians 8:5: "First, they gave themselves unto the Lord, and to us by the will of God." And because of this, what is done is done as to the Lord. Therefore the Lord is blessing your efforts exceeding abundantly. We know that only what is done as unto the Lord brings lasting results. We have found in our work out here that it isn't in the MUCH doing that we accomplish the most for the Lord. It is doing His will and His way that brings the blessing.

Your theme reminds me of an incident I heard about some years ago. A certain person was trying to do everything possible to get the Gospel to the lost. But to some folks it looked as though it was done for self-glory, so they accosted the person about it. When I heard that I searched my own heart and life to make sure that I was doing my work as unto the Lord and not for self-glory or trying to win them to myself alone. I do feel, too, that we need to guard against unkind criticism, because we can't see the heart.

I do appreciate having the privilege of being your birthday missionary for this year. We know we are supported by the whole church, but to be someone's special missionary for a time gives an added boost. Every year is a busy year, but this year is busier than ever. One reason is that I have had to be gone several times already this year and the end is not yet. Then there are several extra jobs that must be done this year, so time doesn't drag ever. We sometimes wish the days were twice as long as they are.

This year has brought another special blessing in the person of a grandson. The Lord marvelously undertook and blessed in a very definite way. There were serious complications, but He overruled them all. We know it was all in answer to prayer, and we do thank and praise Him for all His goodness to us.

The wife of one of our native preachers is very ill, so we have to go and bring her in to the hospital. It isn't very far away, but the nature of her illness forbids her being carried in. They put them in a big wicker basket and sling the basket on a pole. Then two men carry it on their heads or shoulders. It swings back and forth enough to make one seasick.

Later we got the woman here safely and she is receiving the best care. The Lord is able and answers prayer.

Since I have been away so much this year I don't know just how the WMC here is coming along. The last time I visited they were doing nicely. Next week is time for the regular meeting. We have some fine women in the church here.

Thank you all again for your faithfulness and kindness to us. Your in Him.—*Minnie Kennedy.*

Dear Brethren Women:

I greet you all in the name of our Lord Jesus Christ, who gave His life while on earth that we might be saved, and He has given us the privilege of telling this precious story to the unsaved. Whether we preach His Word or support and pray for those who go to the lost, the Lord keeps an account of it all, for He knows it is all for Him. We shall rejoice together some day when we see the

number from Africa in heaven because we obeyed His command to evangelize the heathen on the earth. I thank all of you women for your prayers and kindness to us.

The Devil continues his deceiving ways and tries to gain the redeemed ones. There have been times when it seemed he was gaining and our hearts were sad. We know he is a conquered foe, but why the indifference in the Christians and the laziness in the native leaders and teachers? And why the devilish customs of the tribes more manifested in the villages than ever before? For days they danced and beat the drums after drinking. The crowds grew larger, it seemed, as they came from far villages.



Miss Estella Myers

We admitted that something was wrong. What could be done? The Christians at Nzoro started to build a brick church and became weary. It was hard for the catechist to get them to work. We knew then, better than ever before, that only prayer would change things. We decided that every afternoon at 2 o'clock we would meet for a season of prayer. Only three of us missionaries, but we took His promise that He would be with us. We brought our longing to Him, asking His power to work in the hearts of the people. It was not long until we saw a change.

The catechist took courage. The Christians wanted to see their building finished and came to help. Our Sunday school began to take new life and people came forward. The more we saw God answering prayers the more we prayed and realized the strength there was in prayer. Our hearts were burdened and we placed the burden on Him. The more we had to do the more we had to pray. Then Bible school started, with 42 families attending. The women knew so little about reading. How were they all to be taught? Some women from the village who knew how to read volunteered to help teach them. Classes for the men took from 7:30 until noon. A catechist was willing to help and our native nurse was willing to teach writing so every class had a teacher, either black or white. The women spent two hours a day in classes.

Now we are praising the Lord for answered prayer and asking more of Him, for this is His work. He is more concerned than we can ever be and we place it all on Him, asking Him to make of us effective instruments in His hands.

I notice that some of you say you are 100 years old on your birthday. Well, you beat me a bit. I am wondering just how long the Lord wants me to live out here. It will be a sweet and blessed event in God's own time to go home to be with Jesus. This good "fight of faith" will be done and I shall enter into the "joy of the Lord." We wish to glorify God by our life here as long as He pleases, even though it be in the midst of toil, conflict, and suffering, and leave Him to say when it is enough. He knows I cannot do as much as I used to, but I can pray. My traveling in the villages with a "push" in all kinds of weather, and living in all kinds of huts at night, seem to be over, but there are many people near who do not know the Lord. My great sorrow is that I have never won a Moslem to the Lord. How I have tried! Will you not pray with me for them. We have them at the dispensary every day.

The translation work in Pana continues, even though for only a little time a day. So many hours are taken up in teaching. I hope to finish Hebrews this month. Pray for me in this work. I need His strength and wisdom. We know you pray for us. Thanks again for taking us (*almost* 100 years old) as your missionary this year. May God continue to keep and bless you many more years. Yours in the Blessed Hope.—*Estella Myers.*

MISSIONARY BIRTHDAYS—DECEMBER

Africa—

Daniel Paul Beaver.....December 23, 1954
Bozoum via Bangui, French Equatorial Africa.

Miss Mary Cripe.....December 5
Bozoum via Bangui, French Equatorial Africa.

Miss Mary Emmert.....December 4
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Miss Mary Ann Habegger.....December 29
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Argentina—

Margaret Loree Churchill.....December 20, 1952
Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Argentina, South America.

Carson Lee Rottler.....December 28, 1949
Remedios de Escalada 74, Rio Tercero, F. C. B. M., Argentina, South America.

Norman Edward Schrock.....December 2, 1946

Rebecca Ann Schrock.....December 2, 1946
Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Argentina, South America.

Brazil—

Stanley Craig Miller.....December 29, 1954
Macapa, Terr. Federal do Amapa, Brazil.

Hawaii—

Mrs. Foster Tresise.....December 14
2377 E. Manoa Rd., Honolulu, T. H.

Mexico—

Rev. Sibley Edmiston.....December 17
Box 384, Laredo, Tex., U. S. A.

Rev. Walter E. Haag.....December 4
439 Sunset Lane, San Ysidro, Calif., U. S. A.

In the United States—

Rev. Harold L. Dunning.....December 27
c/o First Brethren Church, 1925 E. Fifth St., Long Beach 12, Calif.

Rev. P. Fred Fogle.....December 27
2226 Randolph St. NE., Washington 18, D. C.

Elizabeth Ann Hill.....December 8, 1947
2125 E. Sixth St., Long Beach 12, Calif.

David Merritt Marshall.....December 17, 1954
c/o Merritt Moore, New Vienna, Ohio.

Mrs. Donald F. Miller.....December 27
422 S. Newlin Ave., Whittier, Calif.

Miss Johanna Nielsen.....December 3
1819 Pine Ave., Long Beach 6, Calif.

PENNY-A-DAY JEWISH THANK OFFERING

The generosity of the Home Missions Council and our Jewish missionaries has made available to all our women special little Jewish synagogue banks in which to keep our offering. We believe that these little Jewish synagogues will remind us to be faithful in this offering and if kept in a prominent place may prove a topic of conversation through which we can give a testimony to some neighbor. We hope that every president or treasurer will send immediately to the Brethren Home Missions Council, Winona Lake, Ind., and get enough banks for every woman in your council. They will be sent to you free of charge.

THE PRESIDENT'S CORNER

Presenting this month—

MRS. LENORA BOONE

President of the Indiana District

The month of September has passed, and our WMC councils have had their consecration services, rededicating themselves "unto the Lord," with renewed energy to any service that they may be called to do for Him "that in all things he might have the glory."

The Indiana District is small, consisting of only 16 councils, but I might say all of the groups are very active—always looking forward to doing something new and different. Several items that could be included in this article will appear in a later issue of the Herald, when district reports are given, so at this time I would like to pass along a few ideas that the Lord has given us, to challenge our other sister councils.

"Where there is no vision the people perish" (Prov. 29:18). Never let it be said that the vision of our work be lost! Therefore, we continually need to seek the Lord's guidance for future work.

WHAT ABOUT PRAYER?—Have you ever thought of your local WMC group starting a weekly cottage prayer meeting; then climaxing these with the Day of Prayer at the church? A time of prayer in the forenoon, recessing toward noon for sack lunches, or covered dish lunch; then setting aside a later hour in the day for prayer, thus giving those who are employed in the business world an opportunity to join in the Day of Prayer, *urging* the men of the church to participate as well.

WHAT ABOUT BIBLE READING? — Have you thought of presenting an award or trophy to the council having the most women reading through the Bible within a year? This award could be perpetual and presented at the fall rally.

WHAT ABOUT NEW MEMBERS?—Considering the fact that there are ladies in our churches who are not yet affiliated with the WMC, may I suggest that the local president *urge* each active member to be responsible for at least one new member. This alone would almost double our membership immediately!

WHAT ABOUT PRESIDENTS' MEETINGS?—The presidents' meetings are beginning to spread into most of the districts and this has proved a splendid idea. Has the thought of having a special speaker for these meetings come to your mind? There are times the presiding officers need refreshing also. Why not invite the national president as speaker, if she is available. I'm sure she would be happy to meet with you and give an encouraging pep talk. Should the national president not be in your vicinity, I'm sure some past president in your locality would be available.

With these ideas in mind, "All things are possible to him that believeth" (Mark 9:23). Might each of us, this year, strive to serve "as unto the Lord" in all ways. I feel confident that in another year we shall see more participants in the Day of Prayer, more women reading the entire Bible, a rapidity in the growth of membership, and new enthusiasm at president's meetings.

Christian Home and Marriage Forum

By Althea S. Miller

GOOD FORM AND YOUR CHILDREN

Whoever heard of a child being born with manners? The foundation of good manners is laws which are as ageless as the stars. There's the law of kindness, which puts the needs of others above his own. It's a selfless sort of thing. Then there's the law of thoughtfulness, which never knowingly or willingly causes anxiety to a brother. It doesn't trample others' feelings in order to gain its own ends. The law of love is that which "in honor prefers one another." This is an all-inclusive law which lifts the load of life and points men to Christ. It is terribly lacking in conservative Christian groups. Perhaps it is lacking in your home.



Mrs. Althea Miller

Everyone knows that good form is necessary in both games and work if one is to succeed. Your children's form will be no better, no higher than their parents. If Father gruffly demands rather than commands as a king who loves his own, how can you expect to find his sons with princely bearing? If Mother whines and pouts as her means of getting attention, will you find daughters who will not stoop to subterfuge to gain their ends?

The laws of kindness, thoughtfulness, and love must be put into operation first by and in the lives of Mother and Dad if they are to "rub off" on the children. When Mother demands kindness from Father, but selfishly fails to give it to him, the children are not blinded to the lack of good form. If Father's thoughtlessness overlooks Mother's selfless ministrations toward him and the family; when rarely a word of appreciation which all can hear, or a gentle kiss from lover to sweetheart (a reassurance to offspring that Daddy and Mother still love each other), who would expect Brother to be thoughtful of Sister, or children to think selflessly of parents?

Having begun with parents, good form, which is plain, everyday manners, if you please, will be taught by lip and life to the children even before they are born. Then the commands to "come back and shut the door"; "say 'please, may I?' "; "I didn't hear you say 'thank you' "; "no; you may not leave the table until you ask to be excused" will not come as a shock, or be resented as unnecessary restrictions on the developing personalities of growing children.

Nor dare we minimize that law of love which envelops the entire sphere of good manners and gives good form to all God's children who allow it unrestrained course in the life. Of course you want your children to know which fork to use; when to lift their hats; how to escort a lady to or from the car; to arise when a lady enters the

(Continued on Page 654)

ANNUAL REPORT—NATIONAL PROJECT CHAIRMAN

By Mrs. Virden Taber

How often have we heard the words "unfinished business." As we look back over the year are we able to put "no" in front of "unfinished business"? Have the projects we started out to complete been finished? Let's forget any failures of the past and press on toward reaching new goals for Christ this year in our project work.

In looking over this year's accomplishments, aside from our national projects, we are aware that much has been accomplished in the name of the Lord. The school in Africa for our missionaries' children was given linens and equipment, and Miss Mary Cripe was equipped with a French typewriter.

Looking to Argentina, over $300 was given for the Scardi girl who had polio. Also a gift of money was given for a film library.

Now in viewing Brazil, we see money given for the printing of "Bible Truths" in the Portuguese language. France received money for literature, slides, and screen.

Hawaii was not forgotten, for hymnbooks were sent to them. Coming a little closer home, across the border into Mexico, we find a Spanish typewriter for the Haags' use.

Now for our home-mission points. Dryhill, Ky., received money toward a deep freeze, songbooks, and coat-racks. A gift of $50 was given for the work at Clayhole, Ky.

The Spanish work in New Mexico received clothing and money for daily vacation Bible school supplies. Celina Mares was given a gift of money to assist on her hospital bill.

The Navajo work in Cuba, N. Mex., received clothing, a large electric mixer, Little Golden Books, toys, candy, etc.

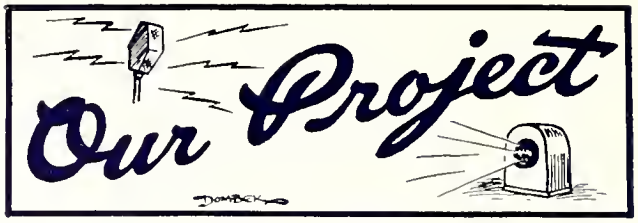
A number of home- and district-mission churches received gifts of money and articles. Donald Sheldon, son of Rev. and Mrs. Chauncey Sheldon, missionaries to Africa, was encouraged in his schoolwork at Westmont College by a gift of money. The missionary residence at Winona Lake, Ind., in addition to the July district offerings was blessed with a new hot-water heater. Some of the district camps were given more convenient and helpful equipment. Many local kitchens are in much better condition and have added equipment because of the WMC. Needy families have also been made happier by gifts and tokens of love.

In addition to these, the SMM girls have been encouraged with help on their bandages, having pennants supplied, birthday parties given for them, etc.

Revelation 22:12 reminds us of rewards for faithful service, and in Hebrews 6:10 we read: "For God is not unrighteous to forget your work and labour of love."

WANTED!

Your editor would like to devote a column in the near future to hints on various ways of taking the Missionary Birthday Offering. Will councils who have used some novel way of taking this offering please write to the editor about the plan. Anything that offers good-natured competition among different groups in the council, such as the plan used at North Long Beach, Calif., will result in larger offerings and more WMC missionaries.



TO ALL WMC LADIES!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle, face it; 'tis God's gift. Be strong!

Certainly we can all say the ladies of our WMC have not been playing, dreaming, or drifting. They have been doing the work to be done, and the loads have been lifted. They have not shunned the struggle, but faced it, and I'm sure they have realized "'tis God's gift"!

Surely all were thrilled as I was as I sat and studied the picture cover of the new schoolbuilding for our Navajo children. What a great work our ladies have done! Not only this past year but in many, many years previous great things have been accomplished for the Lord! What loads have been lifted from the weary workers! And who knows better than "Mother" that one cannot work well with many inconveniences, dull tools, and no equipment!



To realize that hundreds of women's willing, working hands will be underneath the load to help lift my burdens this year causes me to realize the great responsibility placed upon me. As you lift the load together may each one of you remember to "lift up" in prayer the worker God has placed here in the work.

I like to think of heaven as the land of "no more"—no more death, no more crying, no more sorrow, no more pain, no more sin! When I think of getting a house for our work, I realize it will be a time of "no more"—no more pumping water, no more carrying water, no more heating wash water outside, no more chopping wood (that is, trying to), no more doing without baths, no more Lifebuoy, no more outside bathroom. I can honestly say I'm looking forward to the time of "no more"!

It should be fun building a new house for the Lord's work, and it will be fun if we do it *"as unto the Lord."* Wouldn't it be interesting if different churches would choose a certain room or part of the house to build? One could take the living room, one the kitchen, one the

(Continued on Page 654)



HANNAH'S HORN OF PLENTY (I SAM. 1-2:21)

By Mrs. Arnold R. Kriegbaum

In the ancient city of Ramah or, as it is called in the Bible, Arimathea, lived a certain man named Elkanah. He had two wives; the name of the one was Hannah, and the name of the other Peninnah. Plural marriages were not uncommon in those days. But they never resulted in happy homes filled with peace and harmony. Elkanah's home was no exception.

Hannah Persecuted

Each year Elkanah journeyed with his family to Shiloh to attend the solemn feasts and to worship the Lord. He gave gifts to Peninnah and her children. "But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb." Peninnah provoked her sore, to make Hannah fret because the Lord had not given her any children. Therefore, Hannah wept, and could not eat. Elkanah did his best to comfort Hannah and asked her why she was grieved; was he not better than ten sons? But Hannah was not seeking that kind of comfort.

Hannah Praying

What a wonderful example Hannah is! She arose from the table in bitterness of soul and *prayed* unto the Lord, and wept sore. Hannah went to the only true source of comfort and power, the great Jehovah. She was so earnest in the spirit that she prayed in her heart, but no sound came from her moving lips. Eli, standing close by, observed her and thought she must be drunken. But Hannah answered and said: "No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

Hannah was praying in the spirit; she was completely controlled by God's Spirit. She was not making a noisy spectacle of herself. Nor did she use the occasion to tell Eli of the trouble she had with Peninnah. Hannah had higher, nobler sights than to show peevishness and try to gain sympathy. What was Hannah's chief desire? A son. And she told the Lord if He would give her a son, she would give him back to serve the Lord as long as he should live. Before Hannah left the place of prayer she heard God's servant say: "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him."

Because Hannah had delighted herself in the Lord, she was to receive the desire of her heart. Hannah was patient in tribulation; continuing instant in prayer; now rejoicing in hope. That is just what God tells us to be in Romans 12:12.

Hannah Praising

"My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation." Hannah's spirit of heaviness was exchanged for a garment of *praise!* The Lord gave Hannah a son; and she was true to her vow and took Samuel to the house of the Lord as soon as she had weaned him. God always does exceeding abundantly more than we ask or think. He gave Hannah three sons and two daughters.

When you are sorely tempted to despair; when the trials at home or work or school seem more than you can bear; keep your purposes high by delighting yourself in the Lord. He will fill your thanksgiving horn to overflowing with joy unspeakable and full of glory.

PROGRAM GUIDE FOR NOVEMBER

THEME SONG—Sing the theme song, "My Desire To Be Like Jesus," and have an opening word of prayer.

PRAYER CIRCLE—"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Let us have a conscious communion with Christ in our prayer time and He will give us our desires.

DEVOTIONAL TOPIC—Seniors and Middlers study "Hannah's Horn of Plenty," by Mrs. Arnold Kriegbaum; Juniors study "Gentile Bride," by Mrs. R. Paul Miller.

SPECIAL NUMBER—Have an instrumental or vocal number.

MISSIONARY BIOGRAPHY—There's a challenging article about Mrs. Robert Hill for the Middlers and Seniors and there is also an interesting story for the Juniors, written by Mrs. Foster.

CHORUS—"Thank You, Lord, for Saving My Soul."

BUSINESS MEETING.

SMM BENEDICTION.

HONOR SMM GROUPS FOR 1954-55

Winchester, Va. (Jr.)
Everett, Pa. (Com.)
Leamersville, Pa. (Jr.)
Mundy's Corner, Conemaugh, Pa. (Jr.)
Mundy's Corner, Conemaugh, Pa. (Mid.)
Uniontown, Pa. (Com.)
Fort Wayne, Ind. (Sr.)
Osceola, Ind. (Mid.)
Osceola, Ind. (Sr.)
Winona Lake, Ind. (Jr.)
Des Moines, Iowa (Com.)
North English, Iowa (Com.)
Waterloo, Iowa (Jr.)
Lansing, Mich. (Com.)
New Troy, Mich. (Mid.)
Akron, Ohio (Mid.)
Canton, Ohio (Sr.)
Fremont, Ohio (Sr.)
Middlebranch, Ohio (Mid.)
Harrah, Wash. (Com.)
Covington, Ohio (Sr.)

NEW EXPERIENCES

By Mrs. Rose A. Foster

We were happy to leave France, even though we had enjoyed the months spent there. We had met some lovely people and made some real friends. But Africa was calling us, and we were anxious to reach our adopted country, and to begin serving our Lord and Saviour in that dark land.



Mrs. Rose Foster

The latter part of July found us arriving in Belgium. There we had a home with a widow lady and her son, who were faithful Christians. We also met Mr. and Mrs. Norton, founders of the Belgium Gospel Mission in Brussels. There we made some much-needed purchases to complete our outfit and were kept so busy that the time to sail, September 1, came all too soon.

The morning of our departure we called two taxis. Into the one they packed all our hand baggage. Among it there was one large bag full of ammunition. The taxi drivers observed no speed limit those days, and really made time. All of a sudden the taxi door flew open and out flew the ammunition bag. We watched from the other taxi, holding our breath, wondering what would happen. It hit those cobblestones with a bang! The driver jumped out, picked it up, threw it back into the taxi, and was off again at full speed ahead. What a relief there was no explosion!

The Belgian ship *Elizabethville,* running from Antwerp to Matadi, Africa, was scheduled to make its first record nonstop run. This we greatly regretted, because we had anticipated seeing some of the African coast towns where the ships habitually stopped to load and unload cargo. But from Antwerp our ship plowed a straight course until it reached Banana, and we saw the coastline only occasionally. One morning a passenger called, "The Peak, the Peak." We were just passing the Canary Islands, and above the clouds we saw the summit of their highest peak.

We had quite a number of missionaries on board, 16 in fact. There were plenty of deck games to play, and time passed quickly. Before we realized it we were crossing the Equator. That day was a big fete, playing tricks on those who had not crossed the Equator before, followed with a feast and plenty of drinks.

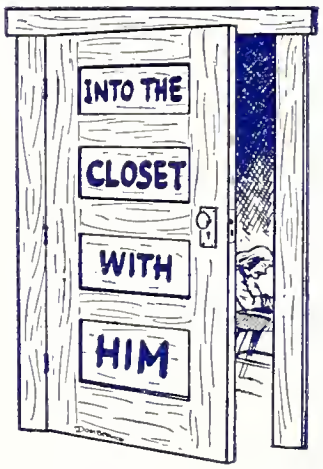
Our first stop, Banana, is the place they take on natives who go on to Matadi to unload the cargo. This was our first view of Africa and the Africans. As soon as the boat stopped, natives began to climb aboard. Some took to the ladders, others the ropes, others anything they could get hold of. What a conglomeration of men. Their dress was the oddest we had ever seen. One man had on a high silk hat and nothing else. Another was sporting a red silk tie, another a cane, still another a shirt; one had an old pair of canvas shoes, and so on. They made a peculiar sight. Here was our first congregation, and we could not tell them the story of our Saviour.

Banana is at the mouth of the Congo. We stayed there just long enough to load the needed help, and then went on to Boma. There we were entertained by the missionaries who serve there. The same day we left for Matadi and arrived before evening.

At last we were on African soil at a place called a hotel, but it was not worthy of the name.

The good ship *Elizabethville* had safely brought us. Just so safely will the Lord Jesus lead us day by day during the days of our traveling here, if we give ourselves into His loving care.

PRAYER REQUESTS



Pray that this year each individual girl will strive to be a "living testimony for her Master."

Pray that the Lord will bless the new projects and goals for this year.

Pray for each of our missionaries, of both the home- and foreign-mission fields.

Pray that this year's theme, "His Desire, Our Delight," might be a real inspiration to every SMM girl.

Pray for each of the newly elected officers — local, district, and national, that their endeavor might be backed up by every member's cooperation.

SISTERHOOD NEWS FROM WINONA LAKE

From the halls and classrooms of Grace Seminary and College, and from the surrounding vicinity, here is a special news item which will be of interest to all of you.

Many local Sisterhoods, as well as district groups, are represented in the school. The following local groups are represented: Fort Wayne, Ind.; Covington, Ohio; Portis, Kans.; Wooster, Ohio; Johnstown, Pa.; Harrisburg, Pa.; Hagerstown, Md.; Mansfield, Ohio; Temple City, Calif.; Akron, Ohio; Martinsburg, Pa.; Osceola, Ind.; Albany, Oreg.

A large number of the girls were local officers. We also have a district president attending college, as well as several bandage secretaries and general secretaries. The national treasurer and last year's national general secretary and literature secretary are also students in Grace.

Last spring, effort was put forth to organize a Sisterhood for college girls to attend. Under the direction of Miss Ruth E. Reddick, financial secretary of the Foreign Missionary Society, who is the patroness, several meetings were held. It was altogether disbanded during the summer months, due to the fact that most of the girls left the Winona Lake area after the end of college. Plans are now being made to get the Sisterhood organized, and we're trusting that many and wonderful things will be accomplished for the Lord this year among the girls in Winona Lake.

ADDITIONAL AWARD WINNERS FOR COLOSSIANS

Mrs. Ervin Pilger, Spokane, Wash.
Becky Bates, Norwalk, Calif.

The Hand of God on the Life of—

MARY HARRIS HILL

By Althea S. Miller

The theme song of the Robert Hill family is "Girls, Girls, Everywhere Girls." They specialize in daughters, you know, and are thrilled with all five of them. Keep an eye on this family. Some of those precious daughters will be following the footsteps of their parents and be missionaries in the future if the Lord Jesus tarries His coming.

The mother of these girls never dreamed when she accepted Christ as her Saviour at the age of 12 that she'd be a missionary in the heart of Africa one day. But God called her and she gladly answered yes. Mrs. Hill does not remember a time when she did not want to serve the Lord. Early in her life she vaguely thought of being a missionary somewhere in the mountains in these United States. She was reared in a Christian home where Christ was truly honored and His claims upon the life placed first. Mary is very thankful for her wonderful parents.



Mrs. Robert Hill

When our missionary was a child, she doesn't remember ever causing too much trouble by being mischievous. But she does have one regret—she was very saucy to her mother. Mrs. Hill said: "Tell the girls if they don't want to have regrets when they are grown and gone from the home, to love and respect their parents now."

On the field in Africa Mary Hill's chief job as a missionary is teaching the women. She says it's a real thrill to see the illiterate women begin to read words unassisted. When the native women try to see that it is not impossible for them to learn, they take a real interest in studying. Then when they pass on what they've learned to their friends, the missionary's cup of joy is full.

Training and maintaining the boys who help with the household work is another story. They have to be watched with eagle eye and then they often do things their own way, to the dismay of the missionaries. When one has been accustomed to doing her own work, it is harder to tell others what and how than it is to do it herself. However, the missionaries must have native help because they must conserve their time and strength for the task which sent them to Africa, that of being a missionary.

If there is one message which Mary Hill would give to Brethren Sisterhood girls it is this: Get the very best education you can, though it takes you more years than you like. Those years of preparation will never be wasted, and no matter where or what God calls you to do for Him either in full- or part-time capacity, you will be ready for action. And be sure you know how to study the Bible for your own edification and the challenging of others.



1. START NOW! Yes; another year will roll around in no time, so start working now on those personal goals. All three awards—ruby, diamond, and emerald—can be earned. It's really not hard, but start working on them NOW!

2. HIDDEN TALENTS—We want to discover some of your hidden talents in the ability of writing. Each contestant in the writing contest will receive either an SMM pin or SMM stationery. You may select from the following: four-stanza poem, 10-minute skit, or 300-word story concerning SMM. Be sure and send your entry to the National Patroness by January 31, 1956.

3. NO MATERIAL? Please notify your district literature secretary if you don't have sufficient material. You may order all of your supplies from her now.

4. LOOKING FOR A RICH SPIRITUAL BLESSING? Start memorizing the Book of II TIMOTHY. It's shorter than Colossians, so lots more of you ought to participate in this project. It must be said to both the patroness and pastor—all of it at one time. You may have your selection of the following awards: $7.50 toward Bethany Camp, $7.50 of material from the Missionary Herald Co., SMM green or white sweater, or SMM key necklace.

NATIONAL PROJECT 1955-56—

Our National Project this year is the Bethany Guest Home in Taos, N. Mex. Our goal is $1,700. As you recall, it was at the home of Mary and Martha in Bethany that our Lord and Saviour was a guest. This leaves us with a great responsibility of providing this guest home for Taos.

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
Treasurer—Mary Hooks, Winona Lake, Ind.
Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

ASENATH—GENTILE BRIDE

(Read Genesis 41:44-53) By Mrs. R. Paul Miller

Now girls be honest, aren't you interested in a bride? Asenath is a very unusual bride. She became the bride of a very famous Jewish man. Guess who? Yes; Joseph. He was the second greatest man in Egypt; only Pharaoh the king, was greater.

Joseph became great because he believed and feared God. Pharaoh gave him a queer name, Zaphnath-paaneah, an Egyptian name meaning "the man to whom secrets are revealed." Joseph, by God's help, could tell what the king's dreams meant. Asenath's name in the Egyptian language means, "she who is consecrated." She was a princess because her father was the prince-priest Poti-phera of On. When Pharaoh gave her to be the bride of Joseph, the Jews gave her a Hebrew name, Bi-thi-ah, which means, "daughter of Jehovah."

Together the two names Bi-thi-ah and Joseph mean "storehouse." Joseph stored up all the grain so when the famine came there was plenty of food. Even Joseph's brothers came to buy grain. God revealed to Joseph ahead of time there would be a famine, and then let him be the great earthly provider during the famine.

I am sure Mrs. Billy Graham never dreamed when she was your age that she would be the bride of the famous evangelist. It is very important for you girls to be kind and obedient, so when God calls, you will be ready and willing for a high position—like Asenath, who was called to be the great ruler Joseph's wife.

God blessed Joseph and Asenath with two boys. Joseph named the first one Manasseh, which means, "For God hath made me to forget all my toil and all my father's house." Their second son Joseph named Ephraim, which means, "For God hath caused me to be fruitful in the land of my affliction."

While these names are important, they are not to be compared with the "new name written down in glory" when you accept Christ as your Saviour. Maybe your new name will mean something you did for Jesus' sake. So, girls, be careful to read God's Word and pray so you will be ready to become the bride of some famous person, if God so plans.

THE LOVE OF A MOTHER

By Maryheth Holden

Sisterhood Girl, of Modesto, Calif.

M-O-T-H-E-R,
A name in the heart of a child
Which means love and security
With voice soft and mild.

She gets up at sunrise
And works all the day;
There seems to be no end
To her work without pay.

She teaches her children
Of the Saviour so dear,
Who, when He is needed,
Will always be near.

She shows that she loves them
By action and word,
And stays up the night-hours,
Her light unblurred.

So, Mothers, today,
If you would be loved,
Tell your children
Of the Saviour above

And show them the love
They like to see,
And you forever
Loved will be.

CHRISTIAN HOME AND MARRIAGE FORUM

(Continued From Page 649)

room; to defer to their elders; to graciously accept a compliment. These are important; they are graces every Christian should covet. But the acquisition of these without the accompanying graces of love, kindness, and thoughtfulness, will be as "sounding brass."

Good form is yours for the asking, and your children's for the teaching if you give yourself wholly over to the control of Him who encouraged His believing children to say: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

This column is purposed for your use. If you have problems or questions you'd like discussed regarding relationships of parents-children, husbands-wives, children and worldly affairs, jot them on a slip of paper and mail to Mrs. Robert E. A. Miller, 1511 Maiden Lane SW., Roanoke 15, Va. All letters will be kept confidential and no names used in the Herald. But no questions will be answered in the Herald if the name of the sender is not on the letter. Next month, Lord willing, we'll discuss the question: What do you think of Christian girls wearing bluejeans and shorts? Do they have any place in the Christian girl's wardrobe?

OUR PROJECT

(Continued From Page 650)

closets, etc. You could make a clever small model of the room to have at each meeting, and this would increase the interest and the offering. At National Conference each could bring their room for all to enjoy, and the house would be completed then. If I can help you with any ideas or suggestions please feel free to write me at any time.

Words cannot tell you how thrilled I am that you have taken the house as your project this year. You put your willing, working hands to work there, and I'll put mine to work here in actually building it. I, too, can say:

I'm not here to play, to dream, to drift,
I have hard work to do, and loads to lift;
I must not shun the struggle, I must face it; 'tis God's gift; I'll be strong!

—Miss Evelyn, Dryhill, Ky.

Newspage



LONG BEACH, CALIF. Enrollment in the Christian day schools operated by the First Brethren Church is: Brethren High School, 324; Brethren Elementary School, 222; Stearns Street School, 21. This makes a total enrollment of 571. Three missionaries, teaching in the field of Bible and missions, are on the high-school teaching staff—Rev. and Mrs. Harold Dunning and Rev. Robert Hill. The new chapel building, with a seating capacity of 700, five classrooms, kitchen, and cafeteria, is now in use, providing approximately 10,000 square feet of additional floor space. Back of the chapel is a parking lot that will care for 150 cars. Dedication of this new building will take place this fall. Dr. Charles Mayes is pastor and Rev. Albert Flory is minister of education and principal of the high school.

FORT WAYNE, IND. Rev. James Hammer is now serving as campaign coordinator and promotional director in the field of citywide evangelism for several of America's leading evangelists. He will be associated with T. W. Wilson, Oct. 30 through Nov. 13, in Colorado Springs, Colo. His address is Box 592, Fort Wayne.

BOCA RATON, FLA. The third winter conference of Youth for Christ International will be held at the Boca Raton Bible Conference Grounds Mar. 5-11.

KITTANNING, PA. William A. Byers, a graduate of Bob Jones University, has been called to be the assistant pastor and director of music for the First Brethren Church. William H. Schaffer is pastor. The church has authorized the purchase of property adjoining the church for expansion.

CLAYTON, OHIO. Rev. James Cook, assistant pastor of the Grace Brethren Church, Mansfield, Ohio, will be the guest speaker at the homecoming service of the First Brethren Church Oct. 16. Clair Brickel is pastor.

WINCHESTER, VA. The Sunday-school attendance average for the past year at the First Brethren Church was 210, or an average increase of 17 per Sunday. Paul Dick is pastor.

INDIA. Rev. and Mrs. Marvin Goodman, Sr., arrived back in Poona, India, to reassume their duties as superintendents of the Child Evangelism Fellowship. They sailed from New York on Sept. 14 on the *Queen Elizabeth*. They spent a few days in England and France on their return.

LOS ANGELES, CALIF. Elizabeth Merritt, long-time Bible woman at the Bible Institute of Los Angeles, went to be with the Lord on Sept. 9. Dr. Charles Fuller officiated at the funeral service.

WINONA LAKE, IND. On Sept. 24 the trailer of Gene Stees, student in Grace College, burned as a result of a defective refrigerator. Damage was estimated at $800, which was covered by insurance. Mr. Stees is a son-in-law of Miles Taber, pastor of the West Tenth Street Brethren Church, Ashland, Ohio.

BEAUMONT, CALIF. Thirteen young people from the Cherry Valley Brethren Church are attending Christian colleges. Gene Farrell is pastor.

WINONA LAKE, IND. Brethren church bulletin No. 6 can be secured from the Missionary Herald. This is the most attractive of all that have been printed, and contains a message by Ord Gehman, pastor of the Bethel Brethren Church, Berne, Ind. This is a two-color bulletin, and can be purchased for $1.20 per hundred. One-color bulletins are 95 cents a hundred. Samples will be sent upon request. All bulletins are printed on high-grade paper.

PHILADELPHIA. (EP). There is not now and never has been religious freedom in the USSR since the beginning of the Communist regime. This charge was made by L. Zabko-Potapovich, editor of the Ukrainian Baptist Magazine, at the ninth annual convention of Ukrainian Baptists meeting here. Editor Potapovich scoffed at the recent Soviet exchange of clergymen with the West and said that in reality religious freedom in the USSR "is only on paper." He charged that the worship services shown to the visiting preachers were "nothing but a show. Yet even these shows speak to us. In Moscow in a congregation of 1,000, there were only older men and older women. There are no young people. There are no Bibles, no hymnbooks, There are no Sunday schools. There are no conferences." The editor further declared that during the Baptist World Conference in London this year, delegates from the Soviet Union were followed by special agents continually.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

ALLENTOWN, PA. Brethren churches desiring the showing of the film, "Martin Luther," may secure it from Elmer Fehnel, 514 N. Muhlenberg St., Allentown, Pa., on the free-will offering basis.

STOCKHOLM, SWEDEN (EP). Christian life in Sweden, according to a Gallup poll, is "less and less regarded as the normal Swedish life." In this city only 16 percent of the mothers try to give their children a Christian education. Fifty-two percent of the Swedish mothers teach their children evening prayers, but only 46 percent in the youngest age group. Regular family worship takes place in only 3 percent of the homes, and no percent at all among the youngest group of mothers. Dr. Billy Graham declared that the Scandinavian youth seemed to be less interested in spiritual things than the youth in other countries.

WOOSTER, OHIO. The members of the First Brethren Church availed themselves of a rich opportunity at the Wayne County Fair, and distributed thousands of tracts and Scripture portions, balloons, and pencils bearing the gospel message. Kenneth Ashman is pastor.

DAYTON, OHIO. The Southern Ohio District Sunday-school rally will be held at the North Riverdale Brethren Church Nov. 28-30. Rev. Russell Ward will be host pastor.



Bethany Camp Choir, Winona Lake; Donald Ogden, Director

BRETHREN YOUTH Look to the Future

By KENNETH ASHMAN



Bethany Campers—Winona Lake, 1955

THERE WAS a new note of challenge in the National Brethren Youth Camps this year, both at Portland and Winona Lake. A new day is dawning for our young people. This past year, since we had no youth director, we marked time a great deal. Now, however, the order is forward. Bro. Ralph Colburn, assisted by many helpers, has laid a good foundation. Upon that foundation an enlarged and forward-looking program is being built. Pictures on these pages reflect some of the activities at our Bethany Camps just completed. These young people told their leaders what they want and how they want it. And the program is being prepared to meet those needs and desires.

The Sisterhood of Mary and Martha looks toward a better year than ever before. Consideration will be given to the development of a far-reaching program, especially challenging to the older young women. A fuller report of their past accomplishments and future plans will be found in their portion of the Herald.

The Brethren Boys Club movement will be promoted, but mainly for boys up to 14 years of age. A challenging program for the older fellows will be prepared by a special committee appointed by National Conference. Such things as definite Bible study, practical service, personal witnessing, and competitive pursuits will be included in this new setup. Pastors and youth leaders should be on the lookout for further information.

The Brethren Youth Fellowship needs a spiritual "shot in the arm." And we think we have just what the doctor has prescribed. Your program packets will again come regularly. Some new and different materials are in the making. The WMC has made available funds whereby we can secure the best in writers and promotion. Competitive events, between churches in the districts, will culminate with finals in our next national camp period. Present plans call for a twofold promotional movement, one for the Senior BYF and the other for the Junior BYF.

A long-range program is being studied. The SMM, the BYF, BBC, and whatever movement develops for the older fellows will be asked to arrange a five-year schedule of studies, events, promotions, etc. These will be correlated with the National Brethren Sunday School series. Included will be a complete manual of studies and course to be suggested for the district camps. When completed, it is hoped that each Brethren young person may be presented with a "Brethren Youth Handbook," listing all information that pertains to this branch of our Brethren denominational efforts. It's a forward-looking program that will require the cooperation of all pastors and churches.

Currently, the National Sunday School Board and the National Youth Council are sharing the same office, using jointly owned equipment, and are being served by the same office secretary. In addition, Director Harold Etling, of the Sunday School Board, will be doubling, where possible, as a youth promotional agent. Pastors are asked to keep this in mind as they plan their schedules. All mail pertaining to Brethren youth should be addressed to the National Brethren Youth Council, P. O. Box 617, Winona Lake, Ind. Please indicate whether the correspondence deals with SMM, BBC, or BYF. Remember, all kinds of materials are available from the youth office including filmstrips, slides, program packets, camp emblems, T-shirts, membership cards, covenant cards, etc. Shortly, each pastor will receive a list of supplies available. Feel free to call upon your youth office for assistance at any time.

Our greatest need at the moment is for a National Brethren Youth Director. Please pray with others that the Lord will raise up the right man for the job that needs to be done. Regional youth directors are also being appointed to assist in their own areas. Brethren youth are on the march. Help them keep in step with your prayers and interested support.



Bethany Camp Staff—Winona Lake



VERILL STALL, ALTO MICH., AND NANCY WEBER, HAGERSTOWN, MD., BEING AWARDED BIBLES FOR BEING CHOSEN MOST IDEAL CAMPERS OF THE WEEK



"Everybody Eats" at the Crackerbox at Bethany Camp

Evangelism, Revival, and the Layman

By DEAN FETTERHOFF
Evangelist, Crusade Team No. 2

During the past 10 years this nation and the world have seen the greatest religious movement ever seen in modern times. Church leaders boast that a greater number of people belong to church in America than ever before; books on religion are becoming best sellers; popular songs about God and the Bible are hitting a new high on the "hit parade"; and many of the popular methods of evangelism have turned old-fashioned repentance into a simple believism that everyone is doing.

In spite of all the glowing reports, as one feels the spiritual pulse of God's people everywhere, it can be sensed that in the great religious boom now being experienced all that glitters is not gold, and there is a deep hungering in the heart of God's people that is not being satisfied. These are days in which the books and sermons of such men as Moody, Spurgeon, Finney, McCheyne, Edwards, and Torrey are being republished and sold at an all-time high. There is a thirst for something that is absent today.

Why is it that in the midst of the greatest return to religion of modern times there is such a hunger? The answer is not hard to find. As someone has said: "The kingdom of God is not going to be advanced by our churches becoming filled with men, but by men in our churches becoming filled with God." In spite of the great emphasis upon religion today, there has never been a time when there has been a greater need for revival among God's own people than there is today. We live in a day when, in spite of the fact that church attendance is at an all-time high, immorality, worldliness, and unholy living are at an all-time low. We need revival that will bring repentance and holiness in the lives of God's people.

Let me come a bit closer home to the readers of this paper. Some months ago in a church where I was conducting an evangelistic meeting, the pastor asked one of his deacons: "How long has it been since you spoke to a man about his soul?" Back came the reply: "That's what we're paying you for, preacher!" Such an attitude may surprise you; yet this incident took place in a Brethren church. Although our lips would deny it, I wonder if our lives do not loudly testify that this is the heart attitude of seven out of ten Brethren people today.

Black-and-white statistics make us face up to facts that we do not like to admit. The 1954 Brethren Annual reports that there was either no gain or loss in membership in over 40 percent of Brethren churches in the preceding year—and this is among people whose motto is "The Bible, the whole Bible, and nothing but the Bible"! May God grant that this year's report may not be so tragic. We say that we believe the Gospel is "the power of God unto salvation"; yet the world sees little demonstration of that power.

It's time we sit down in front of a mirror, look ourselves squarely in the face, and ask: "What's wrong? Where is the power of God in my life?" Is it that our theology is wrong? No; thank God, we still love and believe the Old Book. Is it that we are not sufficiently organized? No; we are far better organized than the first-century church ever was. Is it that the hearts of the unsaved are too hard? Although we often flee to this excuse, the Word of God plainly testifies that the powerlessness of God's people is never because Satan and his forces are too strong. As we search the Scriptures, we see the accusing finger of the Holy Spirit as He points directly at us.

Never has there been a time of such opportunity for the Brethren Church as there is today! The minds of men have turned toward religion in the last 10 years because they have failed to find peace and security in this world of chaos. We must be prepared to meet this need. We must be filled with the Holy Spirit and be ready, like David, to do battle for the Lord against the Goliaths of sin. Instead I fear lest we go forth like Samson shorn of his locks! If ever intercessory prayer for revival was needed in the Brethren Church, it is needed now!

We read of the early church upon the persecution of Stephen: "They that were scattered abroad went everywhere preaching the word" (Acts 8:4). If God permitted America and the people of the Brethren Church to undergo persecution, I wonder if we who boast of our orthodoxy would go everywhere preaching the Gospel! Let your own spiritual life answer the question for you!

May God send us revival that will cause laymen, laywomen, pastors, and missionaries of the Brethern Church to surrender to Jesus Christ not only as our Saviour but as our Lord! May God cause us to realize that since we have been redeemed, we are first of all called to be the servants of Jesus Christ, whether we are a farmer, barber, housewife, grocer, pastor, mailman, or missionary.

Recently I was speaking to a friend of mine who had just returned from a tour of some of the mission fields in South America and Mexico being supported by the church of which he is associate pastor. He told of attending a church service in Mexico in which there were nearly a thousand in attendance. He asked the missionary: "How many of these people here today a r e without Christ?" The missionary quickly replied: "Oh, none of these are without Christ. The unsaved never come to the services; they are won to Christ by these people and then are brought to the services."

Here is real New Testament evangelism in action. We must see a revival which will bring this about or the opportunity which is now ours will be gone, and the Brethren Church will stand guilty before God! Let us pray for revival among the members of the Brethren Church that will bring holiness of life, sacrifice of soul and substance, and the demonstration of the power of God in salvation before a perishing world.

"Perishing, perishing! Thou was not willing;
Master, forgive, and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity's values in view."

A Neighbor's-Eye View

On a sunny Thursday morning in early August a neighbor reported the following activities at the nearby parsonage. At an early hour sheets began to appear on the line, two at a time, until 15 waved a cheery greeting to the sun. Fifteen sheets! This must be the day of the week when the 10 beds are changed. Looks like a hotel wash waving in the breeze.

After some odds and ends of family clothing were dried, there appeared 16 shirts of assorted lengths and girths. Ten whites and six colored gave eloquent testimony to the fact that five boys and one daddy are a vital part of that household. Next came turkish towels, at least 20 of them with accompanying washcloths. Some waved a brisk hello to the sun; others definitely had seen their best days. Bluejeans soon made an appearance in sizes large, medium, small, and very small. At last the wash was finished.

But no! Look at those blankets. Eight of them—none very goodlooking. They must be the camp blankets. Come to think of it, things were real quiet around the parsonage last week. No bellowing voices from the older boys; no screams from near-teen-ager girls being teased and bossed by both older and younger brothers. Yes; last week was camp. While so many were away and there were not too many to get in the way, Mother painted the kitchen furniture and used the back porch for a temporary kitchen. Daddy was at camp, too, and meals didn't have to be on the dot—a perfect time to paint.

A story of some of the family's activities, and the work involved in the rearing of nine children told from a washline. Never a dull moment, and not a chance for the mother to be lazy if she would. If Edgar A. Guest was correct when he wrote: "It takes a heap of living to make a house a home," that parsonage is truly a home. Under that roof is almost limitless variety of personality, problems, programming. No two children are alike. There are times when the mother looks exhausted and a resigned air envelops her. Daddy appears glad to be able to leave the harrowing excitement of the house. At other times Mother romps with the little ones on the lawn as though she has not a care in the world, and Daddy takes an occasional afternoon walk with the small fry.

For all the work and responsibilities, heartaches, and headaches, there is something that parsonage family has I wish I had. I can't seem to find what you have in my way of living. There's a way of getting along together; the method and results of disciplining children (and some of these parsonage children *need* disciplining) which makes me know you have something the world can't produce nor books inspire. What is it?

The answer is simple, dear neighbor. The answer is not a method, or



program, or man-made ability. The answer is a PERSON—Jesus Christ, God's Son, my Saviour. It is He who transforms a house into a Christ-honoring home; He takes the ordinary and makes it extraordinary so that He will receive the honor and praise; He it is who takes common clay, the flesh which has nothing of righteousness to recommend it to God, and makes it into a vessel of honor for His glory. He will do the same for you if you'll allow Him. He'll save your soul and then make your life count for something beyond this vale of tears. He'll make your home a little foretaste of heaven, where both joy and tears will have a purpose.

Jesus Christ knows your need. The Bible tells us: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Will you confess Him now as your own Saviour from sin, dear neighbor? Wherever you are reading these words, let Him save you now. You have no tomorrow. "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).



"WE READ IT IN THE BOOK"

"Clouds are tiny drops of water gathered together in the sky. If the clouds get too heavy, rain falls down." Jan, the five-year-old, spoke this large mouthful of wisdom to the surprise of the teacher.

"If it is warm, it is rain, but if it is cold, it might be snow," so said twin brother Jim.

The eyes of 28 children riveted on the twins while faces registered the awe with which they considered this information. Both teacher and class knew what answer the twins would give when asked.

"How did you know?"

"We read it in the book," was their ever-ready answer.

The class had been watching and discussing the beautiful cloud formation. But regardless of subject the twins always volunteered information. There had been the frog, the moth, the ants, and many other interest centers. "We read it in the book" was their stock answer for the information they so calmly dispatched.

Now the twins could not read the

Christmas Gift

SEND THE
BRETHREN MISSIONARY
HERALD

$1.50 *For the Year*

Renewals—$2.00

SEEK TO WIN A LOVED ONE THROUGH YOUR GIFT TO HIM



Rev. Steffler, with Mrs. Lottie Walters, oldest, and Vicki Clark, the youngest member of the church, turning the first shovelful of earth.



Harold Huddleston, vice moderator and chairman of building committee, turns his shovelful of earth.



Crowd attending ground-breaking services.

printed word. "Picture reading" was practiced as a step toward readiness. Besides, such a fund of wisdom in kindergarten was rare. The teacher decided to call in the home. The parents were Swiss dairy people with little education, but had a strong desire for their children's education. When questioned about "the book" the mother went to a glass-enclosed shelf and carefully removed a copy of an encyclopedia which the teacher recognized at once as an extremely usable one with all ages of children.

The mother explained they had obtained the books for the older children, but that the twins were allowed to look at the books when they sat quietly with washed hands. Such reverence for books is not found often in this day of radio, TV, and comic books. The twins "read" the pictures and the family answered their questions. In this way they had acquired a background of knowledge envied by adults.

What a lesson for Christians! Colossians 3:16 says: "Let the word of Christ dwell in you richly in ALL wisdom." Psalm 119:42 assures the Christian of the "wherewith to answer him that reproacheth." Color, background, foundation, security, poise, and many other results are rewards from reading "The Book." Reverence for the Book, plus reading the Book, assures every Christian of "an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

READ IT IN THE BOOK!



Churches IN THE News

Dayton, Ohio

The cover picture, and the accompanying photographs are views of the ground-breaking service of the First Brethren Church of Dayton, which were conducted on June 26. The new church is being erected at Philadelphia and Earlham Drives in a fast-growing community with a need for a true gospel church, since no other is ministering in this vicinity. The Dayton church is using the "Broadway Plan," whereby the church issues bonds bearing interest at the rate of 5 percent annually. Rev. William Steffler is pastor.

Fort Lauderdale, Fla.

Dolores Smith, 14-year-old member of the new church in Fort Lauderdale, Fla., set a record in the Sunday school there by completing a Bible memory course, originally designed for 12 months, in 12 consecutive weeks.



James Snyder, Sunday-school superintendent, is shown presenting her with a lovely zipper Bible, the prize for each one who completes the course, along with a book of missionary biographies which was a bonus for her being the first to complete the course.

There were 125 verses of Scripture plus the books of the Bible and a few other Bible facts in the course. Several other juniors and intermediates have begun the course, and a number of primaries are busy with a slightly simplified version of the plan, reports Ralph Colburn, pastor.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

OCTOBER 15, 1955

JENNERS, PA., DEDICATES NEW BUILDING, GOES SELF-SUPPORTING











Editorials

By L. L. Grubb

52 Million Babies!

This is a lot of babies in any language!

We are told that in the 10 years since World War II 37.4 million babies have been born to American families. Perhaps on this basis in the 10 years ahead 42 million more babies will be born. By 1975 births will total about 52 million. Don't forget—these babies live longer than they used to.

This is one of the greatest challenges the true church has ever had to face. These 52 million babies are and will be a direct responsibility for evangelization by Bible-believing churches.

Each time a new generation arrives on the scene of human life a whole new field for evangelization appears before the church. So, if it could ever be said that the church had completely evangelized the world, this would be true only until the next generation arrived. The job then would have to be started all over again with this new segment of humanity.

Those who seem to erroneously feel that America has been completely evangelized even in this or any other generation must face the issue of 52 million babies. What a staggering mission field! These babies will become young people in a few short years and face worse temptations and more ways to sin than their forefathers. There is certain to be a constantly increased rate of crime in these ranks unless the church sees and grasps her opportunity.

The world is interested in the business challenge and potential of this "new" business. Merchants rightfully figure that with 4.1 million new babies annually some new baby clothes are needed. This also means an increase in population as births run 2.8 million a year over deaths. Barring unforeseen circumstances business looks excellent for many years to come.

Does the church see that this should mean more than "business as usual"? How many churches are setting up and expanding a good cradle roll system? How many Sunday schools are making contact with each mother in the city or country where there is a new arrival? How many churches through their youth auxiliaries are planning youth programs, new buildings, things to reach young people for Christ? How many Sunday schools are using the same old systems which are completely outdated and will never touch this avalanche of youth which is upon us? These and many more questions should stir our thinking and planning and praying and giving to touch these young, precious souls with the Gospel.

Each Brethren church in America will have its opportunity to capitalize in gain in souls, in membership, in giving potential, in witnessing effectiveness. Here is the opportunity of the centuries for our NFBC. New churches should be started by the thousands and we are dealing in twos and threes because funds are not available to reach out into new areas.

Fifty-two million babies! They are your responsibility and mine to win for Christ.

OUR COVER PAGE

Upper left: Pastor Rogers presenting the keys to the trustee chairman. Upper right: A part of the 290 present for the dedication service. Center: the new Jenners Brethren Church. Lower left: Rev. and Mrs. Victor Rogers and daughters. Lower right: Rev. Lester E. Pifer, assistant secretary of the Brethren Home Missions Council, the dedication speaker.

New Organization at Dryhill

Old Dame Rumor is eternal and always busy! Her latest story is to suggest that the Brethren Home Missions Council plans to close the work at Dryhill, Ky., where Miss Evelyn Fuqua is our missionary. How many people she has informed along this line we do not know, but the story is entirely new to the directors of the Brethren Home Missions Council who really should know something about it if the mission is to be closed.

So far from even thinking of closing the work a new Brethren church has just been organized at Dryhill. Information elsewhere in this magazine will inform our readers of this fact. We are just really started at Dryhill and expect that future years will show even a greater increase in souls born again, young people going into Christian service, and new witnessing efforts toward the people in Kentucky.

If Old Dame Rumor tries to pawn off any other story on you, tell her you heard differently!

Another Christ—the Priest

A subtle step at a time the Roman Catholic Church has increased its dogmas and suggested creed until the Roman Catholic people have actually largely lost sight of the Lord Jesus Christ.

Recently a western paper ran a picture of Christ on the cross with hand outstretched. Before the cross stood a robed Catholic priest offering the sacrifice of the Mass. The caption of the picture was "Another Christ—the Priest." Certainly I know that the R. C. Church will have an explanation and they will plead that this does not mean what it seems to mean. Often we have dealt

(Continued on Page 667)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 42

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

God Wrought a Miracle *In Jenners*

By Pastor Victor S. Rogers

Those who have seen God bless the work in Jenners can bear testimony to His faithfulness in the direction and establishment of the church. The church stands as a miracle to what God can do for a people who have vision and faith to move ahead for His glory.

I. *The church has grown from a small group of believers to a self-supporting work.*

The beginning of a church is a result of vision on the part of some to see God establish a testimony to the saving grace of Christ. Jenners was direly in need of a gospel testimony at the time God opened the doors to the Brethren Church. There was a group of faithful women who were meeting regularly and praying that God would give them a church. These women remained together as a faithful group from 1936, when their church was destroyed by fire, until the Lord opened up the door for a new church to be established. God has honored their faith, and they are rejoicing today in what He has done.

It was about nine years ago when Rev. Phillip Simmons, who was then pastor of the Listie church, was called to preach the funeral of the last man numbered among the faithful group. Through this incident Brother Simmons found that the people were ready and willing to have the Brethren Church come and help establish a work. The Lord has led since that day, and in spite of discouragements the people had faith that God would bless.

Various meeting places characterized the early days of the work. They met in the town recreational building, homes, and in the public school building until seven years ago when a basement church was constructed. The church held services in the basement during this time.

In the two years previous to the building, Brother Simmons was able to get a Bible class under way which later developed into the church. Two men served as part-time pastors in these early days: Rev. James Hammer and Rev. Richard DeArmey. We thank God for those who had vision to begin this work for the Lord. In 1948 Rev. W. Wayne Baker was called as the first full-time pastor and served until 1952. The present pastor, Victor S. Rogers, came on the field the first of October 1952.

We have seen the Lord bless from the beginning of the work, and now are happy to announce that the building is completed and we have become a self-supporting church. Our hearts rejoice in what the Lord has done for us. Truly we have seen many miracles in the establishment of the church. Dedication day was the happiest day in the history of the church when we were able to move into our upper auditorium.

II. *The church has seen God's blessing and leading in the construction and completion of the house of the Lord.*

The basement was built under the leadership of Pastor W. Wayne Baker in 1948. Two or three years later the blocks were laid and the permanent roof structure finished. Under the direction of the present pastor, in the last three years, the building has been completed. We have seen God supplying our needs as we have stepped out in faith. When we began decorating the basement, God marvelously supplied and and we were encouraged to move ahead. God continued to lead as we finished one job after another, and then made it possible for us to borrow enough money for the completion of the building.

Indeed, the church is finished beautifully on both the outside and inside. The church is brick veneered, and is completed on the outside with front porch, steps, walks, and curbing in the front and side facing the parking lot. The auditorium is decorated with light green walls, a white acoustical tile ceiling, fluorescent direct and indirect lighting, a cedar color asphalt tile on the floor, and birch doors with oak trim throughout. The building contains a platform, choir loft, baptistry, pastor's study, secretarial room, storage rooms, nursery, classrooms, vestibule, cloakroom, and, in the basement, restrooms and space for classes. The upper auditorium is furnished with silver gray pews and pulpit, and has a seating capacity of 170 besides extra seating room in choir and overflow rooms in the back. The actual size of the structure is 41 by 65 feet. It is worth approximately $45,000, but has been finished completely and furnished for about $30,000.

The church building has been made possible through countless hours of donated labor from members and friends of the congregation, and through careful management in the buying of materials and supplies. We want to thank the many who helped in the building of the house of the Lord.

III. *The church has seen many precious souls come to Christ.*

As we look back over the years our hearts have thrilled in what God has done. Souls have been saved from the depths of sin and have been brought into the glorious light of the Gospel. Wives have been saved and later their husbands have come to Christ. Complete homes have been transformed, and now Christ is the head.

The work of the Lord in hearts has had great influence in the town of Jenners. Even the local schoolteachers have remarked about the difference in the attitude of the children in school. Catholics have observed that there is a difference between our church and theirs, and that somehow God's blessing is upon us. People have noticed the wonderful power of God in the liberation of men from the curse of drink. In general, the public is amazed that we have a congregation of respected men and women of the community.

We thank the Lord for the many who have received Christ as Saviour since the foundation of the church. Those who are already in the church have been won to

Christ through the church. This is truly a missionary field where many need to be won to the Lord.

IV. *The church has been an answer to prayer.*

God has answered prayer over and over again for our people. It's wonderful to see how God honors the faith of those who trust Him for their needs. Many have testified, in the matter of the completion of the building, that there was never a time when the need arose that God did not supply. We have learned the truth of Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Prayer has been the secret of our success as a church.

We want to thank the Lord for the District Mission Board of the East Fellowship who prayed and supported the work in Jenners. The Lord used the district board to get the work under way, and to help during the years of its establishment. Also we want to thank the Brethren Home Missions Council who cooperated with the district when there was a real need for help. The Council has stood by the church financially and spiritually since the construction of the upper part of the building over the last four or five years. Without the help of the district board and the Council, we would not have the church that stands in Jenners today. We appreciate the fine work which is being done in building Brethren churches. As a congregation we are going to pray for those whom the Lord is using in this great work.

V. *The church has been dedicated to the Lord for service.*

September 4, 1955, is a date that will go down in history as a great day of victory in the Jenners Brethren Church. There were 290 people who attended the dedicatory service. All available pews were in use besides many extra chairs to accommodate the crowd. Thirteen ministers were present in the service and took part in the program or greetings. The churches of the East Fellowship were well represented at the service.

Rev. Lester E. Pifer was the dedicatory speaker. He spoke on "The Threefold Dimensional Power of the Word of God." He described the Word as having "drawing power, developing power, and distinguishing power." Rev. William Schaffer gave the invocation, Rev. Clair Gartland read the Scripture, Rev. Homer Lingenfelter led in the congregation prayer, and Rev. Leslie Moore offered the dedicatory prayer.

The total offering received for the day was $776.11. A special prededicatory offering was received the last Sunday of June, which amounted to $691.04, and at this time many gave part of their regular dedication offering. Another amount given was $52.75, which was not included in the offering but was given in the form of a bulletin board and tract rack combined and a sign painted for the outside of the church. We praise the Lord for a total of $1,519.90 to climax our building program. We can all shout together: "Praise God from whom all blessings flow." We want to thank Miss Hazel Shively, of Los Angeles, Calif., in advance for a beautiful baptistry painting which will be placed above our baptistry in the front of the church. This gift was mentioned on dedication day.

Bro. Lester Pifer held a week of meetings along with dedication which brought a great challenge to the church. He gave heart-searching messages on prayer and soul-winning which we believe will spur us on to do great things for our Lord. Pray that God will bless in our future work for Him.

HALLELUJAH AND AMEN!

By faith, in our wonderful Saviour,
Our church stands completed today.
We prayed by faith, labored by faith;
Gave by faith all the way.

By faith, God led some women
To go on in a labor of love.
Then He spoke to some pastors and laymen
And they answered the call from above.

"But how shall we build a church?" we asked.
"Our number is so few."
And God said: "Except I build the house
They labor in vain who do."

As we behold this structure
We know God has answered prayer,
For all His born-again children
Who humbly trust in His care.

Oh, how we praise God for His goodness!
He has on us His blessing bestowed.
For we in our finite being
Could never have carried this load.

Within these walls God is building
An house not made with hands.
Eternal, in the heavens,
With Him it forever stands.

Therefore, my beloved brethren,
May we always abound in the Lord.
Boldly taking the shield of faith,
Armed with His two-edged sword.

And may it pierce each Christian's heart
To make us live for Him,
And bring the lost ones to the fold
Cleansed from all their sin.

Now may the God of peace,
The Great Shepherd of the sheep,
Make us willing to do His will
And all His commandments keep.

So let us rejoice, beloved!
Till Jesus comes again;
And all the people shouted,
"Hallelujah and amen!"

—*D. E. Flanigan.*

FAITHFUL WITNESSING FINALLY WON ME

By S. E. Darr

I praise God for the faithfulness of the few ladies who loved their Lord enough to keep His commandment to "go and preach" that others in their community might share God's grace.

It was through their faithfulness that I came to know Christ as my Saviour, including my two children. It was unfortunate that I had no church background; however, this was no one's fault but my own. One of these faithful ladies invited me to attend the services from the beginning, nearly nine years ago, in her home and in the















Left down: Adult men's class, Rev. Victor Rogers, teacher. Adult ladies' class, Mrs. Harry DeArmey, teacher. Senior high class, Mrs. Carrie Walpusk, teacher. Intermediate department, Mrs. Jesse Engle, teacher. Right down: Junior department, Mrs. Harry Leydig and Mr. Shimer Darr, teachers. Primary department, Mrs. Warren Baith and Mrs. D. E. Flanigan, teachers. Beginners department, Mrs. Victor Rogers and Mrs. Shimer Darr, teachers.

schoolhouse. But it wasn't until December 1952 that I attended my first Sunday-school class (31 years old).

From that day conviction fell upon me and within a few days I made my peace with my Lord, through faith in Jesus Christ. However, it wasn't until about three months later that I took my stand publicly.

This peace with my Lord was so perfect that my fellow workers started calling me "Preacher" within two or three days after my decision. What makes this sound so strange? My work is some 20 miles from my home and church and no one could possibly have known that I had ever been in Sunday school. Since that time I have

been studying His Word, and from the first I found how far man has fallen short in serving a perfect Master.

BRETHREN PREACH THE WORD

By Mrs. Shimer Darr

I want to thank the Jenners Brethren Church for all the blessings I have received in the last three years since I have been a member there. I had been a member of another church for 13 years, but I have learned more about the Bible in these three short years than I did in those 13. I am truly thankful that I am in a Bible-preaching church. Another thing I have found in all Brethren churches that I had not found in any other church is the friendliness and warmth in which they welcome you to their church. I want to thank all those who had a small part in leading me to my Lord and Saviour that I may know that I have eternal life through Him.

JENNERS, A TESTIMONY TO FAITHFULNESS

By Mrs. Jesse Engle

During the past nine years, since the Brethren Church has been established in Jenners, the Lord has blessed and saved many precious souls. Since our church building was destroyed by fire in 1936, a few of us women are thankful that we were faithful and the Lord used us to keep His work going here in Jenners. It is a joy to know Christ and to serve Him in the Brethren Church. We praise God for answered prayer, and with His help we shall continue to labor for Him.

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

BUILT—BUT STILL BUILDING

By Warren F. Baith, Sunday School Superintendent

Our dedication day is history, but the greater building job is still ahead—that of building the Jenners portion of the body of Christ. First, we thank our wonderful Lord for His help; then we remember the Brethren Home Missions Council and the East District Mission Board. Surely for such times as we faced in the years of construction were these organizations of God prepared. Now our aim is to so present the Lord Jesus Christ in our community that lost souls will be drawn to Him, and saved sinners will grow in the grace and knowledge of Him.

NEW CHURCH DEDICATED AT GOSHEN, IND.

The new Grace Brethren Church, Goshen, Ind., was dedicated on Sunday, October 2, 1955. Dr. A. J. McClain, president of Grace Theological Seminary, was the dedication speaker. The church was built by the Brethren Construction Company. Herman H. Hein, Jr., is the pastor. Complete details will be found in the November Home Mission Number of the Brethren Missionary Herald.

DOMESTIC DUTIES OF THE NAVAJO



Top: Navajo women making their own clothing. Bottom: Navajo women preparing fry-bread. (See "Navajo Dawn" for a more complete picture in color of Navajo life.)

The Seed Takes Root in Barren Navajo Land

By Evan M. Adams

From the time the work was first started by Dorothy Dunbar, some six years ago, until the present time, the Lord has blessed the ministry of His Word among the Navajo people. The evidence of the power of God's Word to transform lives and to enlighten those in total darkness is seen in some of the lives touched by the mission in the short years of its work. The work of the school has now entered its fifth year with a large increase in enrollment, a new school building, additional members of the staff. Young people have been given the opportunity to receive an academic education, guided and tempered by the spiritual guidance of the Book of Life. Already young people from the school are being used in the work of telling the "Good News" to their people. Other Navajo Christians are now regularly going into the areas of the Navajo's land and sharing the truth and salvation they have found in the Lord Jesus Christ. Nellie Sala, a 16-year-old Navajo young woman, one of the first converts of the mission, tells in her own words some of the transformations made in her own life after hearing the Word through the Brethren Navajo Mission.

"When I was a little girl I used to live in a hogan way out near Star Lake, N. Mex. There were no trees,

just sagebrush and dust like the desert. With my cousin, Bessie, I would herd the sheep and goats every day. Sometimes we would ride the old goats. One time Bessie hit the goat and I fell into the cactus. Playing in the desert we would kill the rattlesnakes and lizards. My mother always fixed me a good supper of fry-bread when I came home with the flocks in the evening.

"My mother taught me how to cook and to make a dress. She would tell me the right things to do. In the evening I would go out with my mother to worship the sun. We had corn pollen which we threw to the rising sun and the setting sun. Sometimes we used corn meal for our worship. We worshiped the sun so he would give us the rain for our corn gardens. My people told me that the coyote made everything. He made the earth and the sky above. I was always afraid of the 'Navajo Wolf.' At night the 'Navajo Wolf' stole our sheep. One time when I was sick a gray-haired man sang all night over me to drive the evil spirits away from me.

"As a small girl I didn't want to go to school. My mother sent me to Pueblo Pintade School, near Chaco Canyon, and I ran back to my people. Everything at the school was different from my home. I was glad to get back to sleep on my sheepskin by the fire of my mother's hogan. My mother told me to go back to school to learn to write letters. She scolded me but she didn't spank me.

"When I was older, we moved near to Jim Counselor's trading store. There we heard some people telling us the Word of God and singing songs to us that had good words. But I had never heard that and I couldn't understand what they were talking about. I went to Colorado to pick potatoes for a while and earned some money, but I missed my school. When I came back, I lived near the Brethren Navajo Mission. I wanted to learn more about God's Word and also to read my language. Then I would think about what my people used to tell me and what the Word of God said. Soon I began to think very hard about Christian life. My heart told me that God's Word was true. Also my heart told me that I had much sin too. But I was glad to know Jesus died for my sin. Then I had new life too. Jesus Christ was a Saviour for me. Now I have been a Christian for three years. Now my mother, my sister, Mary, and my brother, Peter, all are Christian together. Remember Jesus said: 'I am the way, the truth, and the life; no man cometh unto the father, but by me.' Thank you for telling us the words of life so that we might not die in our sin."

This is just one of the many tokens of the grace of God shed abroad in the hearts of the Navajo people. Remember there are many thousands more still living like this young woman described her life, without hope, in constant fear, no knowledge of God's grace through the Lord Jesus Christ. The Gospel of Christ is still the power of God unto salvation.

GOOD NEWS FROM FREMONT, OHIO



Fremont, Ohio, Group of Colored People

Good news came soon after our return from the National Fellowship of Brethren Churches' conference in Portland, Oreg., that the long-sought-for lots in Fremont, Ohio, were available for our colored work. The group has had a temporary building in "moth balls" for almost two years, waiting for the location to be secured. We believe prayer has been answered in making the location available, and a continued interest in your prayers is asked for this work.

RIVERSIDE CHURCH TO BE FINISHED SOON



The above photo of the new Riverside Brethren Church, Johnstown, Pa., was taken on September 11, 1955. By the time you read this, the church will be completely enclosed and the brick work finished. A cornerstone-laying service is planned for the near future and dedication of the church yet this year.

EDITORIALS

(Continued From Page 662)

with Romans Catholics, including priests, and found this to be true. But it is this plain English the church wants the people to read and receive. It would certainly suit the policy of the church to place the priest on a par with Christ. Posters with this blasphemous picture were circulated and posted throughout this western area.

Roman Catholic people need light. They need information concerning the truth of God's Word. Unless Christian people rise to the challenge and provide such truth, Roman Catholic influence will continue to increase and perhaps result in the curtailment of some liberties Protestants enjoy now.

One of the finest tracts on this subject we have ever seen is "Romanism in the Light of the Bible," by Stephen E. Slocum. It is available from the Tract Club of America, 411 S. Wells, Chicago 7, Ill.

Hell for Certain Has Heard the Gospel

SO MANY UNSAVED!

By Miss Evelyn Fuqua

After visiting every afternoon up the creeks and hollers during our evangelistic meeting, Rev. Dean Fetterhoff made the statement: "I've never been in a place where there were more unsaved."

During the two weeks of the meetings, a visit was made to every family in the community. Brother Fetterhoff dealt personally with many souls, and almost everyone admitted being unsaved. Our people wept when spoken to. Many were at the very door of salvation, even with their hand on the doorknob, but still did not yield to the Saviour.

The services were well attended, with over 100 on Tuesday night. Each evening the service was started with our young people singing "Cleanse Me." Brother Fetterhoff's messages were heart-searching for Christians, and full of love and concern for the lost. There were 20 decisions in all, nine who acknowledged Christ as their Saviour, and 11 Christians who rededicated their lives to the Lord. Sunday afternoon six were baptized at a service by the river which included five adults and one child. Over 90 people gathered to watch and listen.

Approximately 600 people gathered each Saturday morning we held street meetings at the Hyden courthouse. Brother Fetterhoff preached and Truymond Haddix helped with the music. Others gave testimonies, and we passed out tracts to the great crowd of people. One evening there were 32 young people at a wiener bake, where they heard a challenging message. They stayed as a group for the evening service.

We truly believe Brother Fetterhoff was God's man for our revival meetings. Remarks were heard from many others in the community that indicated they felt the same way and were pleased because of his interest in them.

Our community has been warned of God's judgment to come. Many seem to have awakened to their need of Christ. Pray with us for their salvation.

By Dean Fetterhoff

We thank the Lord for the two wonderful weeks which my wife, baby, and I had the privilege of spending at the Brethren Chapel in Hell for Certain, Ky. We were pleasantly surprised as we arrived to see the beautiful little chapel which was erected by Brethren laymen about two years ago and to see the fine work being done by Miss Evelyn Fuqua. This was a new experience, for never before had we had the privilege of going deep back into the "hills and hollers" to preach the Gospel.

We certainly praise the Lord for His blessing in the meeting both in the souls who came to know Christ as their personal Saviour and in those Christians who came back into fellowship with their Lord. It was a real blessing to my own heart to see many of those people walk as far as two miles down the mountain paths, through the creeks, etc., to get to the services each night. We praise the Lord again for His blessing upon the meeting in Hell for Certain and pray that the Lord will strengthen Miss Evelyn for the great responsibility which is upon her in the work there, and that many of those who are right on the verge of salvation but yet unsaved may soon come to know our Lord.



A BIG GIRL TOO SMALL

Evelyn Begley

I'm a big girl now! My Mommy is a charter member of the Brethren Chapel of Hell for Certain, Ky. I wasn't very big when they dedicated the chapel in October 1953. We were so happy to have this church house where we live. When Miss Evelyn came to Hell for Certain in July 1950, the Sunday school met in the little schoolhouse across the river. When the flood washed the bridge away, meetings were held in a little house way up on a hillside. One Sunday there were 72 people in a little room 12 x 24. Now we have such a pretty place for Sunday school.

The church was organized July 10, 1955, by Rev. Harold Etling. The charter membership is still open, and already we have 12 members.

I wish I was big enough to be a charter member. I haven't missed a single Sunday this year, and just as soon as they'll let me, my name, Evelyn Begley, will be on the church roll too.

ISRAEL CALLS!

SOWING THE SEED

By Isobel Fraser

Standing on God's promise that "in due season we shall reap, if we faint not" (Gal 6:9), I would like to share some experiences of sowing the seed among Israel.

One day Mrs. Button told me of a conversation with a young man from one of the downtown missions who had been calling in our neighborhood. He told her of a very interesting conversation he had with the mother of the lady who lived across the street from Buttons. She, however, was interested in Christian Science, and Mrs. Button hoped to find an opportunity to speak with her. Since she was only baby-sitting for her daughter, the opportunity did not come, but we did remember her in prayer.

Then one day in my door-to-door calling in an area south of the mission, an elderly lady answered my knock. She just came to the side window. I offered her the Mediator and explained what it was. Almost the first thing she said to me was: "When you pray, do you talk to yourself? I can't tell you why, but I want to know." My reply was that I talked to God; sometimes I prayed audibly and sometimes silently, for God even knows our thoughts. She said she did believe in Jesus as Messiah, but something didn't seem right. Then she invited me to come in and we had a good talk. Finally I learned that she was a believer in Christian Science. Really, I never have talked with anyone who was as steeped in this teaching as she. She was continually repeating Christian Science "statements" and that led her to ask the one about prayer. I then spoke to her and showed her Scriptures about sin and the need of a sacrifice and the deity of Messiah. When I told her of our meetings she said she would come that evening. So, after a word of prayer, I left.

She did attend that evening, and on the way over she mentioned that her daughter lived on Kings Road. It wasn't long before we discovered that she was the mother we had so recently prayed for. After our Bible study she entered into a Biblical discussion and asked questions. This time Brother Button had the opportunity to present Scriptures on the deity of Christ. Since that time I have been in her home several times, and on each occasion had an opportunity to witness to her. She does have a Bible and I have tried to encourage her to read it and not the works of men.

Another morning I had a short conversation with a Jewish man who said he was interested in these things and had attended such meetings. He worked nights, but while on the job he and a fellow Negro worker were reading and discussing the New Testament. He accepted the prophecy edition of the New Testament that I offered him and said he would be glad to read it.

I had a strange feeling on one occasion when the gentleman I was talking to about Messiah walked away from the door without saying a word. However, in a moment he was back and to my amazement in his hand was a New Testament. I asked him if he believed it was the Word of God or was just investigating it. No; he didn't believe in it but left it out on the coffee table that those who visited them might read it. He closed the conversation by saying he had to go to work, but I pray that future contacts here may be fruitful.

Coming to another home, an elderly couple and a man were sitting on the steps talking. After offering them the Mediator, the way opened for a real discussion, especially with the younger man, who was the son-in-law. His wife joined us too. We talked on almost every subject relative to Messiah and Jesus. The younger man had been brought up in a gentile community, attended several churches, and even read a library copy of the New Testament—just out of curiosity. He accepted a prophecy edition of the New Testament and would have attended our meeting that night but for previous plans. The younger couple was leaving the next day for Canada, where they live. But he said they come to California each winter and so we trust that perhaps next year they can again be contacted.

The father said that he came from an Orthodox home, but because his father never gave him an explanation to his questions on their faith, he gave it up. He also asked that ever-popular question: "If there is a God, why does He permit the world to be in such a mess?" I gave him the Biblical explanation of sin and its consequences, and to some extent it did satisfy him. The wife, who is the religious one of the family, and hardly understands English, was quite pleasant until I told her in Hebrew that I believed Jesus is Messiah. Even after the younger couple left I had a good talk with the father. I had no other New Testaments with me, but he did accept a Yiddish Matthew. Later, from the next house where I called, I could see him sitting on the step reading it.

Recently I had another interesting discussion with a Jewess, who at first didn't want to accept the Mediator, saying, "I'm Jewish." She too voiced that question: "If there is a God, why all the problems and troubles?" We discussed sin, and she did admit that all were sinners. She confessed that she did not have peace of mind and that all her problems caused her to doubt God. I told her where she could find this peace and the answer to her need and gave her the Scriptures. She said that she was not free to talk any longer but would like me to call back. She was going to move soon and gave me her name and the new address. Considering the beginning of our conversation, this is an encouragement that the Lord used some of the testimony to touch her heart.

We covet your prayers that the giving forth of the Gospel to these Jews may bear fruit unto salvation.



Headliners



ASHLAND, OHIO. The West Tenth Street Brethren Church has voted to change its name to the Grace Brethren Church. Miles Taber is pastor.

DAYTON, OHIO. The Patterson Park Brethren Church set a new attendance record for Sunday school on Sept. 25 with 159 present. C. S. Zimmerman is pastor.

INGLEWOOD, CALIF. The First Brethren Church will celebrate its 50th anniversary on Sunday, October 16. There will be a noon meal with a program following. Glenn O'Neal is the pastor.

WINCHESTER, VA. A new Sunday-school attendance record was set, for a regular Sunday, when 253 were present on Sept. 18. Paul Dick is pastor.

WASHINGTON, D. C. Frances P. Bolton, Republican Representative from Ohio, will make a three-month tour of Africa soon to see for herself what missionaries are doing, especially as it might contribute to our nation's foreign policy.

BERNE, IND. Guest speaker for the homecoming at the Bethel Brethren Church Oct. 9 was W. Carl Miller, junior in Grace Seminary and former member of the Bethel church. Ord Gehman is pastor.

SAN DIEGO, CALIF. Chaplain Lee Jenkins, who is stationed at the naval base here, is the acting superintendent of the Sunday school at the First Brethren Church. Rev. Archer Baum is pastor.

LONG BEACH, CALIF. The sailing of the Jack Churchill family and Mrs. Loree Sickel for another term of service in Argentina has been delayed because of emergency surgery for Mrs. Churchill on Sept. 19. She is now making a satisfactory recovery. Present plans are for sailing the latter part of this month.

WASHINGTON, PA. L. E. Rogers, pastor of the Laboratory Grace Brethren Church, reports the blessing of the Lord on their work. The brick work is well under way in the construction of their new building. Sixteen converts were baptized Sunday afternoon, Sept. 25, at the First Brethren Church in Uniontown.

DAYTON, OHIO. The Southern Ohio District Sunday-school convention will be held at the North Riverdale church November 28-30. Rev. Russell Ward will be host.

WHITTIER, CALIF. The building committee of the Community Brethren Church is formulating plans for four new school classrooms, 21 Sunday-school rooms, plus offices.

WINONA LAKE, IND. There will be no regular issue of the Missionary Herald on Oct. 29, but the special issue known as the Brethren Annual.

WATERLOO, IOWA — Leo McAchren died in Johnstown Pa., Sept. 25. He was the father of Mrs. Richard P. DeArmey, wife of the pastor of the Grace Brethren Church here. Dr. W. A. Ogden, of the Johnstown First Brethren Church, conducted the funeral services. Christian sympathy is extended to the family.

WINONA LAKE, IND. After a week of successful meetings with Bro. Archie Lynn, of Roanoke, Va., the Winona Lake Brethren Church held their annual Rally Day and Homecoming services on Sunday, Oct. 2, with 302 in the Sunday school —largest attendance in the history of the church. A fellowship dinner followed the morning services. Dr. Herman Koontz is pastor.

FILLMORE, CALIF. District missions of California has a new church under way. It is located between Pomona and Clairmont and is known as Monte Vista. It was started through daily vacation Bible school and later into a Sunday-school project which met in the home of Rev. Victor Meyers.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
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Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. Dr. L. L. Grubb will be visiting Brethren churches in the Northern Ohio, Indiana, and Midwest Districts in the interest of home missions during the month of October. Bro. Lester Pifer will be visiting churches in the Atlantic, Southeast, and Southern Ohio Districts during the same period. Both will be visiting churches in the Northwest and California Districts during the month of November.

WATERLOO, IOWA. Attendance records were broken on the annual rally and promotion day, Sept. 25, when 402 attended. Richard P. DeArmey is pastor.

CEDAR RAPIDS, IOWA—A large map with lights attached to the different home-mission points was recently installed in the Grace Brethren Church. Their goal for home missions is $1,000, and as money is brought in a light is lit. Thus far $500 has been brought in. Richard Grant is the pastor.

PRAY FOR THESE MEETINGS

Church	*Dates*	*Pastor*	*Speaker*
Davenport, Iowa.	Oct. 9-23.....	True Hunt.....	R. Paul Miller.
Akron, Ohio.....	Oct. 9-23.....	M. L. Myers.....	Dean Fetterhoff.
Aleppo, Pa.....	Oct. 10-23.....	F. W. Walter.....	Wm. Schaffer.
Fillmore, Calif...	Oct. 11-23.....	Max Brenneman..	Bill Smith.
Yellow Creek, Pa.	Oct. 11-23.....	Sheldon Snyder...	Craig Massey.
Alexandria, Va...	Oct. 16-19.....	Robert Markley...	R. I. Humberd.
Sampleville, Ohio	Oct. 16-30.....	C. A. Flowers.....	Bernard Ward.
Beaumont, Calif..	Oct. 16-23.....	Gene Farrell.....	Paul Dewhirst.
Washington, D. C.	Oct. 17-28.....	James Dixon.....	Walter L. Wilson.
Philadelphia, Pa. (Third)	Oct. 18-30.....	Robert Crees.....	Russell Weber.
M'rtinsb'g, W. Va.	Oct. 20-23.....	Earle E. Peer.....	R. I. Humberd.
Fremont, Ohio...	Oct. 23-Nov. 6...	Gordon Bracker..	Dean Fetterhoff.
Dayton, Ohio (1st)	Oct. 24.....	Wm. Steffler.....	Russell Ford.
Pasadena, Calif...	Oct. 25-Nov. 6...		Bill Smith.
Ashland, Ohio....	Oct. 25-Nov. 6...	Miles Taber.....	Cedric Sears.
Englewood, Ohio.	Oct. 30-Nov. 13..	Lon Karns.....	R. Paul Miller.
New Troy, Mich..	Oct. 31-Nov. 13..	Richard Jackson..	Scott Weaver.
Summit Mills, Pa.	Nov. 6-13.....	Arthur Collins....	Arthur Collins.

BLESSED ARE THE PEACEMAKERS



By DEAN RISSER
Pastor, Johnson City Brethren Church
Johnson City, Tenn.

The problem of peace is as old as Cain and Abel, and as complex as it can be made by the hearts of men, whose thoughts are evil continually. We find that one of the characteristics of mankind in general is his natural tendency to get himself at odds, more or less, with other people. We are just not made to keep peaceable relations with each other, and this is evident from the wranglings of the United Nations all the way down to the disappointed wail of baby sister, whose brother has grabbed the lollipop from her mouth and run behind the garage with it. Peaceableness is not one of the notable characteristics of the human race.

When we multiply the rebellion of an individual human heart by the countless and increasing billions of people in the world, the job of making peace on this earth would resemble the task of working a crossword puzzle of a billion pieces, where every piece is made and contributed by each of a billion individuals. Although the making of a perfect, or even workable peace is humanly impossible, no sensible person would say that we should not try. Just because the United Nations has failed in keeping the world entirely free of war and strife does not mean that they have been unable to accomplish some significant works of making peace. A man named Ralph Bunche was given the Nobel Peace Prize for restoring the cool breeze of peace to that eternal hotspot, Palestine—imperfect, yes; but certainly of some value if you count human lives valuable.

The fact of human inadequacy in making peace bears out the teaching of Scripture, for it declares in Isaiah 45:7, "I [Jehovah] make peace," and again in Psalm 29:11 we find, "Jehovah will bless his people with peace" (ASV). Add to these references the numerous occurrences in the New Testament where we read, "Grace and *peace* from God the Father." Although the source and beginning of peace is God the Father, that does not relieve us of the responsibility of being His instruments in the actual making of peace, and here the passage in Matthew 5:9 bears directly on the point: "Blessed are the peacemakers: for they shall be called the children of God."

God's Word states that those who work at peacemaking will be recognized as the "children of God," or as the Revised Version more accurately puts it, "sons of God." Not everyone who gathers around the peace table is known for being a son of God, but at least we all recognize that they have gifts and mental capacities beyond the ordinary if they are successful. We do not let just anybody represent our country at the U. N., but only those whom we believe are mentally equipped to at least partly succeed. Because of their superior minds and abilities, which of course are the gift of God, we might possibly call successful diplomats "sons of God," but only in a very limited sense.

For, however important may be the matter of peace in this world, there is another kind of peace that dwarfs it in comparison. The peace of which I speak is, of course, that of the individual soul with God. Blessed indeed is a peacemaker where the two persons involved are a Holy God and an offending, sinful man; he would of necessity be a "son of God." I believe that this is the basic peace, without which all other settlements of peace are incomplete and unstable. Men cannot continue very long in peace where rebellion and trucebreaking are a part of their natures, so the beginnings of a perfect peace is in the changing of the hearts of men, which God says is "deceitful above all things, and desperately wicked."

It is surprising how comparatively few men and women are working at the business of making peace between God and men, especially since it is so vital. The Bible tells us plainly it is needed—"There is no peace, saith my God, to the wicked" (Isa. 57:21). Just whose job is it, anyway, to try to patch up things between God and fallen mankind? Did God ever assign the task to anyone? "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to *us* the *ministry* of reconciliation . . . and hath committed unto *us* the word of reconciliation" (II Cor. 5:18-19). The enmity of the offended party, the Holy God, is gone. God has nothing whatever against sinful mankind now, for His Word declares that He is "not imputing their trespasses unto them."

Our sins were paid for at Calvary, and where once man had been hopelessly alienated from God, he has now been "made nigh by the blood of his cross." It is the heaven-granted privilege of every son of God to tell this good news to those who need to be reconciled to God, and to try to persuade them in the power of the Holy Spirit to accept the gracious terms that God is offering. This message is important enough and joyful enough to cause the angels to want to tell it, but God has seen fit to entrust it only to twice-born men and women.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). True as this is, we still find some Christians playing the part of troublemakers. Their tongue is a fire, and not for God. It causes not peace, but dissension; it is not used to boldly proclaim a free salvation, but to bring about a mistrust and a driving from God. The untamed tongue is a curse to the cause of Christ, but a person who uses his tongue in the ministry of reconciliation is a blessing, and is duly recognized as a son of God.

The Towel in the Master's Hand

Some people argue that Jesus ate the Passover with His disciples the night He was in the upper room. First, consider that there are two different words used in these verses: "passover" and "supper."

If Jesus ate the Passover with the disciples in John 13, He was guilty of breaking the Law, for He said: "I came not to destroy [or break] the law: but to fulfill." No one could find a single charge against Him at His trial, so even the Jews knew He had not broken any part of the Law in any respect. (Note, the Passover was to be eaten in the night part of the 15th day—Exod. 12:8).

Immediately someone will point you to Luke 22:11, where Jesus says: "Where is the guestchamber where I shall eat the passover with my disciples?" The Jewish day began at sundown and the preparation for the Passover began *at once*. All leaven was taken out of the houses and unleavened bread baked. No doubt Jesus did eat the unleavened bread in anticipation of the Passover, but He could not have eaten the *lamb*, as it was not killed until the latter part of that day (read Exod. 12:6: evening of the 14th day). The lamb, according to Exodus 12:8, was to be eaten *that night*, so it would be the night part of the 15th day. If Jesus did eat the Passover, He ate it 24 hours too soon, and thus broke the Law, as above stated. And if He ate the Passover that night, then Luke 22:16 is not true, for He said: "I will *not* eat thereof ["any more" not in the ASV] until it be fulfilled in the kingdom of God."

Argument Regarding Feetwashing

Some say this was a Jewish custom. If this was so, and Peter did not know it, he must have been a very ignorant Jew! For an illustration: suppose that I go up and shake hands with you (a custom among American folk) and you would say, "Why, Dr. Beal, wilt thou shake hands with *me*?" And then I would say: "What I do thou knowest not now, but thou shalt know hereafter." Do you see how foolish that would look? And yet it is no more foolish than for people to try to tell us that Peter would not have recognized a Jewish custom, had that been what Jesus was doing.

Surely if there is a time when a man would go the "limit" of customary hospitality, it would be when he was entertaining the Lord himself. And yet in Genesis 18:4 we see Abraham providing water for the three men to *wash their own feet*. No hint that he even offered to do it for them. Again in Genesis 24:32 we find no hint that the host washed the feet of the company. In Luke 7:36-44 Jesus calls the attention of Simon to the fact that he had failed to provide water to wash His feet as He entered the house. The Jewish custom was to provide the water at the door and let the guests wash their own feet—similar to our providing water, soap, and towels for our guests.

Others say their feet were dusty from travel. Read John 18:18 and note that the weather was cold! In Palestine people wear shoes much like the Indian moccasins in cold weather, so it is not likely that their feet were dusty from travel. (These shoes were made of sheepskin with the wool turned inside and laced around the ankle.) This puts a question mark after the idea of sandals and dust.

Did Judas have his feet washed along with the other disciples? (Read verses 5-12.) Of course he did. So if it was a matter of dust, Jesus would not have said in verses 10-11 what he did—that Judas was unclean.

Some argue that this was to teach humility. They say that Luke 22:24-27 fits in here, and as the disciples had been quarreling about who should be the greatest in the kingdom, so Jesus taught them to be humble. Jesus gave His rebuke in verses 25-27, which settled that, and furthermore, this strife came after the feetwashing, so it does not fit into this idea. If this was to teach the disciples humility, it would have taken place after the strife, not before.

Humility is a fruit of the Spirit (Gal. 5:23) and therefore is not a result of teaching, but it is a direct result of the indwelling Holy Spirit —only born-again ones are truly humble. Humble people observe this ordinance, but observing it does not make one humble. It is done because born-again ones are humble—not in order to get that way.

Still others say it should be done just once for all—like baptism. We believe it was a NEW THING to be observed by the church as a means of growth in grace! (God never asks us to do things to make it hard for us, but to cause us to grow in grace.)

A New Thing!

Kindly remember that not all things are recorded which Jesus did while here on earth. (Read John 20:30-31; 21:25.) Now before He gave the Great Commission (a very new thing) He had to recognize that He himself had been given power (Matt. 28:16-20). Up until the time of His resurrection He had no message to the gentiles (Matt. 10:1-10). Now He gives this "new thing"—we call it the Great Commission—and He instructs His disciples to go *into all the* world and disciple all nations (Jew and gentile).

If you will read John 13:3: "Jesus knowing that the Father had given all things into his hands," you will note that it sounds much like Matthew 28:18: "All power was given him." Yes; He is here giving a new thing and so emphasizes His authority to do so.

Note that Jesus in John 13:10-11 could not have been referring to an outer cleansing because Judas had had his feet washed just as the other disciples, and yet Jesus said that Judas was not clean. He must have been referring to an inner cleansing. In verses 12-17 we have a definite command supplemented by an example.

A farmer went away for the day, but before going he gave his son some instructions as to the work of the day. He took the son to the field and showed the son how he wanted the field plowed by plowing a few rows as an example. When he returned at the end of the day, he found the horses rested, no sign of work, and on going to the field found that no plowing had been done. On asking his son what it all meant the son replied: "Oh, I didn't think it made any difference if I plowed or not." How do you suppose the father



By the Late Dr. J. C. Beal

felt? Surely our Lord has a right to expect obedience to a command.

Was this done by the early church? Unless this was practiced in the early church, why would widows have been expected to wash any saints' feet (I Tim. 5:10)?

The early church used bread and wine (I Cor. 10:16). That is why so many churches use it now.

There was an organization in the early church especially to take care of the widows. There are definite restrictions placed on widows: she must be 60 years of age; wife of one man; well reported of for good works; brought up children; lodged strangers; *if she had washed the saints' feet;* relieved the afflicted; if she hath diligently followed every good work." Surely this is evidence that feetwashing was done in the early church.

Therefore, we contend that the real significance of this is to give us an object lesson of the past, present, and future ministry of Christ. All churches observe the bread and wine (though there is no definite command to do so, such as there is for feetwashing), and this is the thing which points us back to the *past* ministry of Christ. The bread and wine are symbols of this past ministry.

If you will read Ephesians 5:25-27 and I John 2:1-2 you will find there is a *present* ministry of Christ. That has to do with His interceding for us —His advocacy. Sins of saints break their fellowship with God, and so we have to take advantage of the promise of I John 1:9 and we by way of confessing our sins are cleansed. But why? Because Jesus is our advocate with the Father and thus makes possible our daily cleansing in our defiled walk through life. Now what is the symbol of this present ministry? We believe the feetwashing service is that symbol. Can you tell me of one single thing that any other church observes which symbolizes this present ministry of Christ?

It is important that saved individuals be kept constantly reminded of the *past* work of Christ which made possible their salvation—but listen! Now that you are saved, it is just as important that you keep in fellowship with God, and we need also to be reminded constantly that Christ's present ministry in heaven provides for this very thing. Are you enjoying real fellowship with your Father in heaven? If not, there is something wrong. But be not discouraged, for the Father has provided a way to make it right—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Again I say that the feetwashing service in the church is the only symbol that points to His present ministry. We believe there is also a future ministry of Christ. Read Luke 12:37 and note that at the marriage supper of the Lamb Christ will serve us. And so, the meal which we eat, the real Lord's Supper (no one has any right to call the bread and the wine the Lord's Supper—that is the Eucharist) is the symbol of the *future* ministry of our Lord Jesus Christ. Therefore, the Brethren Church has a complete picture of the complete work of our Lord ever before them.

The Towel in the Master's Hand—Its Significance

The thing that the Lord Jesus Christ did on the night before His crucifixion was not a Jewish custom, neither was it intended to teach the act of humility, nor because of the dust on the disciples' feet. We do not count it a matter of salvation. but it is the work of saved folk. Since it is none of these things, then it must be something *new*—something which has not been done before. If it was something new, then it must have had a peculiar significance. What is this significance. Read John 13:1-17.

If you are going to get the real significance, you must keep in mind that the Bible teaches a threefold ministry of Christ—past, present, future. The Jews could only see one thing and that was that Jesus was to set up His kingdom. They failed to see the suffering Messiah. Today many can see only the sacrificial work of the Lord Jesus Christ and fail to see that *He will* set up the kingdom in the future.

The past ministry of Christ is His death on the cross. The present ministry is clearly taught in the Word. We should be concerned about this. I John 2:1-12 speaks of Christ as our advocate. The all-important thing for the saved is fellowship with God. Some do not know that the Word emphasizes fellowship. Salvation makes you a babe in Christ, and if your experience is what it should be, there is something more than being saved. We have to grow in grace. Only fellowship with God will make this growth possible. God has in store for those who love Him things beyond the thought of man, and we will experience these things and enjoy them throughout eternity only as we have learned to appreciate such things *now*.

Suppose you were out on an ocean

and wanted water. You dip a vessel into the ocean and bring it up full, but the amount of water you got out of the ocean did not depend upon the amount in the ocean. It all depended upon the size of the vessel with which you dipped. If you used a pint—you got a pint-full, et cetera. So the matter of our fellowship with God now will determine our capacity for, or our degree of, enjoyment in heaven.

There is something necessary for this fellowship. The man whose life is not clean cannot have the right fellowship. The man whose heart is filled with lust cannot have true fellowship with God, and the Word of God designates this person as a *carnal* Christian. Sin breaks fellowship with God.

The necessary thing is the matter of cleansing. Read Ephesians 5:26-27. This is the *present* ministry of Christ. His present purpose is to cleanse daily. But note what He uses to do the cleansing—the Word! Not vain speculation. Never can there be too much emphasis on a knowledge of the Word of God. How can the Word cleanse me if I know nothing about it? I John 1:9 states the condition in which it is possible to enter into fellowship and have this cleansing take place. We *must* confess our sins in order to get back into fellowship, and how can a person know this unless he knows the Word of God?

The future ministry is stated in Luke 12:35-37. When He comes, those who are His children go with Him (1 Thess. 4:13-18) and there takes place the marriage supper of the Lamb. The Bible teaches that these divine truths are symbolized so that we can get hold of them. The Passover Lamb was the object lesson that the people might learn that the blood is back of all safety and security. Every time we use the bread and wine we get the great object lesson of the sacrifice of the Lamb on the cross. Now what is there in the Word that symbolizes this present ministry? It is the significance of the towel in the Master's hand. John 13 is a symbol of the present ministry of Christ.

What is the symbol of His future ministry? The meal that He ate with His disciples which symbolized the supper of the marriage of the Lamb. In Philippians 2:1-11 we have the humiliation of the Lord; in John 17:5 we have the glorification of Him; in Acts 7:55-56 Stephen sees Him seated at the right hand of the Father.

In Philippians 2:5-11 we have a picture of Christ's incarnation. Laying aside the glory which He had with the Father, He took on human form and then made the wonderful sacrifice. After this work was accomplished, He went back to the Father and received a name that is above every name and thus experienced the answer of John 17:5.

Under the Law the high priest was to clothe himself in the linen garments only on the Day of Atonement, and then make atonement for himself and the people. This high priest was just a fore-picture of the true High Priest—Jesus Christ. Keep in mind how he was to dress—in linen—before He offered the atone-



ment, and the linen garment was to be worn next to the skin (Exod. 28; Lev. 16:4-16).

In John 13:1-3 we read that Christ laid aside His garments. In Philippians it tells us that He laid aside His glory. In John it tells us that He took a towel and girded himself. In the original language the word used for "towel" is *lenion* (linen). Yes; He girded himself with linen, just as the high priests did in the Old Testament, and before He could make atonement for the people. Then He took a vessel and poured water into it. Read Psalm 22 and we see here a symbol of the "pouring out of his life like water." Jesus had been telling the disciples of His experience in Jerusalem, and here symbolizes the pouring out of His life like water. Then He cleansed them and washed their feet with the towel with which He was girded. Then in verse 12 we read that He takes His garment again and puts it on.

What was the Lord's prayer in John 17:5? "And now, O Father, glorify thou me in thine own self with the glory which I had with thee before the world was." And in Philippians 2:9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father." And after this He sat down. The Lord Jesus is now on His Father's throne in heaven. The communion service which is observed by the Brethren Church is the picture—the object lesson—of the very thing which the Holy Spirit later develops in Philippians 2.

No one could tell the disciples these things because they could not understand. But He said that when the Holy Spirit would come, He would make it plain to them (John 14:26). Why do we observe the cleansing first? Before Christ's sacrifice could be made, He must lay aside His glory.

The question now arises: Ought we to do it? Is it the thing which saved folk should observe? We speak of the bread and wine. Wonderful, but remember the sacrificial work of Christ could never have taken place if Christ had not first of all laid aside His glory. John 13 carries the whole picture of His sacrificial death. The Word says we "ought" (vss. 13-15).

We consider this word "ought" very binding in other connections; why not here? "So *ought* men to love their wives" (Eph. 5:28). "Ye *ought* to walk and to please God" (1 Thess. 4:1). "Therefore we *ought* to give the more earnest heed" (Heb. 2:1). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things *ought* not so to be" (Jas. 3:10). "He that saith he abideth in him *ought* himself so to walk" (I John 2:6). Yes; we should consider the "ought" of John 13 just as binding as the other "oughts."

The individual who waits for a definite "you must" is not the one who is living in close fellowship with God. Children of God are always entreated to please the Father, and not be forced to do things. It is a matter of doing God's will out of a heart of love. And the very fact that Jesus supplemented His statement with an example surely makes this very binding.

If ye know these things, happy [*or blessed*] *are ye if ye do them*" (John 13:17).

HE SAT

WHERE WE SIT

By C. S. ZIMMERMAN, Pastor
Patterson Park Brethren Church
Dayton, Ohio



Man, in his extremity, realizes the distance between God and himself, and the need of someone to bring God to him, and him to God. Praise our God, He has made this provision. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:9, 10, 14).

Here we see God the Son entering into the human family to bring many sons to glory by reconciling them unto God, taking away the penalty of sin, suffering its penalty; that is, death, for the family of men. He became the mediator between God and man. To do this God the Son must also become man, taking part of both to bring God and man together.

The humanity of Christ is shown in many ways. Paul said: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Here He is called man. Our Lord was called "the Son of man" 77 times, and applies the same to himself when He said: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

He had a human ancestry. Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7). Paul, speaking of this, writes: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). David was overwhelmed by the promise of God, which was confirmed by an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne (Acts 2:30). Again and again Jesus is referred to as the son of David, the seed of David, made according to the flesh.

In fact, the Apostle John makes the humanity of Jesus Christ the test of the orthodoxy of our faith. He says, in I John 4:2-3: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

He was subject to the laws of human development in body and soul. He grew (Luke 2:40); He asked questions (Luke 2:46), which is a normal functioning of a mind that is unfolding; He increased in wisdom (Luke 2:52); He learned obedience (Heb. 5:8); He became acquainted with suffering through experience (Heb. 2:18); He was made perfect through suffering (Heb. 2:10). This development made it possible for Him to sympathize with and help those who are His.

He was motivated by the instinctive principles and exercised the active powers that belong to normal human beings. He hungered (Matt. 4:2); He thirsted (John 19:28); He became weary (John 4:6); He slept (Matt. 8:24); He loved (Mark 10:21); He had compassion (Matt. 9:36); He was angry and grieved (Mark 3:5); He manifested reverential trust (Heb. 5:7); He groaned (John 11:33); He wept (John 11:35); He prayed (Mark 14:23). These are all normal functions of man that we experience daily. These were all included in the daily experiences of our Lord.

Thus we see that He entered into the daily activities, experiences, relations of man. He became one with us, apart from sin. Truly He knoweth our frame, and remembereth that we are but dust. All of these moved Him toward that great event for which He came—the sacrifice for sin, which must be accomplished by death.

Jesus suffered and died. Both of these are common to man. So intense was His suffering His blood oozed through the pores of His skin (Luke 22:44). After this event He was suspended between heaven and earth on the cross. He again entered into intense suffering, the like of which no one can know. It is true that men have been crucified, but none ever bore the sin of the world, and the wrath of God at the same time, as He did. That He died there on the cross is shown by the blood and water that flowed from His side after the spear thrust of the soldier. "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30). This means doubtless that He experienced a suspension of the personal union between His soul and His body. The evidence of His death is real. Thus he passed through the realm of human experience as a human—as the Son of man.

He arose from the dead. Of Stephen, in death, it is said: "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55-56). This indicates that Jesus still possesses His human body in heaven.

Truly He sat where we sit, that in His time we may sit with Him in glory, with bodies fashioned like unto His glorious body, beholding Him as He is. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:14-15).

The Danger of Delay

There is no greater lamentation or woe that could possibly come upon the heart and mind of a human being than those recorded in Jeremiah 8:20: "The harvest is past, the summer is ended, and we are not saved." Year after year a great host of people are like Felix to whom Paul "reasoned of righteousness, temperance, and judgment to come," although he was terrified in his heart because of his many sins, yet said to Paul: "Go thy way for this time; when I have a convenient season, I will call for thee."

It is doubtful if there is a better way to lull the awakened conscience to sleep than by a half-honest promise to attend to the soul's need at some future time. It is nothing more than giving a sop to the conscience to stop its barking. Procrastination is both "the thief of time" and the great harvest gatherer of lost souls. Unbelief has slain its thousands, procrastination its ten thousands. A "convenient season" to repent of sin and return to God will never come. Repentance is a bitter cup to all. To love what one has hated, and hate what one has loved, will never become convenient. Repentance is going counter to all the strong currents of human nature. If one does not have resolution and strength for this today, he will have less inclination and strength for the distasteful service tomorrow. The means of salvation, when resisted, lose more and more of their power, till finally they cease to have any influence. The Word of God ceases to alarm. The voice of conscience is hushed. The tender heart is gone. The Lord's Day and the Lord's house lose their charm. The striving Spirit is grieved away.



By A. D. CASHMAN

Pastor, First Brethren Church
Dallas Center, Iowa

The notion that it is time enough to get ready for eternity when one is older is a delusion of Satan. He cares not how moral a man is, nor how anxious he is about his soul, so long as he is disposed to wait for a future opportunity. He who now tempts us to delay a little longer will soon persuade us that we have delayed too long. Many a boy has been earnestly entreated to seek Christ, but he has said, "Wait until I get to be a young man." When the young man is asked to accept Christ, he says, "Wait until I come to midlife." Deal with him when he is middle-aged, he says, "Wait until I get old." When he is old, he says, "Wait until I am on my deathbed." Call on him when he is dying and he whispers in a faltering voice, "I - am - waiting - for - more - convenient - season," and is gone. There is no convenient season for him now. He who is not ready to be saved when the lifeboat is at the wreck will never have a more convenient season for his rescue.

In a pastorate of 20 years in an old established church, the minister made note concerning the 380 persons he received into his membership. He discovered that 305 came in before the age of 30; 38 between the age of 30 and 48; 22 between 40 and 50; 8 between 50 and 60; 3 between 60 and 70; 3 between 70 and 80, and 1 between 80 and 90. It is a known fact that the intensity and frequency of desire to love and serve God lessens as time passes. Delay is decision the wrong way.

Cases in court are adjourned sometimes because of the witnesses are not ready, or because the plaintiff is not ready, or because the defendant is not ready, and sometimes because the judge is not ready, until the bill of costs is ruinous. So there are men and women who have adjourned the case of the soul's salvation until death eternal will be the bill of costs to pay.

Delays increase difficulties. The heart becomes more hardened, the conscience more seared, convictions return less frequently, and sinful habits are more and more strengthened and confirmed. If you take a bit of phosphorus and put it on a slip of wood, and ignite the phosphorus, as bright as the blaze is, there drops from it a white ash that coats the wood and makes it almost incombustible. And so when the flaming conviction laid upon men's hearts, has burnt itself out, it has coated the heart, and it will be very difficult to kindle the light there again. Felix did send for Paul again, and repeated the conversation, but we do not know that he repeated the trembling.

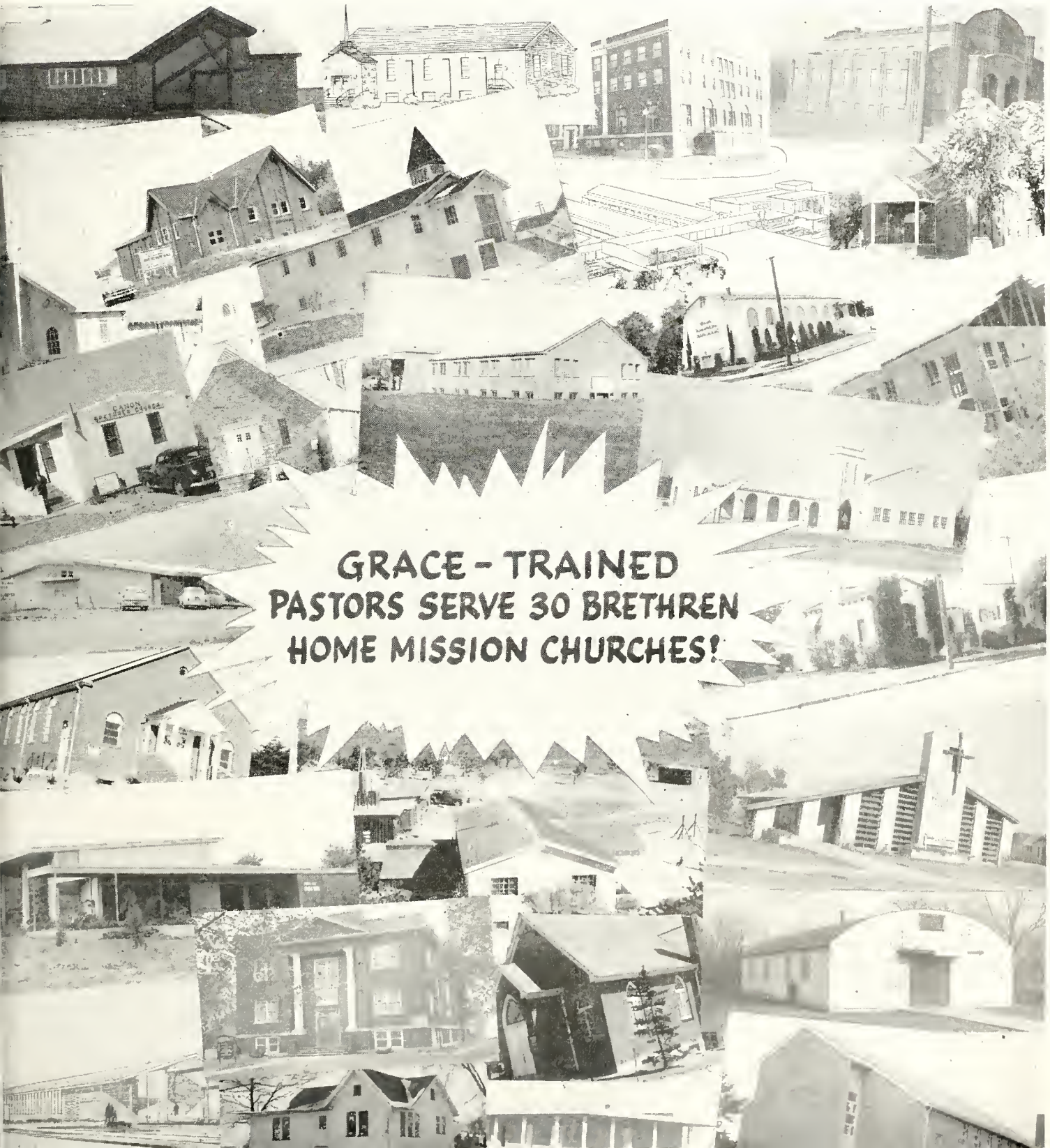
A man always finds a convenient season for what he loves best. Whether it is working, or eating, or sleeping, or pleasure-seeking, or money-getting, if it has his heart he will find time for it. He who does not find a convenient season for accepting the offer of salvation, values something above that. He thinks more of the life that now is than of the life which is to come. He also fails to realize how much more of joy there is in the present life to one who has Jesus Christ for his Saviour than to one who is not at peace with God.



The BRETHREN MISSIONARY HERALD

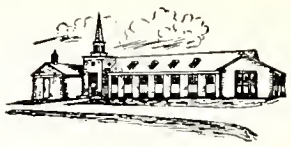
EDUCATIONAL NUMBER

OCTOBER 22, 1955



GRACE-TRAINED PASTORS SERVE 30 BRETHREN HOME MISSION CHURCHES!

EDITORIALS



By Paul R. Bauman, Vice President

Grace Seminary and Home Missions

This month, at the very height of their offering period, we call your attention once more to the work and needs of the Brethren Home Missions Council. Even though the financial needs at Grace are acute at the present time, we are praying that the Lord will provide the Home Missions Council with the greatest Thanksgiving Offering it has ever received. The future welfare and expansion of the entire Brethren denomination, in foreign lands as well as in America, depends upon the growth of these offerings. We trust every church will show a substantial increase this year.

There is another reason why Grace Seminary has occasion to thank God for the vision and ministry of the Home Missions Council. One does not need to look beyond the front cover of the magazine this week to see it. Pictured there are 28 home-mission church buildings (one is a club building, temporary quarters for our new church in Davenport, Iowa) in which alumni of Grace Theological Seminary are serving as pastors. Two others, Grandview, Wash., and Lansing, Mich., are not shown.

Thus, with 30 Grace-trained pastors now serving in Brethren home-mission churches, there is very good reason why the school should be vitally interested in the work of the Council. We praise God daily for the opportunities for service that are opened by both home and foreign missions in addition to the regular established churches in which former Grace students are serving Christ. Let us remember that our work is ONE, and we are mutually dependent upon each other. We cannot neglect one without affecting the other. Let us do our BEST for each as the needs are presented.

Revival at Winona Lake

Some had almost believed the Winona Lake Brethren Church and Grace Theological Seminary and College could not experience genuine revival such as comes to congregations existing in a more usual "church atmosphere." The recent revival under the direction of Rev. A. L. Lynn should certainly prove once for all that revival is possible, even in Winona Lake!

The presence of the Spirit of God was evident from the very first service, and by the time the week of meetings had closed, 89 people made definite public decisions. Many found the solution to long-standing problems in their lives. Four of these were for the purpose of receiving Christ as their Saviour. Several young people in the college made decisions to enter full-time service. Evangelist Lynn spoke to the combined student body of the seminary and college at the chapel service each day. At these services, as well as those conducted each night, there was much heart-searching, and there were many tears. It could hardly have been otherwise, for Pastor Koontz of the Winona Lake church reports that the attendance was unusually large (250 and 225) at the two midweek prayer services immediately preceding the Lynn meetings. Many also attended the cottage prayer meetings held in several locations one night a week in anticipation of the meetings.

Grace Seminary Joins American Schools of Oriental Research

Official notice has come from the American Schools of Oriental Research, with national headquarters in New Haven, Conn., advising us that the application of Grace Theological Seminary for Corporation Membership has been unanimously approved. In a letter from Gladys R. Walton, business manager, she says: "I am also very glad to know that Prof. John Rea is to be your representative on the Corporation. He has shown great interest in our work for a long time, and I feel that he and you will derive benefit from this closer association."

The American Schools of Oriental Research maintain also headquarters in Jerusalem, Jordan, and in Baghdad, Iraq. They have been responsible through the years for the excavation of many of the old Biblical sites. Professor Rea's name has been mentioned in their quarterlies because of his work with Dr. Joseph Free, of Wheaton College, who has spent several seasons excavating at the ancient site of Dotham. In 1953 Professor Rea served as staff engineer at the Dotham excavations.

The Church Behind the Iron Curtain

Some encouraging news is leaking through with respect to the spread of the Gospel in Russia today. At the conclusion of World War II, Russia claimed to reinstate freedom of conscience with the result that the Russia Orthodox Church is tolerated even though it has had to surrender many of its beliefs and practices. Incidental to the removal of some of the religious restrictions in Russia, there has been a new surge on the part of Russian people toward the evangelical Protestant churches. According to John Caldwell Thiessen in his "A Survey of World Missions," there has been an increase of 800 percent in the number of evangelicals, from 400,000 to 3,000,000 in the more than 30 years since the Soviets have been in power. Caldwell tells of one weekly prayer meeting in a Baptist church with an attendance of 1,800. He also states that the Baptist community in Moscow alone is said to number 6,000. The church evidently is not dead in Russia. Though no foreign missionaries are permitted behind the Iron Curtain, we can still pray for the church there.—H. A. K.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 43

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio

FACTS AND FIGURES ON FALL REGISTRATION AT GRACE

By Dr. Homer A. Kent, Registrar

Total registrations have reached 270 at Grace Seminary and College as the fall semester has begun. This compares with a total of 251 at the same time last year and 222 in 1953. Thus again the school has achieved a new record and manifests a healthy growth. The overall percentage of increase is 7½ percent.

A breakdown of the total enrollment reveals that for the first time there are more students in the college division than in the seminary, the count being 138 in the college and 132 in the seminary. The marked increased in the college is the result of the fact that we now have the full four-year college curriculum in operation. The recent registration shows that 107 new students have enrolled this semester, 64 in the college and 43 in the seminary. There are 163 returning students, 89 in the seminary and 74 in the college. The figures reveal a gain of about 32 percent in the college, but a slight loss in the seminary, due possibly to the charging of tuition for the first time in the seminary.

In the seminary there are 125 men and 7 women. In the college there are 87 men and 51 women.

The cosmopolitan character of the student body is reflected in the fact that the students have come from 22 states and the District of Columbia, and one each from Canada, Argentina, Alaska, and Germany. Pennsylvania leads all other states in representatives with 68. It is followed by Indiana with 54, Ohio with 50, Michigan with 16, California with 14, and Iowa with 10.

Denominationally, the student body is composed of representatives from more than 16 groups. The Brethren lead in this category by a considerable margin, due largely to an 80-percent Brethren constituency in the college. There are 147 Brethren students in the school. The Baptist groups are second with 66 students. Other prominent denominational groups are the Mennonites, Presbyterians, Methodists, Evangelical and Reformed, and quite a large group which designate themselves as independents.

Looking at the seminary students, it is discovered that they have come from 49 different colleges, Bible institutes, and seminaries exclusive of Grace College, which is fast becoming a substantial feeder for the seminary. William Jennings Bryan University has contributed the largest number, 25; Wheaton College is second with 17; and Bob Jones University third with 14.

Convocation and Faculty Reception

The Fall Convocation service was held in the chapel on the morning of Tuesday, September 13, with the combined student bodies of the seminary and college present. The speaker for this occasion was Rev. Robert Munn, a teacher in the European Bible Institute, who is now home on furlough. Mr. Munn is an alumnus of Grace Seminary and appealed to the present student body to take full advantage of their opportunities in making preparation for Christian service. The faculty appeared in their academic regalia for the occasion which in a definite way marked the beginning of the new school year.

The annual Faculty Reception was held on Friday evening, September 17, in the seminary student lounge, at which time the entire faculty with their wives greeted all the students of the seminary and college and welcomed them to the school. The evening was concluded with the serving of refreshments by the ladies of the faculty.

Thus Grace Seminary and College have embarked upon another year of activity. Great are the opportunities with their attendant responsibilities. We of the administration and faculty feel tremendously the need of the prayers of our constituency that we may faithfully discharge our trust.

We Are Concerned!

You will note from the accompanying financial statement that the receipts for the operating expense of Grace Seminary and College during the month of September were the lowest in many months—considerably lower even than in August. The figures show that $2,147.71 was received by the school for its general fund, but even these figures do not tell the whole story. Actually for the month of September the gifts from the churches amounted to only $1,600.71 inasmuch as $500 of the total amount came in as a maintenance gift from one of the organizations occupying space in the building. Pastors are urged to call this matter to the attention of their congregations. Financial secretaries, if money for the school is lying in your church treasury, please send it in. Your attention to this matter will help greatly just now.

REPORT OF GIFTS TO GRACE SEMINARY

SEPTEMBER 30, 1955

Aleppo, Pa.	$1.00	Philadelphia, Pa. (1)	$131.00
Alexandria, Va.	77.00	Portland, Oreg.	8.00
Altoona, Pa. (1)	5.00	Rittman, Ohio	65.50
Altoona, Pa. (Grace)	10.00	Scattle, Wash.	31.00
Ashland, Ohio	20.50	Sidney, Ind.	10.00
Beaumont, Calif.	18.00	South Bend, Ind.	15.00
Berne, Ind.	28.00	South Gate, Calif.	22.00
Camden, Ohio	2.00	South Pasadena, Calif.	6.00
Clay City, Ind.	6.00	Summit Mills, Pa.	7.00
Cuyahoga Falls, Ohio	36.39	Taos, N. Mex. (Canon)	5.00
Dayton, Ohio (1)	254.75	Temple City, Calif.	25.00
Elkhart, Ind.	5.00	Waterloo, Iowa	104.15
Everett, Pa.	10.00	Waynesboro, Pa.	38.00
Flora, Ind.	75.50	Winona Lake, Ind.	164.61
Hagerstown, Md.	48.25	Yellow Creek, Pa.	12.00
Harrah, Wash.	13.50	Isolated Brethren	20.00
Harrisburg, Pa.	24.00	Non-Brethren	45.31
Inglewood, Calif.	24.00	Winona Lake, Ind.	
Jenners, Pa.	16.25	(maint. gift)	500.00
Lake Odessa, Mich.	41.00	Camp Buckeye, Ohio	50.00
La Verne, Calif.	20.00		
Leamersville, Pa.	36.00	Total General Fund	2,147.71
Leesburg, Ind.	7.00		
Limestone, Tenn.	3.00	*Designated Gifts—*	
Long Beach, Calif. (1)	5.00	Beaumont, Calif.	180.00
Mortinsburg, Pa.	14.00	Winona Lake, Ind.	35.99
Mundy's Corner, Pa.	16.00	Non-Brethren	100.00
New Troy, Mich.	43.00	National WMC	210.70
Paramount, Calif.	8.00		
Peru, Ind.	20.00	Total Designated Gifts	526.69



STUDENT NEWS

ALVA STEFFLER, Editor

JUDGMENT NIGHT

It is not "all work and no play" at Grace College. Recently initiation night got off to a good start as 45 trembling freshmen sat awaiting their fate before two prejudiced judges and a jury of six from the sophomore class. One by one groups of helpless freshmen (upper left picture) stood blindfolded, awaiting their fate. Bruises were carried for several days by Paul Bauman, Jr., and George Jordan (upper center), who pushed peanuts around the auditorium floor. Others shaved balloons lathered heavily with shaving cream (upper right), and the results were more than explosive! Some of the boys went into the beauty parlor business and were called upon to set the hair of the girls (lower left). When they had finished, any set the girls' hair may have had was completely gone! Some of the freshmen girls, along with Patty Watts (lower center), were forced to walk through beds of cold slimy angleworms (in reality macaroni cooked to the right consistency). Most of these, like Patty, after the first step, were practically carried by their sophomore assistants. George Jordan proved to be a poor pilot (lower right), for he was unable to maintain either level flight or altitude even with the assistance of Dale Hostetler, Dick Harris, and Ron Henry.

At this time all bruises have healed, and only pleasant memories remain. It was a night of fun and fellowship that the freshmen shall never forget.—*Adapted from a story by Hyla Palmer.*

COLLEGE COED WINS SCHOLARSHIP

College sophomore Elener Norris recently won a $50 scholarship for placing first in a writing contest sponsored by the Journalism Department. Designed to interest and inspire students in the field of writing, the contest was brought to the attention of the students during a chapel period last March by Miss Ava Schnittjer, instructor in English and Journalism (see "Challenge of Christian Journalism," Herald of March 26). Taking up the challenge, several students began writing. Subjects ranged from a devotional article for the Moody Monthly to a report of National 4-H Club camp in Washington, D. C., for the Prairie Farmer. Ten of Miss Norris's were accepted for publication. One of her articles appeared in the March 26 issue of the Brethren Missionary Herald. "It's a real thrill to see your name beneath the title of a published article," she commented, "and I certainly am grateful for the award and the opportunity the contest afforded me." Congratulations, Miss Norris, on your scholastic achievement.—*Crosby Englizian.*

ANNUAL RETREAT—HOMEBOUND

Jim Sweeton and Ted Franchino steered the Fall Retreat this year to a day of food, fun, and fellowship right in our home town of Winona Lake. The students, wives, and faculty were divided into two teams to compete in sports events, stunts, and table decorating. The "Whites" managed to outdo the "Reds" in almost every event and clinched the score by winning the stunts at the close of the retreat. Everyone retreated from the retreat with aching muscles but with a satisfied glow from having spent a profitable day away from the books.

FALL SPORTS WELL UNDERWAY

Intermural six-man touch football is off to a good start under the capable direction of Athletic Instructor Dick Messner. "Job's Boils," "The Humble Six," and "Henry's Hornets" are among the cleverly chosen names for these gridiron specialists.



NEWS AND NOTES . . .

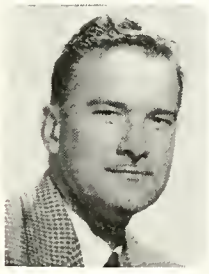


DEDICATION OF GOSHEN CHURCH

On Sunday afternoon, October 9, dedicatory services were conducted for the new home-mission church at Goshen, Ind. Dr. Alva J. McClain, president of Grace Seminary, was the speaker. Dr. Paul Bauman, seminary vice president, was speaker at the other Sunday services and at the Dedication Conference that continued each night through the week. The pastor of the Goshen congregation is Rev. Herman Hein ('54), under whose ministry as a student pastor the church developed and was organized. The school is grateful for such opportunities as this to assist in the work of home missions. The Goshen church should prove to be an inducement to other young men now in the course of their studies.

WEDDING IN ISRAEL

Printed both in English and modern Hebrew, a wedding announcement of unusual nature has come to us from the land of Israel. Calling for assistance from the teaching personnel of both departments, they report that the announcement reads as follows:



Alvin Showalter

"Mr. and Mrs. Floyd Cramer request the honor of your presence at the marriage of their daughter, Nina Lois, to Mr. Alvin Friedly Showalter on Wednesday, the second of November, nineteen hundred and fifty-five at four o'clock sharp. American Church 86 Street of the Prophets, Jerusalem, Israel."

Miss Cramer is a graduate of the Moody Bible Institute, and Brother Showalter graduated from Grace Seminary in 1954. Since that time he has been in Israel, working and witnessing for Christ, having lived part of the time in one or another of the Kibbutzim (communal camps), where he could be among the people, learn the language, and bear his testimony.

When your editor was in Israel, Alvin served as his guide and interpreter. He served in the same capacity for Dr. Hoyt on his recent trip. The fellowship on both occasions was rich and sweet indeed.

Many will join the students and alumni of the school in sending greetings to this fine couple. Continue to pray that the Lord will keep the door of opportunity open as they endeavor to work among a people who have returned to the land of their fathers, but who still do not know personally their Messiah.

NEWS FROM REV. GORDON

Those who have been praying for Rev. Arthur Gordon ('54) and his children who were stricken by polio in August (see Sept. 24 Herald), will be interested in the latest word that has come concerning their condition. A friend of the family writes:

"Saturday I received a note from Mrs. Gordon's mother, Mrs. Boggs, who is with her to help in the home and in taking care of Jimmy. She says Arthur is improving a little each day, but suffers much with his arms and legs, and is just able to move fingers on one hand a little. Part of the time he is out of the iron lung, in a rocking bed, and has the aid of a chest respirator.

"Mrs. Boggs also writes that Jack is improving each day, and that Joyce and Jimmy will have full recovery. Jack is still in the hospital and evidently Joyce is still in the convalescent hospital. Jimmy's attack was only slight, not requiring hospitalization. Marilynn and Arthur's mother takes turns being with Arthur and Jack in the hospital and are both very tired and weary.

"The continued prayers of the student body and the faculty are surely appreciated."

We are sure that many throughout our entire fellowship will continue to remember Brother Gordon and his family in prayer. Let us ask the Lord to fully restore him to health and the ministry for which he was trained at Grace College and Seminary.



GIFT FROM BERNE FURNITURE CO.

Recently a valuable gift has come to the school through the kindness of the officials at the Berne Furniture Company in Berne, Ind. The gift was in the form of two beautiful sofas and a large occasional chair. All three

(Continued on Page 685)

THE GENESIS FLOOD

By John C. Whitcomb, Jr.
Associate Professor in Old Testament

(PART III)

No serious student of Old Testament problem passages can afford to ignore the light shed upon such passages by quotations and references in the New Testament. And the problem of the extent of the Flood in Genesis 6-9 is no exception to this rule. Yet, in spite of this, there are scholars like Dr. Bernard Ramm who seem to have given much thought to this problem and who can write as follows: "Man was destroyed within the boundaries of the flood; the record is mute about man in America or Africa or China . . . An examination of the references of the New Testament to the Flood *are not conclusive*, one way or the other, *but permit either a local or universal flood interpretation*" ("The Christian View of Science and Scripture," p. 249; italics are ours).

From this quotation one would conclude, then, that the New Testament has nothing in particular to say about the extent of the Flood! But let us take the trouble to look for ourselves at these New Testament references. In Luke 17:26-30 (ASV) we find the following statement by our Lord: "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them *all*. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them *all*: after the same manner shall it be in the day that the Son of man is revealed."

Notice that the force of our Lord's argument would be greatly weakened if, for example, we knew that some, other than Lot, and his family, *did* escape from Sodom when the fire fell. This would allow hope for the ungodly that some might escape the wrath of God in that coming day of which Christ spoke. The very same point applies to Noah and the ark. If Christ's word "all" in this connection really means only "many," then the analogy collapses again. Here, then, is another instance where the argument from context proves that "all" must really mean "all" in this passage.

Turning now to I Peter 3:20, we find these words: ". . . the longsuffering of God waited in the days of Noah, while the ark was a preparing, *wherein few, that is, eight souls*, were saved through water." Here again, the illustration from the Old Testament loses much of its force, especially in the light of the immediate context, if we adopt the view that only those in the Mesopotamian Valley were involved in the Flood. Now since even Dr. Ramm admits that the human race must have spread far beyond the confines of Mesopotamia by the time of Noah (p. 239), it follows logically that those Scriptures which teach the destruction of the entire race by the Flood must also teach a geographically universal Flood. We may also include II Peter 2:5 in this category.

It is our opinion, however, that the most important New Testament passage in confirmation of a universal deluge is to be found in II Peter 3:3-7: ". . . knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of the water and amidst water, by the word of God [Gen. 1:6, 9]; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men."

Let it be noted carefully that Peter speaks of that time when men will no longer think seriously of Christ's second coming as a cataclysmic, universal intervention into the course of world affairs. And the reason for this skeptical attitude is the doctrine of *total uniformitarianism*, by which it is maintained that natural laws and processes in the earth have never yet been interrupted so as to destroy human society and civilization by an act of God; and therefore it need not be expected that such will *ever* happen! But, says Peter, there are two points in past history where total uniformitarianism fails. And these two points are the very ones that such skeptics *refuse* to acknowledge: the CREATION and the FLOOD! And even as "the world that then was, being overflowed with water, *perished*," so the postdiluvian world, protected as it is by God's eternal promise from another universal flood (Gen. 9:8-17), is nevertheless being reserved by the promise of this same God for destruction, not by water, but by *fire* (cf. 3:10; Rev. 20: 9-11).

Now if, after all, the Flood should turn out to have been merely a local affair, it would certainly have been inappropriate for Peter to refer to such an event to refute the uniformitarianism of latter-day scoffers. For if the Creation and the final destruction of the world by fire are *universal* (and few if any would argue that they are local), then certainly it would be out of place to cite the Flood of Genesis as a parallel instance of interventions by God which nullify the doctrine of uniformitarianism!

In concluding this discussion, we can do no better than quote from Dr. Merrill F. Unger's latest book, "Archaeology and the Old Testament," (Zondervan, 1954), p. 62: "That the antediluvian era, described by Peter as 'the world that then was,' was obviously different climatically and geologically from the 'heavens' and 'the earth . . . that now are' (II Pet. 3:7) is clearly implied in the Apostle's stern warning to naturalistic skeptics, who mock at the idea of Christ's supernatural Second Advent on the ground that 'all things continue as they were from the beginning of the creation' (II Pet. 3:4). Against the false naturalistic theory of uniformity the Apostle urges the truth of supernatural catastrophism as evidenced by the Noahic Flood."

(To Be Continued)

FATHER AND DAUGHTER ATTEND GRACE TOGETHER

BACK TO GRACE SEMINARY

By J. P. Kliever

May 1938—What a relief! I passed in all subjects, and one more year of seminary to go!

September 1955—I enroll for my senior year in the seminary! Yes; that's right—17 years and 4 months later. Old "Rip," of childhood story fame, beat me by only a few years; he was absent 20 years! It has been almost too long an absence to remember to respond to the class rollcall.

The question I am asked most is this: "How does it feel to be back?" There are many things that are different, and yet the essential things are the same.

First of all, the faces are different from those I saw when I was last in school. I am now going to school with the second generation! The parents of many of the students are my very good personal friends and former classmates. The professors are all new, except one.

The building is new, and in a different part of the country. Instead of Ohio, we are now in Indiana.

When the bell rang for class No. 1, it was the Theology class. Yes; the students were not my former classmates, neither was the teacher my former theology teacher, but there was the same desire to know the truth, the same dedication of purpose from the student standpoint, and it was the same theology, so warm with a fresh experience of fellowship with God. When the teaching began as to "Who is God?" and "How may we know Him?"—all of a sudden the intervening years were swallowed up. It seemed as if it was just yesterday that I had left the classroom. How I praise the Lord that the teaching has not changed, and that the students are still the same *kind!*

I had heard much about the change that has come into the theological thinking, of men who have studied until they have stacked degree upon degree (some are degrees warmer and some are degrees colder) and how Bible Theology is to be replaced by Rational and "Positive" Theology. How happy I am to find that the Bible is the "Master Book" and that our professors with many degrees are teaching with a warmth that comes from personal experience of Christ, the Living Word. We are learning Biblical Theology from professors who have degrees that make them bubble over with the true warmth of the Spirit of God.

Juvenile delinquency is supposed to be a problem. If you could have as fellow students these second-generation youth (one of them is my own daughter, Anne) your fears for these, at least, would vanish. You would see their joyous fellowship, see them seriously and wholeheartedly yield themselves to God for the service that He has planned for them, see them pursue their studies with real purpose (not mere grade-getters), and see the good fellowship between students. There are no cliques. There is no snobbishness, but each one seems interested in the other's welfare. They rejoice together at victories won and sympathize when there are reverses. Anyone wanting to learn to be most effective as a servant of the Lord Jesus Christ can be sure that this is the school.

Thank you, all who are supporting us here and making this school possible with your prayers and gifts. You have made a wise investment of eternal worth.



Rev. J. P. Kliever and Daughter, Anne

MY SECOND YEAR AT GRACE

By Anne Kliever

My early student days were spent at the school for missionaries' children at Bellevue, one of our stations in the heart of Africa. Brought up in a home where devotions were the rule, I became immune to them. When I was 11 years old, Miss Mishler was reading some of Dr. Walter Wilson's animal stories. The spiritual applications caused me to worry over my own condition, and she led me to Christ.

I was 13 when I came to America. I attended Long Beach Brethren High School in California for one semester. There my faith was more fully grounded so I could better withstand the temptations in the public schools.

When my parents returned to Africa, God chose Dr. and Mrs. Ogden to become my "second" parents. Because of their spiritual guidance, I dedicated my life to Christ at Kamp Keystone when I was 15. The Lord let me see just far enough to know that I would be in college.

Until about six weeks before graduation I did not decide on the college I would attend. I almost sent an application to another school, but the Lord led me to Grace. It was wonderful to experience His provision during my first year. Although I was unable to work outside of school, He enabled me to pay for all my tuition and other fees except $30, which others cared for. I am now in my sophomore year, which is proving to be even better than the first.

After I graduate from Grace I will attend the seminary to prepare myself for missionary service in Africa, but not because my parents are there. I feel the Lord has called me there as a teacher.

Did the Cross Stand on Mount Moriah?

By Prof. John Rea

A well-known evangelical Bible conference speaker, who has recently returned from Palestine, claims that Christ was crucified on Mount Moriah. At first glance this idea seems fanciful. If it can be demonstrated, however, the perplexing question of the exact location of Calvary may be settled. Furthermore, the unity of the Word of God may be illustrated in a striking manner.

Abraham's Sacrifice

Most of us are familiar with the account in Genesis 22 of how God ordered Abraham to take his only son, Isaac, into the land of Moriah and offer him there for a burnt-offering upon one of the mountains which God would indicate. Abraham obeyed God in this test of faith, actually taking the knife to slay his son. He believed that God was able to raise up Isaac, even from the dead (Heb. 11:19). At this point the Angel of Jehovah intervened. Abraham found the ram caught in the thicket and offered the animal in the stead of his son. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen [He shall appear]" (vs. 14). Thus Mount Moriah is the place which God chose for the sacrifice which most strikingly typifies the supreme offering-up of His only begotten Son, the holy Lamb of God, in the stead of sinners.

Solomon's Temple

As we have seen, Mount Moriah was called Jehovah-jireh, the place where He shall be seen or appear. At this very spot the Angel of Jehovah again appeared—unto David. II Samuel 24:18-25 and I Chronicles 21: 18-22:1 are parallel accounts about David's purchase of the threshing-floor of Ornan or Araunah the Jebusite. Jebus was the name of the Canaanite city of Jerusalem which David's men had captured. Concerning the threshing-floor on the hill above the walled City of David, the king pronounced: "This is the house of the Lord God, and this is the altar of the burnt-offering for Israel." But how do we know that this spot was on Mount Moriah? The only other mention of the name Moriah in the Bible declares this fact: "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite" (II Chron. 3:1). Here the Lord was seen by David, and here the Lord dwelt in Solomon's temple in the holy of holies, until His shekinah glory departed shortly before the destruction of the temple in 586 B. C. (Ezek. 9-11). Was it here also that God made the supreme manifestation of His love to the human race and thus fulfilled the prophetic name given to the mountain by Abraham?

The Mount of Sacrifice

God had selected this hill to be the mountain of sacrifice in the time of Abraham. On it a thousand years later the brazen altar of sacrifice of the temple was erected, directly over Ornan's rock threshing-floor. All



Gordon's Calvary



Dome of the Rock

the Levitical offerings except the sin-offering were burned on this altar. And where was the sin-offering to be burned? "And the skin of the bullock, and all his flesh, with his head . . . even the whole bullock shall he carry forth *without the camp* unto a clean place where the ashes are poured out, and burn him on wood with fire" (Lev. 4:11-12; Ezek. 43: 21). The ashes were taken by the priest out of the city through a northern gate of Jerusalem to a large gray mound of the accumulated dumpings of ashes and animal bones from the temple sacrifices. Before World War I this ash heap, called on old maps, "Hill of Ashes," was visible about where the Mandelbaum Gate is now. While the place of ashes is somewhat beyond the northern end of Mount Moriah, the two do lie near the same road leading northward from the Damascus Gate.

In fulfilling the type of the sin-offering the main factor concerning the location of the death of Christ is that He must die outside the city. That He did, so Hebrews 13:11-12 expressly states: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The significance of Christ's substitutionary death is best expressed in the idea of the sin-offering, which the sinner presented to make atonement for his sinful nature. Thus it becomes very interesting to find out if Christ our sin-offering died on Moriah, God's appointed mount of sacrifice.

Topography of Moriah

As we study the topography of Mount Moriah we find that this hill is actually a ridge running roughly north

and south. The highest point near its southern end is the massive protruding rock which was Ornan's threshing-floor and on which the brazen altar of the temple stood. The Moslem building called the Dome of the Rock, or less correctly, the Mosque of Omar, now stands over this site. The hill descends rapidly to the Pool of Siloam and the juncture of the Kidron and Hinnom Valleys. On the northern end of the ridge of Moriah is a Moslem cemetery, the very spot commonly called today "Gordon's Calvary." From that point there is a decline northward, and the ridge disappears. The fact, however, that Gordon's Calvary and the Dome of the Rock are on the same hill geologically speaking is not quite so apparent to the traveler today. The reason for this is that there has been since Solomon's time great quarrying operations in this ridge to obtain the fine grade of limestone for the temple and other buildings in Jerusalem. Thus an enormous rock-cutting 150 yards wide and orginally over 50 feet deep now separates the hill of Gordon's Calvary from the rock cliff under the present northern wall of Jerusalem.

Gospel Descriptions of Calvary

The Gospels indicate that the cross was erected outside the city beyond a gate opening to a road coming from the country (Mark 15:20-21); that Golgotha was near to the city (John 19:20); that it was close to a road where people passed by (Mark 15:29); that the place was broad enough to accommodate a sizable crowd; that the events of the crucifixion could be seen from a distance (Luke 23:49); and that in the area of Calvary there was a garden with a new tomb (John 19:41).

Gordon's Calvary, *north* of the temple area, rather than the traditional site within the Church of the Holy Sepulchre, which is *west* of the temple area across a valley filled in now with rubble, best seems to agree with the Scriptural teachings about the crucifixion of Christ. Gordon's Calvary is on Mount Moriah. It lies just to the east of the road leading to the country along which the priests must have carried the ashes from the temple sacrifices. It was definitely outside the city wall in Jesus' day; yet only 150 or 200 yards from the city. A road or path no doubt went between the city wall and the cliff of Gordon's Calvary, just as a street does today. The Moslem cemetery is an extensive plot of ground on the top of this hill, large enough for a big crowd. Before the erection of the present buildings north of the city wall, the hill could easily be seen from every direction. It is in the very area north of the city where there were gardens and tombs in Jewish times.

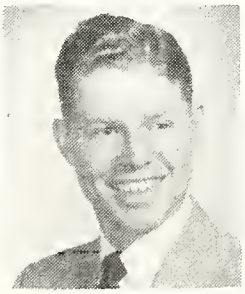
Thus it may correctly be stated that Jesus was crucified on Mount Moriah, fulfilling the prophecy in the name Jehovah-jireh, for here in truth God appeared in Christ. Here He manifested His great love toward us in that, while we were yet, sinners, Christ died for us.

FROM HOME MISSIONS TO GRACE SEMINARY

By W. Carl Miller, Seminary Junior

Editor's note—Until just a few weeks ago Carl Miller served as pastor of the thriving new Washington Heights congregation at Roanoke, Va. The new church building was erected under his direction. Carl is the fourth son of Rev. and Mrs. R. Paul Miller to attend Grace Seminary. Their daughter, Laura, is the wife of Rev. Arnold Kriegbaum, another graduate of Grace.

To leave a home-mission pastorate in order to enter Grace Seminary may appear to some individuals to be a mistake, especially in the face of the great need for more Brethren pastors. But there are some very important reasons for so doing. I should like to present the following three as a personal testimony.



W. Carl Miller

The first is the personal necessity for a deepened Christian experience which can only be known through expository Bible instruction and the various means of Christian fellowship as afforded at Grace.

Another reason, essentially an extension of the first, is that of the thorough, accurate, and systematic study of the Word of God for the purpose of being able to proclaim the Scriptures to others with greater clarity, completeness, and authority. This, I am confident, can only be realized with the aid of a working knowledge of the original languages in which the Holy Writ was first recorded. Here I shall be able to acquire such a knowledge of the Hebrew and Greek languages.

The concluding reason for coming to Grace is that of learning how to preach and teach the whole counsel of God. The effective presentation of the greatest message in the world is, beyond question, worthy of careful consideration and preparation. Again I say that I am receiving such training at this institution.

These are but three of the main reasons why I left a home-mission pastorate in order to resume my theological studies. And I believe that any one of the three could be sufficient reason in itself to temporarily leave the pastorate for such training, as the Lord leads.

I am writing these words at the end of the first four weeks of this semester, and I should like to say that I am indeed grateful for this Bible-centered, Christ-exalting institution. I also wish to thank my Lord for His leading and provision and for those who encouraged me to take this step of faith, including my faithful and sacrificing wife.

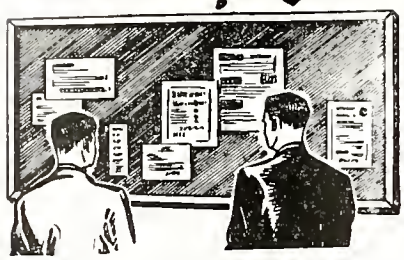
NEWS AND NOTES

(Continued From Page 681)

pieces have been added to the furniture in the student lounge room on the ground floor. This gift is deeply appreciated and is certainly helping to meet the additional needs of a growing student body.

In the accompanying picture one of the pieces is shown. Seated upon it are (l. to r.) Robert Le Fevre, Clayton, Ohio; Anita Adams, Temple City, Calif.; Nancy Weber, Hagerstown, Md. Standing is Robert Messner, Ashland, Ohio.

Newspage



ALEXANDRIA, VA. The Commonwealth Avenue Brethren Church has granted a transfer of membership to Rev. and Mrs. Roy Glass to the Mennonite church of Keyser, W. Va.

JOHNSTOWN, PA. The cornerstone laying service at the Riverside Brethren Church was held Oct. 16. Ralph Hall is pastor.

TAOS, N. MEX. Phyllis, the eight-year-old daughter of Sam Horney, pastor of Cañon Brethren Church, was struck by a drunken auto driver after the church services Sunday evening, Sept. 25. The car ran over her feet, but no bones were broken.

MARTINSBURG, PA. Gaye Carol was a welcome addition to the home of Rev. and Mrs. Gerald Teeter, of the First Brethren Church, Oct. 2.

GRAFTON, W. VA. Rev. and Mrs. Lee Crist, of the First Brethren Church, announce a special member has arrived in their home. Sharon Ann, weighing 6 lbs., 5 oz., was born Oct. 2.

ALTOONA, PA. The Blair County Evangelical Ministerium will conduct the second annual Sunday-school convention November 4-5 at the First Baptist Church. Rev. Harold Etling, national Sunday-school director of the National Fellowship of Brethren Churches, will be one of the speakers. Rev. Gerald Teeter, of the First Brethren Church, Martinsburg, Pa., and Rev. J. Ward Tressler, Altoona Grace Brethren Church, are members of the committee.

PROVIDENCE, R. I. Five Pennsylvania pastors of the East Fellowship of Brethren Churches, William Schaffer, Kittanning; John Burns, Listie; Arthur Collins, Summit Mills; Clyde Caes, First Johnstown; Leslie Moore, Meyersdale; and Sunday School Supt. Richard Moore, of First Johnstown, will attend the National Sunday School Convention Oct. 26-28.

LISTIE, PA. The East Fellowship of Brethren Churches Mission Board met at the Listie Brethren Church Oct. 6. Plans were laid for an aggressive mission program. John Burns was host pastor.

MARTINSBURG, W. VA. The new parsonage of the Rosemont Brethren Church is "under roof" and if the weather permits, the bricklayers will finish in the very near future. All previous prayer-meeting records were smashed on Sept. 28 when 147 were present.

ROANOKE, VA. The new address of Rev. Vernon Harris, pastor of the Washington Heights Brethren Church is 1220 Lafayette Blvd. NW.

HARRAH, WASH. Don Farner, pastor of the Harrah Brethren Church, has started a Bible class in Toppenish, Wash., a town of more than 5,000, with the hope of beginning another Brethren church.

FREMONT, OHIO. A new all-time Sunday-school record was set on Oct. 2 at the Grace Brethren Church when 369 were present. Gordon Bracker is pastor.

SOUTH BEND, IND. The Sunnymede Brethren Church enjoyed a record high attendance of 92 for the year in their Sunday-school rally Oct. 2. An eight-week contest was launched with the theme: "Living Water—It's Free and It's Yours." There will be homecoming day on Oct. 23 with John Zielasko and family, missionaries to Brazil, as special guests.

ROANOKE, VA. The Clearbrook Brethren Church is busy with remodeling these days. The auditorium is receiving a new acoustic tile ceiling, the walls are being painted green, the center aisle is being carpeted, and the furnace is being converted from coal to oil. Bro. Bill Smith, evangelist, was so well received two years ago that the church has invited him to be their evangelist again Nov. 30-Dec. 11. Pastor William Howard was the speaker at the homecoming service at the Andrews Chapel (Methodist), Brooke, Va., on Oct. 16 and then held a week of meetings there. Brother Howard has resigned his work with a Roanoke newspaper and has taken over the work of his congregation full time.

BARBEE LAKES, IND. The average attendance for the first four months at the new Barbee Brethren Sunday school and church was 72. It was started June 5 by Foye Miller, Brethren layman of Winona Lake. The service is all illustrated. Robert Dell, senior in Grace College, is the pastor. Trustees of a closed church near North Manchester, Ind., have invited Brother Miller to start an illustrated service there.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

LISTIE, PA. There were 212 present at the East District WMC rally Oct. 6. Mrs. James Marshall, missionary on furlough from Argentina, was the speaker.

PARKERSBURG, W. VA. The Grace Brethren Church is expected to be in its new building about Nov. 1. Lester Smitley is pastor.

ALEPPO, PA. Rev. Fred W. Walter has resigned as pastor of the Aleppo Brethren Church and has accepted a call to the North Buffalo Brethren Church, Kittanning, Pa. He will assume his new duties on Dec. 1. Anyone interested in the Aleppo pastorate should contact Mrs. Nellie Taylor.

PHILADELPHIA, PA. Rev. and Mrs. Robert Crees, of the Third Brethren Church, celebrated their 24th wedding anniversary October 9.

SIDNEY, IND. The Sidney Brethren Church, Archie Keffer, pastor, is planning a homecoming day for Oct. 30. There will be a carry-in dinner and a program following.

LEAMERVILLE, PA. A reception was accorded the new pastor, J. L. Gingrich, of the Leamersville Brethren Church. A new garage has been built and new combination storm windows purchased for the parsonage.

ASHLAND, OHIO. The new mailing address of the Grace Brethren Church, of which Miles Taber is pastor, is 615 W. 10th St.

CANTON, OHIO. Deborah Sue joined the family of Rev. and Mrs. John Dilling, pastor of the First Brethren Church, on Oct. 5, weighing 9 lb., 5½ oz. The proud father says, "Mother and baby are improving in fine style."

WHEN DEATH ITSELF DIED

By LYLE MARVIN

Pastor, Grace Brethren Church
San Bernardino, Calif.

ON THE DAY that Christ died, His followers gave up in despair, but after the Father had finished portraying the true meaning of the crucifixion, through three supernatural events, these same dismayed ones realized they had witnessed not the death of Christ, but the death of death itself.

"But we trusted that it had been he which should have redeemed Israel" (Luke 24:21), reveals their understanding of Christ's death. He whom they loved, in whom they hoped to see the redemption of Israel an accomplished fact, was dead. No national program spread upon the pages of history has ever had a more complete blighting end than this of the Jews and their King during these few hours.

Scarcely months ago, these men were all occupied in gainful pursuits. Then they met Him. He had said that the way to find life was to lose it. This they rather reluctantly did. But they did. They forsook mother and father, brothers and sisters—their homes, their all. They not so long ago contested one with another to see who should be greatest in His kingdom. Now their King was dead. Was this all that they had toiled for? To suffer persecution, be taunted by spiteful remarks of the Sanhedrin—ridiculed because they followed this One they termed "was born of fornication"? Were they right after all? Before, Christ had at times miraculously disappeared from the midst of a hostile crowd, but He had just been executed as a common criminal, with a murderer and a thief. No wonder their high hopes had fled, only to be replaced by despair and darkness. Christ's last words on the cross, "It is finished," had a glorious meaning to the whole human race as we look back now, but seemed as a death knell to all their hopes that day.

Three signs were manifested midst the darkness of that hour which have cheered the hearts of men ever since. Again we see in action the gracious Father as He discerns the human heart and its need. "And the earth did quake," points out the convulsion of the earth as it received the blood of God. This might well be expected. Christ was the God of creation. "By him were all things created, that are in heaven and that are in earth" (Col. 1:16). "Upholding all things by the word of his power" (Heb. 1:3). The very ground and the very cross buried in it, that bore His pain-racked body, was held together by the One dying on it. "[Christ] came unto his own [things; i. e., nature] and they received him not" (John 1:11). Yes; a horrified nature was as it were remaining quiet no longer. Those who were there at the crucifixion, wondering whether they had witnessed the execution of a common criminal, had not long to wait. This sign by the Father, in the physical realm, served notice to all that this event was NOT an ordinary death.

How readily we can pick out further upheavals touched off by this particular quake. Old Judaistic beliefs were now shattered. The Pharisees' contest with the Sadducees now could be relegated to "has-been" philosophies. Old lines of thought were severed. No longer did superstitions hold sway—a mighty change in the spiritual order of the world resulted from this earthquake.

As this sign of the earthquake was manifesting itself by the hand of God in the physical realm, God also, because of the occasion of Christ's death, was able to rend that curtain from top to bottom—the curtain in the Temple that kept back man from the presence of God. For so long the feeble yearly light of Israel's high priest had been the only light to penetrate this Holy of Holies. But now the "Light of the World," and the light of the glorious Gospel shall ever bring to an end man's contact with God through an earthly high priest. Believers are now priests in their own right, and thus welcome to present themselves before God.



The word "rent," used elsewhere to tell of a plow cutting its furrow, or of an ax cleaving its way through a block of wood, pictures somewhat the force and determination with which this strongly woven curtain was severed. Our Father has longed to gather His loved ones into His very presence, even as Christ longed to do so at Jerusalem. Now the old order of the types and the ritual of the Temple worshipers has been swept away. The middle wall of partition has been broken down—all, both Jew and gentile, are one in Christ. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . through the veil . . . let us draw near with a true heart in full assurance of faith" (Heb. 10:19).

A third sign accompanied the death of Christ. This sign had its impact in the world of the dead. "Graves were opened and many bodies of the [fallen-asleep ones] arose and came out of the graves, after his resurrection." Many problems present themselves here, because we would have this passage say more than it actually does. Our first demand is that we want a chronological order. There is the possibility of this account conflicting with I Corinthians 15, where we are explicitly told that Christ is the firstfruits of resurrection and we who are Christ's are next. So then,

(Continued on Page 692)

CAN A MAN

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scriptures is of any p r i v a t e interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:19-21).

Why do we have a more sure word of prophecy? Because so many, many things have been fulfilled since the day of their utterance. Fulfilled prophecy is evidence that the rest of prophecy will be fulfilled. The prophecies regarding the Lord Jesus Christ and the Jews have been so wonderfully and clearly fulfilled that it is evidence itself that prophecy is sure.

Verse 20 means that I dare not take a single verse of prophecy and separate it from the whole prophetic truth. Unless we take a message and keep it in its setting, we get all confused. This has been the cause of much false teaching of the Word. All prophecy must be interpreted in keeping with the whole body of prophetic truth. Compare verse 21, the words "came not at any time by the will of man," with Matthew 24:35. Nicodemus said: "Doth our law judge any man, before it hear him, and know what he doeth?" (John 7:51). If you will keep this question in mind, you will avoid a lot of difficulty in interpreting the Word of God. Those who find the most fault with the Word are the ones who know the least about it. They pass judgment before they have any ground to do so.

When I was in the Northwest, I was in a barbershop one day where I heard a man deriding the Bible and Christianity in general. He kept saying the Bible couldn't be true because there were so many errors and contradictions in it. Pulling out my Testament, I asked the man if he would point out one of these errors. The man was rather surprised and said: "I can't find any of them—don't know where they are—but I know a lot of fellows who can point out a lot of them."

This is usually the way with those who find fault. It is only fair when studying the Word of God that we do not pass judgment until we have made a real, honest investigation.

The question we are discussing is one of vital importance. Have you ever thought just how far-reaching it is? When it comes to a matter of sin and eternity, where would you find anything relative to these subjects except in the Word of God? If the Word of God is not to be believed, then we have *no* authority regarding these vital questions; but if we do believe it, then we have a definite ground on which to stand. If a man cannot trust his Bible, he has no ground on which to stand.

There are many colleges and seminaries today that have a big question mark on the Word of God. If many men and women who have their names on the church rolls would believe the Word of God and accept it as the truth, life for many would be different than it is. But too many of these folk put such a large interrogation point on the Bible that it doesn't mean anything in their lives. The Word of God speaks no longer with authority to many people. I would not ask anyone to accept a book unless it had certain grounds which I could believe. Therefore I am willing for the Bible to stand the same test.

Did you ever think of the great disadvantage there would be if we could persuade men that the Bible could not be trusted? But remember that there is the same disadvantage and eternal loss if I fail to heed the fact that it is the Word of God, and that it can be trusted.

We will not discuss the subject from the viewpoint of a theologian but that of any ordinary person who may really see some difficulty in the Bible and who does not want to compromise his orthodoxy.

There is a statement in John 7:17 that should help one: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There must first come a willingness to accept the truth—a willingness to make careful investigation of the Word. Let us allow the Holy Spirit to speak to us.

Can a man trust his Bible? Without a moment's hesitation I say yes, and I know it will never fail him. In the time of Christ there were critics just as there are today. Those Christ critics held a convention, a report of which you will find in John 7. They finally decided to send out officers to arrest Jesus Christ, but they came back empty-handed. When the leaders asked them why they did not bring Jesus back with them, they replied, "Never man spake like this man" (vs. 46). "Then answered the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" Then Nicodemus stepped up and said: "Doth our law judge any man before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went to his own house" (vss. 51-53). These leaders decided that this was an unanswerable argument and were so tremendously pleased with the blow they had given the Lord Jesus Christ that every man went to his own house. They thought the matter all settled.

Had Nicodemus searched, however, he would have found this charge on the part of the men to be absolutely groundless. He would have found that two prophets actually came out of this very section of the country. Both Elijah and Jonah came from the territory shown on the map as being a part of Galilee. If these men would have made a little investigation, they would have found that Jesus was not born in Galilee at all. So that very argument was groundless. The Lord Jesus Christ, as all our little children in Sunday school know, was born in Bethlehem of Judea. This is just a fair representation of the critics of today.

Just keep in mind that the Christ critics did not know it all and neither do the Bible critics. Maybe you are saying that the Christ critics should not be compared with the Bible critics of today. The Bible is the written Word of God and Jesus Christ is the living Word of God. Christ himself many times gives himself and the Scriptures the same name, and so they compare themselves. (Look up

the references where Christ calls himself the "I AM.") Christ challenges us to accept Him with the Word of God, or reject both. (Cf. Exod. 3:13-14; John 18:5, 8.)

Let us think seriously for a little while on the record of Christ's work in the world. All men are willing to accept some things regarding Jesus. They will accept Him as the greatest teacher, the greatest man, and the only sinless man that ever lived. But where do they get the idea of the sinlessness of the Lord Jesus Christ? Where do we get the idea of His being a great teacher? The only record you can find is in the Word of God, and if I cannot accept the Bible as the Word of God and trust it, why should I accept the idea of Christ being a great teacher? Why should I accept that part and reject it when it teaches that He is the Saviour and the Christ who died on Calvary for the sins of the world?

The words of Jesus in the New Testament prove that He believed himself to be the Son of God. Some say that He made no claim to be more than the Son of man. Surely, such folk read their Bibles carelessly. Just keep in mind that the title the Lord Jesus Christ gives to himself is enough to prove to any open mind that He claims to be the Son of God—the title is I AM. When He speaks of himself as I AM, He is giving himself the same title used of Jehovah in the Old Testament. This is the title Jehovah gave himself when He sent Moses to Egypt to deliver the children of Israel out of bondage (read Exod. 3:13-14).

I used to wonder why the soldiers who came to arrest Jesus in the garden fell on their faces when they answered His question, "Who seek ye?" with the words, "Jesus of Nazareth," after which He replied, "I am he." How can we account for such action? These Jews knew their Scriptures and realized that they were standing in the very presence of God when He said, "I AM." There is no other way to account for their action. So we find that many times Jesus claimed to be the Son of God.

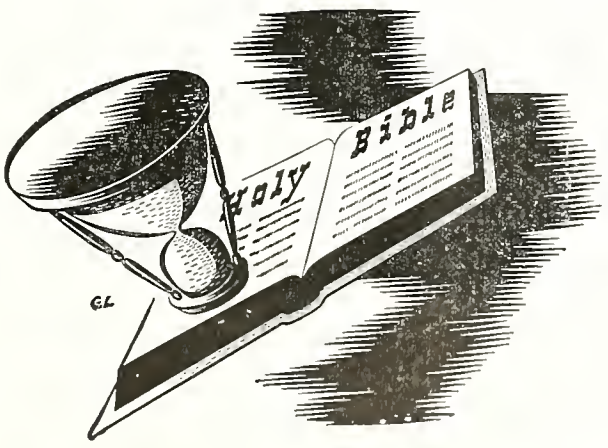
Then too fulfilled prophecy also proves Him to be such. Compare Psalms 22:1, 31; 31:5 with the happenings on the cross and during His trial and crucifixion. All was fulfilled in Scripture.

A Christian worker was once talking to a young man who had been to college and had lost his belief in the inspiration of the Word of God—he no longer believed in the work of Christ on the cross. This worker reminded the young man of the Old Testament prophecies that had been fulfilled saying that those prophecies were written 4,000 years before their fulfillment, which was to the very letter. The young man admitted this, but he replied that Christ had intentionally planned His actions in accordance with the messianic program in order to substantiate His religion, and therefore it was not so wonderful that He did fulfill these prophecies.

Is this your argument for not believing in the Word of God for your life? If Christ did so fit His life into the definite program of God, just how did He arrange to be born in the exact place and at the exact time that it was prophesied in Micah 5:2, in order that it might be fulfilled? This is the first time I have ever known of one to have anything to do with His birth. And how did it come to pass that He was born into the very family that the Scriptures forecast? No one has ever had anything to do with these things regarding their own birth.

When you face these questions you will say (at least you *may* with others who doubt) that since Jesus happened to be born in this manner, He was seized with the idea that He would carry out the remainder of the messianic program and so lived. Then will you tell me how Jesus was crucified without His legs being broken, in fulfillment of Psalm 34:20. Did He arrange for the purchase of the potter's field with the betrayal money (Zech. 11:13)? Did He arrange with the four soldiers to keep His garment whole, to fulfill Psalm 22:18? Then please explain why these soldiers gave Him vinegar to drink to fulfill Psalm 69:21. Did the soldiers act as His accomplices when they drove the spear into His side? I think you see that there is no ground for that position at all. The Word of God is a two-edged sword and cuts both ways. If He is divine, then the Scripture that speaks of Him must also be divine (II Pet. 1:21).

People loving the written Word have met with reproach. People sneered at the living Word just as they sneer at the written Word today. They said: "Is not this the carpenter's son?" They did not realize that He had a supernatural parentage. People today do not realize that the written Word was supernaturally written, dictated by the Holy Spirit. We must either accept or reject both. The written Word is the only sure record of the living Word.



TRUST HIS BIBLE?

STUBBORNNESS - - IS IT A SIN?

By STANLEY HAUSER
Pastor, Conemaugh Brethren Church
Conemaugh, Pa.

The word "stubbornness" is exclusively an Old Testament word. It is used in relation to man individually and collectively. It is used in relation to the nation Israel and other nations.

If we were to take the word "stubbornness" and define it, using an ordinary dictionary, it would give several definitions, such as "fixed—resolute or unyielding, difficult to handle, to manage or to treat." There are others. With the above definitions we are able to use it extensively in the Old Testament, as well as from the New Testament viewpoint.

Therefore, considering our text, we deduce that "stubbornness" is a sin! Again notice the latter portion of our text, "and stubbornness is as *iniquity*"; and the word "iniquity" is sin! The word means "bent, crooked, twisted, unequal, unjust, heinous sin." This is sufficient to show us the awfulness of this word. It is quite clear that "stubbornness" is a sin. Let us note from the Word of God, for the spiritual strengthening of our own lives, how to avoid this sin.

It is our purpose to make plain this sin of "stubbornness" in three different aspects, as we treat the word. First, in relation to the nation Israel; second, in relation to the unbeliever; third, in relation to the Christian. We shall not be able to treat this sin voluminously; yet, enough to give us a picture of this sin of "stubbornness."

In Relation to Israel

For about 4,000 years there existed a distinct people. They had laws, habits, and customs all their own, peculiar to them and most of them given by God. No other nation under the sun has ever manifested the visible tokens of divine presence. The Jew is called "the miracle of history." Assyria has perished, Babylon is in heaps, Rome has tottered and fallen, while Egypt has become a base kingdom; yet the Jew has outlived all his conquerors and today walks among the nations. Though dispersed nationally for centuries; yet Israel did not lose her identity or her peculiar characteristics. In the past 17 years she again regained her place in the land of her nativity (Palestine) awaiting its legal owners.

In the dawning of history in relation to the nation Israel, about 412 years after the Flood, God called Abraham, a Shemite, from Ur of the Chaldees to be the father of a new nation (Gen. 12:1-3). In the providence of God, the nation Israel became a "*stranger* in a land that was not theirs for 400 years." They were in bondage and God delivered them out of the hand of the Egyptians (Exod. 14:30-31). From this time on, in spite of what the Lord had done, in spite of His mercy and abundant provision, we see rebellion (stubbornness), which leads to a gradual spiritual declension. The Lord fed them, He gave them drink in the wilderness (Gen. 16-17). They were about to stone their leader Moses (Gen. 17:4).

> *For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.*
> —I Samuel 15:23

It was at Marah they murmured. This was rebellion against their leader Moses and Jehovah because the waters of Marah were bitter (Exod. 15:23). Then God made the waters sweet in verse 25. They went from murmuring to complaining, and finally in outright rebellion against God. Because they had done these things, God calls Israel, the nation whom He loved, "rebellious, stubborn." Our text, therefore, with many other Old Testament passages, describes these people willful and backsliding (stubborn) in their behavior (Hos. 4:16). Because of their deliberate rebellion against God they were scattered to the four corners of the earth (Isa. 18:16). "To make their land desolate" (vs. 17). "I will scatter them as with an east wind before the enemy . . . in the day of their calamity." But Jehovah, who loved them in spite of their willful "stubborn" way, says: "I will gather the remnant of my flock out of all countries whither I have driven them . . ." (Isa. 23:3). Today, over Jerusalem, a flag waves as an ensign of Jewish faith and tradition. It gives praise and glory to a God who kept His promise to a nation in spite of their "stubbornness." May we ever pray for "the peace of Jerusalem."

In Relation to the Unbeliever

We are aware of the fact that God's Word declares: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him . . ." (I Cor. 2:14). The "natural man" is an ordinary man of the world. He could be your neighbor, friend, companion; he could live in your home. He could even be a loved one! Permit me to give you several characters in the Bible describing this "stubborn" personality.

The first character is to be found in Genesis 4. After Adam and his wife Eve were driven from the Garden of Eden, there were two boys born into the home, Cain and Abel. Abel was obedient to the commands of God, while his brother, Cain, was disobedient. God "had respect for his [Abel's] offering" (vs. 5). These boys had been taught God's plan of approach unto Him. Cain was rebellious, "stubborn." God said unto him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (vs. 7). God demands, in the Old Testament, a blood sacrifice. In the New Testament it is blood again, by Jesus Christ the righteous, the Lamb for sinners slain (John 10:9-11).

The second character is the king of Egypt. The kings of Egypt of that day were called Pharaoh. This is what Pharaoh said: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exod. 5:2). This was bold, blatant "stubbornness" on the part of this king.

(Continued on Page 692)



Bookstore in Bangui

CONSTRUCTING FOR ETERNITY

BY ALBERT BALZER
MISSIONARY BUILDER
FRENCH EQUATORIAL AFRICA

There are times when we as laymen in the church of Christ find a special blessing in Romans 12:4-8, where the Apostle Paul shows us that we are very definitely members of the body, and exhorts us to be faithful and diligent in exercising the gifts He has entrusted to us. With this in mind we rejoice that the effort and time spent here in Africa are a part of God's building for eternity.

As I hear our missionary and native pastor (who are endowed with the wonderful gift) giving forth the Bread of Life, one needs a passage like the above so as not to become discouraged by just handling stone, lumber, cement, and mud day in and day out. For seven and one-half of the last eight and one-half years we have done just that. However, we do thank the Lord for that very special day when He made it plain that it was His will for us to come to Africa.

After building several hundred homes in California—more or less over the telephone—it was a new experience to build the African way. But with the kind advice of older missionaries and a lot of experimenting, we feel that we are now better qualified to build out here in Africa. We have built 10 homes since coming to the field, plus dispensaries, garages, chapels, storehouses, chickenhouses, and etc. (a far cry from the old days). Seven of these homes we built with a solid slab of cement over the whole house area before going up with walls. In these homes we have no termites. The other three homes we put the floors in after the walls were up, and white ants are in two out of the three, and oh, what a nuisance they are!

Some of you builders and home buyers would be astonished how we cut corners here in Africa. But how else could we build a 1,200 sq. ft. home for $2,400? Our plumbing, roofing, hardware, and some of the main cost, comes from home. To the first cost we must add 65 percent for getting it here. We buy cement here for double the cost at home. Of course we don't have the very best in homes, but we as missionaries think they are quite nice, with running water (when the boy runs first) and a sink in the kitchen, and three fixtures in the bath. The walls are painted with whitewash dug out of earth, and the ceilings are either of wood or plaster.

Here in Bangui our cost of course is much bigger, as we have many requirements to meet, including all cement wall construction. Still our cost is just a little over half of what the actual prices in Bangui are.

We hear much of how fast you folks are building in the States, but you have nothing on us. In Bangui we were short on roof grass for our temporary buildings, so we figured out a way to use our aluminum roofing on these buildings without nailing it so it can be used again. In five days time we built four 20 x 40-feet hangars—one to house our trailer,



Mr. and Mrs. Balzer Standing in Front of Trailer Port

another for a workshop, another to serve as a chapel, and a fourth provided six family apartments for our helpers. This apartment house would hardly be classified by us as modern, but our help think it is very modern, since it is the first house they have ever lived in which has fireproof roofing, even though the walls are only bamboo mats. These six families go with us as we move from station to station. Our foreman, George, has been with us from the



Missionary Residence at Bangui Constructed by Brother Balzer

first day we came to Africa, and the head carpenter started when we built the first house at Bekoro.

One item that has saved us considerable money is the sawmill. We have sawed most of the lumber with this mill. Thanks to the gifts of some generous folks at home. My special thanks as a builder goes to those who provided so many aluminum roofs for our mission houses. All but four of our stations have one or more of these glistening aluminum fireproof roofs. There is still enough roofing on hand to reroof two or three more homes as soon as time permits. We have just finished reroofing with aluminum and refinishing the inside of the home that Miss Bickel so ably built many years ago. It won't be many years now until all our homes in Africa will be fireproofed with aluminum roofing. All of which is another token of your love for the work here.

So even if one's strength and patience is sometimes taxed to the limit, it is worth it in order to relieve busy missionary pastors of building duties, thus freeing them for a more concentrated pastoral and teaching ministry. It is this that makes us feel we have a small share in construction for eternity.

STUBBORNNESS—IS IT A SIN?

(Continued from Page 690)

An imagination of the heart is also "stubbornness" according to Deuteronomy 29:19: "I shall have peace, though I walk in the imagination of mine heart." There is the record of a man in the New Testament whose name is Simon (Acts 8:20-23). He was called a sorcerer. He practiced heathen rites and customs. This man would not yield to God or the will of the Holy Spirit in his life. Yes; he wanted power! He went through all the motions of obedience; he was even willing to pay a goodly sum for it, but, Peter said: "Thy money perish with thee . . . for thy heart is not right in the sight of God" (vss. 20-21). The only way into the presence of our wonderful Lord is by believing (John 5:24): "He that heareth and believeth"; and by confession of sin (Rom. 10:9-10): "Confess with thy mouth the Lord Jesus." The Word of God teaches: "My Spirit will not always strive with man." My friend, take Him as your Saviour TODAY!

In Relation to the Christian

Yes; the Christian too can permit himself or herself to be "stubborn." Consider our text and definition of the word. There are a number of words in both the Old Testament and New Testament such as "willful," "unyielding," or "unbending." These have to do in revealing our walk. Are we in the center of His will? Herein is blessing and great assurance, for the Word teaches: "But the fruit of the Spirit is love, joy, peace, longsuffering . . . And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 6:22-24). It is the work of the Holy Spirit to convict us of sin, "to bring all things to our remembrance" (John 14:26), as well as to "teach us all things."

Christian friends, is there unconfessed sin in the life? Is there a compromise with the world? Is there an unyielding spirit? This is "stubbornness." Put on the whole armor of God! Our warfare is not against flesh and blood, but against wickedness and all the hosts of evil. Yield your all to God, submission is what He desires. God help us to be as a reed bending to the slightest breeze and zephyr, so we may be vessels filled and used for His abounding glory, that there be no "stubborn" way in us. Christian friend, confession and yieldedness walk hand in hand. "Quench not the Spirit" (I Thess. 5:19). But rather! "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:6-7).

WHEN DEATH ITSELF DIED

(Continued From Page 687)

we want this to agree exactly or we are not satisfied.

To most, it seems that there is that agreement. "Arose" according to Liddell and Scott, can be used to connote (1) stirring (as in arousing), (2) erection of a building, (3) becoming excited, etc. In Scripture we find this same word translated also as "lift up," "take up," "stand forth." Hence, we should be careful to refrain from attaching "resurrection" only as its meaning. The use of "arose," meaning resurrection is made in Scriptures and the context requires it. But here "after his resurrection" designates the express time in which we are sure there is animation among those who were in these "opened-up" tombs. Again, we must remind ourselves that we are not to go beyond what we are actually told here. This passage makes no attempt to relate the resurrection order. For that we should turn to passages where that express information is given.

In the bondage of fear, because of this enemy death—such was man's condition before the graves were opened. But now comes death to death itself! Christ ascended and took captivity captive. Perhaps the very ones brought forth from the graves, after Jesus' resurrection (vs. 53), were among these captives. Resurrection is not only the greatest miracle in the Bible, it is also the supreme test of Christianity successfully passed. Occasionally we hear of an attack on this great truth, but resurrection is an attested fact. The enemy's shells fail to dent this fort—it is secure. Our adversary well knows, and we should also, that when "the graves were opened up and many bodies of the [asleep-saints stirred] and came out of the graves after his resurrection"—then it was that "death itself died."



The Brethren Missionary Herald

VOLUME 17 OCTOBER 29, 1955 Number 45

The Brethren Annual

CONTAINING THE MINUTES OF THE SIXTY-SIXTH ANNUAL CONFERENCE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Portland, Oregon, August 10-17, 1955

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Harold Etling, Director(Res.) 796-J

CONTENTS

District Conference Information—

Atlantic 28
California 29
East 31
Indiana 33
Iowa 33
Michigan 34
Midwest 35
Northern Ohio 35
Northwest 36
Southeast 37
Southern Ohio 38

National Organizations—

Brethren Boys Clubs 57
Brethren Youth Fellowship 57
Evangelism, Board of 57
Foreign Missionary Society 40
Grace Theological Seminary 45
Home Missions Council, The Brethren 42
Laymen, National Fellowship of Brethren 54
Ministerial Relief, Board on 47
Ministers, National Fellowship of Brethren 51
Missionary Herald Company, The Brethren 46
Sisterhood of Mary and Martha 50
Sunday School Board, The Brethren 54
Women's Missionary Council, The Brethren 48
Youth Council of the Brethren Church 57

National Fellowship Information—

Churches, Directory of Brethren 59
Ministers, Roster of 68
Minutes of 1954 National Fellowship—
 Business Sessions 17
 Devotional Sessions 13
Moderator's Address 4
Organization and Committees 2
Statistical Report 18

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THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price: $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Open Doors

(Rev. 3:7-13)

MODERATOR'S ADDRESS By R. PAUL MILLER

Delegates to this 66th annual Fellowship of Brethren Churches, assembled here at Portland, Oreg., it is in my heart to tell you how deeply humble I feel at having been chosen by you to act as moderator of this convention. May God grant to me the wisdom, love, and grace to serve you well, and glorify our blessed Lord.

I feel led to base this address of the moderator on Revelation 3:7-13. "I have set before thee an open door" (Rev. 3:8).

I believe that we have just read our Lord's greatest words to the faithful Christians of this present day. Note the tremendous statements He makes to those whom He feels He can trust. First, He shows himself to be holy and true—no note of judgment to this church. Second, to her He opens the door of testimony with a promise of His own power to keep it open. Third, exaltation and exoneration in the sight of those who have been traitorous to Him. Fourth, deliverance from the wrath of God during the Great Tribulation on the earth. Fifth, glorious reward, bearing His own name before all the heavens.

Four of these five things constitute statements about himself and what He will do for this faithful people. The other is regarding what He expects of that faithful church. An open door constitutes first, opportunity, and second, responsibility. This statement clearly declares that until the true church is taken from the earth, our Lord's own arm will maintain the ministry of the Gospel against all the schemes of man or Devil to stop it!

Who opens that door? It is the Son of God, the King of Glory, whose rightful place is upon the throne next to God the Father, to whom the worship of all the angels of heaven belongs, who made the worlds and still holds them in His hands. It is the Prince of Life, who would not let the sinner go, but arose from that throne of majesty, laid aside those robes of glory, gave up His crown, turned away from the praises of the heavenly hosts, leaped out through those gates of pearl, came to earth, traded His crown of majesty for a crown of thorns, yielded His throne of glory for a cross of agony by crucifixion in order to block the road to hell for every sinner. It was He who went down into the dungeon of death and slew death for our sakes. It was he who went into the prison house of sin and conquered that monster. It was He who stood before the judgment and had the Christian's judgment canceled. It is He who holds the keys of death and hell. It is He who holds the keys to everything! The Son of God with power. He it is who has opened the door for His true people, and keeps it open. Doors that are locked to others, He opens to His own.

Christ opens doors of opportunity to win lost men to himself for a very distinct purpose. It is to complete the work for which He himself came from heaven: to keep lost men out of hell! He does not open doors to His people just to be opening them; He does it because He has confidence in us that we will pass through them, and occupy beyond. That door will lead to sacrifice, to suffering, to persecution, to thankless service, to humiliation, to reverses, to poverty, to betrayal by friends and brethren, to criticism, to bitterness, to jealousies, and to death. But it also leads to final and eternal victory in glory—His glory and ours.

In this solemnly tragic hour, this pivotal hour of destiny, this hour that is shaping the swift course of men hastening on to the end of the age, the sight of a self-satisfied, self-adoring church, ab-

sorbed in the little circle of its limited religious interests, is an ache to the heart of God. At a time when this world of fear-crazed, money- and pleasure-mad men are turning wildly to every sort of refuge, a silent, passive church is a tragedy. When men, finally caught in the consequence of their unbelief and their ignoring of Jesus Christ the Son of God, are looking to the United Nations, to university professors, to atomic inventions, and social schemes for an escape, what an opportunity, what an open door for the church with the mighty, miracle-working Gospel of Christ, to shout so that the whole world may hear: "Christ, the mighty Son of God, is the only answer, and your only deliverance."

It is recorded of Nero that when Rome was ablaze, he sat on his palace roof and played on a fiddle like an idiot. Today, with the world on fire, with the face of the earth literally crawling with the spawn of Antichrist, what an open door to the church of Jesus Christ to enter in the power of the Spirit of God and, like Elijah, turn the tide for God! We have the God that answers by fire, but we must call for the fire, we must pray for God to show His hand, and then go out and stand in the crossways and risk all on God; then God will work! We dare not do less today!

God said to Ezekiel (33:7-8): "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

If God has preserved the Fellowship of Brethren Churches as a people He could trust to stand up for Him in a day like this, in a crisis like this, God forbid that He should be disappointed in us. Out in Long Beach, Calif., I saw a seagull that belonged to the ocean, splashing in an inland mudpuddle! God forbid that God should find us absorbed in small and inconsequential issues when the sun of time is setting on this world of men. No matter how eloquently we stand sheltered within the four walls of our church buildings and rightly divide the Word of God, if we do not go out and challenge unsaved men where they work and live, we will make no impression on this mad age, upon the world as it goes sweeping on to judgment. We should have hundreds of evangelists, young and old, in cities all over America, calling to doomed men, lest their blood be on us because we failed God in this hour.

If we as a people fail to pass through this door that God is holding open to us today, no matter how much we do for the rest of the world, it will not absolve us from our responsibility to the men and women that are dying next door to us. Certainly no man or set of men, no group of circumstances, no matter how sinister, can close this door to us. Only our failure in His sight can close it. But once He closes it, our opportunity is gone. Tears nor time will not avail us. Esau had an open door set before him for a rich and privileged ministry, but He despised it for other things that he was more interested in. As a result it was taken from him and given to another. When he later realized his folly, the Scriptures declare, "He found no place of repentance, though he sought it carefully with tears." If we as a people have set before us an open door for testimony, and we have, because we have a little strength—and have kept His Word and have not denied His name, then we must enter and seize it, or God will raise up another people who will do His will!

Because our Lord opens a door to us does not mean that the Devil won't try to close it—or that men will not throw rocks at us, or that those who have no vision may not criticize us. But it means that any door you pass through for Him will be kept open by the power of God. He may test you and try you, but He will see you through.

Said our Lord: "Thou hast a little

strength, and hast kept my word, and hast not denied my name." God has preserved His whole Word in our hands. That constitutes a terrifying responsibility. God has a work for us to do. His eye is on us right here in this convention. No other group of God's people has so rich a deposit of God's truth; therefore no people have so great responsibility. No other people should be bringing multitudes of lost souls to Christ as should our Brethren churches. No other people should have so great vision, so great passion for lost men, and be so abandoned to that task as we!

But right here is our failure. Our national statistician reported only 349 additions for 1953, and 624 for 1954. When 148 pastors and 148 congregations, with 21,000 member labor all year with so little result, there is basic fault in our vision and method.

Failure on our part will make the judgment seat of Christ a fearful experience for every one of us. Failure for the true Christian is inexcusable. The very thought of failure in winning souls to Christ struck terror to the heart of the Apostle Paul. Listen to his gripping words: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men . . ." The very thought of meeting the Lord after having failed Him so terrified the apostle that it drove him to "persuade men" as never before.

We must be qualified to pass through open doors for God. God had an open door for Elijah that led to the turning of a whole nation back to God. God spent years in training Elijah for one great demonstration that turned the tide. He had to sit by drying brooks, alone with ravens. He was humbled by having to be fed by a destitute widow. Then he stood and faced Israel with the reason for their pitiable state: broken altars. Then he repaired the broken altar of the Lord. Then the fire fell. Broken altars are the basic reason for broken homes, broken lives, powerless churches, and cold altars today. The dwindling prayer meetings, the shocking number of Christian homes with no family altar, the widespread unconcern for lost men, and the tremendous volume of church members who have no prayer life at all, must drive us to Carmel again, and build once more the altars that are broken down. Then we can pass through the open door God has set before us with power and victory.

I. *God has set before us the open door of evangelizing lost men before our Lord returns.*

We are not called to just sit behind the barricades of our theology and "defend the faith." We are told to "go," to be an army in the field, taking enemy territory. That means Africa and South America, but it also means our next-door neighbors, our loved ones and friends, and every unsaved man and woman in the next town! Every baby born here in America constitutes a new responsibility to give that little soul a chance to live forever.

It is sheer unbelief to ask, "Can we have revival now? Does the Bible teach that there will be a revival at the end of the age? Isn't the coming of the Lord too near for revival?" If there is one unquestionable teaching of Scripture, it is that *this* is God's revival age. From Pentecost to the Lord's return, God's plan is that His Spirit, working through His people, should bring in the harvest for heaven, to keep men out of hell, to win a bride for His Son. God will send revival to any people who want it enough to pray for it, and who will faithfully preach His Word. For those who are in God's will, there will be revival right up to the hour of our Lord's return. The great revivals of the past were not prophesied in Scripture. It wasn't needed. It was already promised. The mighty working of the Spirit of God in the Reformation, the revivals under Evan Roberts, the Wesleys, Finney, Moody, Torrey

and others had no specific mention in Scripture. They were all a part of the Spirit's working throughout this entire age.

We have mentioned a denominational goal of "60,000 by 1960," but it is only a dream unless we immediately launch an evangelistic program of sufficient magnitude to make it reasonably possible. Just setting pretentious goals because they sound imposing without taking commensurate means to realize them impugns our sincerity before God. Our Board of Evangelism has gone ahead and is doing a fine work. But it has fought against great odds. It has been compelled to make bricks without straw. The Foreign Mission Board, the Home Missions Council, our publication house, and Grace Seminary are asking for more funds and more workers, and they should have them. Where are they coming from if we do not launch an evangelistic program that will bring in thousands of new believers whose gifts and prayers will make it possible? While other denominations pour millions of dollars into evangelism, and bring in hundreds of thousands, we measure our increases in dozens. This will not look too good at the judgment seat of Christ, nor will it realize our goals.

Our Foreign Missionary Society now reports almost as many members of the Brethren Church in foreign lands as we have here in America. Starting with a tremendous handicap of closed doors, fighting against the odds of unfriendly governments, of distance, of withering climates, of untranslated languages, crippling diseases, race, ignorance, and superstition, a mere handful of our missionaries, fired with the passion of true evangelism, have outstripped all the efforts of 20,000 members in America. This fact may not worry us now, but it will not look good when the eye of our Lord goes over the record!

Therefore, as moderator, I recommend that this conference, at these sessions, commit ourselves wholeheartedly to an adequate support, both in prayer and finances, to a greatly multiplied work of the Board of Evangelism that will enable it to put into operation its challenging goals of reaching men for Christ here in America under the Brethren Evangelistic Crusade. All the weight of God's Word—all the weight of consecrated wisdom and judgment demand it!

II. *God has set before us the open door of home missions.*

Without a strong home-mission work it will be impossible to conserve the gains of evangelism. Evangelism and home missions are "brothers in arms" for Christ. Neither can operate effectively without the other. Our home-mission goal of "200 churches by 1960" can never be realized without a tremendously stepped-up ministry of evangelism. No two arms of the church should work in closer harmony and cooperation than the Board of Evangelism and the Home Missions Council. The Apostle Paul was the greatest home-mission example in the early church. After he had entered a city and made disciples, he formed them into a group as he did at Philippi, and then later he would go back over his course and "strengthen the disciples" to "see how they do." Our present home-mission administration certainly deserves the confidence of our brotherhood.

Right here I must declare an outstanding need in our brotherhood. It has been my experience for many years to cover the churches of our National Fellowship. Certain prevailing trends and conditions stand out.

We have four vigorous main national departments. The measure of information found in our churches regarding each department depends upon the vigorous drive each makes for its own interest. But it is amazing to discover the lack of knowledge of the actual workings and aims of each one to be found among the pastors and laymen alike.

This lack of knowledge has been, and is now, the basis of much misunderstanding and criticism. We have a coordinat-

ing committee designed to prevent a distorted program. However, the work of this committee and its aims is almost totally unknown by most pastors and people.

To forestall unfounded criticism, to bring about understanding and wholehearted cooperation by all of our pastors and people to the support of our whole denominational program, is vital today.

Our major works are feeling the effects of sagging support right now. In view of the tremendous requirements now facing us for expansion of our schools, publication interests, home and foreign missions, and our national Sunday-school needs, the voice of wisdom calls for vital coordination to the fullest extent in promotion and unification.

The Scriptures are clear on this basic principle. We read in I Corinthians 12: 14-26 as follows: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

The Spirit of God has here set forth the essential, spiritual, and actual need for complete oneness in the operation of the ministry of the Gospel without which only distortion, confusion, and failure result.

Every other denomination with which we are familiar has had to face this problem and has solved it by assigning the work of promoting and accomplishing its goals, and maintaining unity and coordination of effort in the whole, to certain ones held responsible to bring it about.

Therefore, I recommend that this assembly establish the office of General Secretary of the National Fellowship of Brethren Churches at once, that this work be not delayed. This is urgent. We need this now.

Also a note on administration. These have been, and are, lush days for finances for almost every cause. We are at an all-time high in finances in Christian work. Therein lies a great danger. That danger is in the tendency to overstaff, both in the local congregation as well as in the national works. We are tended to set up two for what one used to do. The spirit of sacrifice and hard work dies in times like these. The spirit of organized labor is not confined to industry. Instead of strengthening our ministries in favorable times, we tend to feel that it will always be thus. A generation has grown up that knows nothing of hard times and stringent living, a generation that believes that legislation can maintain prosperity. There is danger of being like the dog that got into the cupboard and gobbled up all his supply of dog food in three days and had to go hungry for a month! Strict economy in times of blessing make possible days of blessing in times of stringency which are sure to follow.

III. *Our Lord has set before us the open door of the Sunday school.*

Joel, in exhorting Israel to prepare for the coming of judgment, wrote: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts . . ." (Joel 2:15-16). From this it is very plain that the children are in the mind of God, even down to the cradle roll. Certainly no program of giving out the Gospel can please God if it does not go all out for the children. The fastest-growing denominations today are those that are pouring themselves out for the Sunday school. They are putting others to shame with their magnificent achievements. What others can do, we can do, under God. If we do not, we are derelict.

While the Bible is being locked out of our public schools, and infidelity is being welcomed, the need for evangelistic Sunday schools is greater than ever. Youth delinquency has the leaders of our nation frightened, from Edgar Hoover down to the last schoolteacher. Everyone seems to be alarmed, except the churches. Already leading in crime in America, and increasing at close to 10 percent per year, the outlook for the future of our youth makes you shudder. A school superintendent in Los Angeles County told me last year that young vandals were destroying $50,000 worth of property every month in that county. The police seem helpless against mobs of youth on the loose. And no one has the answer except the true Christian church, and that answer is Jesus Christ. If you want to hurt the Devil, hit him with a cradle, not a crutch. Our present Sunday-school program is 50 years late. We must now put everything we have behind it. We must give our national Sunday-school director everything he needs. It is our opinion that the new program already launched to reach "the whole family" for the Sunday school, is the finest goal ever set before our people. The tragic loss of youth from Sunday school is because parents have not been reached.

IV. *Our Lord has set before the open door of vital Christian education.*

Our Lord himself conducted the greatest school for Christian workers ever known! He took 12 common and unlearned men, and in three short years so trained them and inspired them that they went out and turned the world upside down for God, and every one except John died a martyr for Christ. Our evangelistic ministry needs trained men, home missions needs trained men, and foreign missions needs trained men. We cannot expect others to train them for us. We must do it ourselves. No finer school for Brethren youth exists than Grace Seminary. We do not need so much to make Brethren out of some Baptists and Presbyterians, but we need to make *real* Brethren out of our Brethren! We cannot expect a godless educational system to train our youth for Christ. We must have our own "school of the prophets," and we must use it to the full. No price is too great to pay for the preservation of the intellectual devotion and power of our Brethren youth.

To enable the present church to save its own young people, as well as hundreds of other youth, from the withering blight of godless education in our public schools; to guard them in their formative years from the scars of vicious sins and habits and example of lawlessness that rules the public-school student body today, God has raised up the Christian day schools. There is no greater means of preventing our own young people from being engulfed in this present evil age. Nor is there any greater means of reaching thousands of youth with a thoroughgoing experience of intelligent salvation than by means of Christian day schools. To ignore this mighty aid in making the Gospel effective today would condemn us as derelict.

Therefore, I recommend that this conference instruct and equip a committee

on education to explore and outline ways and means for extending Christian day schools to every part of our brotherhood, and report definitely to our 1956 conference, if our Lord tarry.

V. *Our Lord has set before us the open door of the ministry of the Word.*

Wrote Paul to Timothy: "Preach the word; be instant in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Nothing will ever take the place of preaching the Word. The anointing of God is upon the herald, the preacher of the Word of God. Wrote Paul, "How shall they hear without a preacher?" Today Satan, the "father of lies," is covering the earth with "ministers of Satan," who appear as "ministers of righteousness." Call them modernists, liberalists, legalists, or whatever you please, but all who do not preach the Gospel of salvation by grace through Jesus Christ our Lord are preaching "another gospel," and the Word says, "Let them be anathema," cursed. All such are "stealing the livery of heaven to serve the Devil in." We have had such a tragic and terrifying demonstration of the unholy might of this false gospel in the gathering of the world body of the Council of Churches at Evanston, Ill. There Christ was betrayed to Gog and godless Soviet. With their bloodless, godless, powerless, salvationless gospel they are blindly leading their blind followers to hell. They remind me of Abraham Lincoln's story about the farmer who never did anything right, and when he built a rail fence it was always so crooked that when his pigs tried to get out, no matter which way they went, they were always on the wrong side. No matter what brand of these betrayers of Christ that you follow, their gospel will always leave its disciple a sinner, on his road to hell!

But there are many dangers in this ministry of the Word. Today we are in great danger of becoming mere disciples of other men, slavish followers of schools of thought, slipping into grooves of interpretation, rather than disciples of the Gospel as Christ gave it. We are in danger of not being led of the Spirit in rightly dividing the Word. Many fine preachers and teachers are afraid to voice the convictions of their own heart, born of prayer and the study of the Word, for fear of disagreeing with some dominant school of thought with resultant loss of ecclesiastical standing. Many so-called fundamentalists are like army worms. If you start an army worm going around a bucket, and then place others behind him, they will all keep right on following each other till they drop over dead, afraid to get out of line.

If John the Baptist and Paul the apostle had feared to step out of line with the Pharisees, the New Testament would tell a different story. If Martin Luther had feared to get out of line there would have been no Reformation. If John Wesley had feared to get out of line with the formality and coldness of organized religion of his day we would never have seen the progress of the Gospel of the last 200 years.

The present rising concern over "cold fundamentalism," with its tendency to indifference toward the "separated life" and the culture of the closer walk with God, is filled with promise of a new depth and power in sound preaching. This growing concern insists that instead of making the Gospel to appear as a mere set of tenets to accept, that the true Gospel is also a way of life and conduct —that "faith without works is dead." The Word teaches that the Christ-life is not like the joining of a political party or a club, or a union, where you pay your dues and you are "in." It is a transformed life. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). The thing that the lost world of men and women need to see today above all other things is the transformed lives of those who call themselves Christians! The right kind of preaching will produce this sort of believers. Such believers will have pow

er in prayer to move God to glorify himself in great revival. Right preaching will not only produce divine life in believers, but it will also prevent lopsided and extremist Christian experience. The Devil is like a backseat driver in a car. At first he will try to get you to stop altogether. If he can't do that, he will yell at you to "step on the gas" and go beyond God's Word, or to turn off on some side road that will make you neglect the Gospel. Bible preaching and teaching will hold everything in right balance to glorify God. No amount of visual aids, radio, or TV will ever take the place of personal preaching of the Word of God.

VI. *Our Lord has set before us the open door of foreign missions.*

Our Lord was a foreign missionary, and all of His true disciples will also be the same, in heart if not in fact.

Today is undoubtedly the crisis hour in foreign missions. The sun of time and opportunity is setting fast on all foreign missionary work. Northern Korea is now closed to the Gospel; 2,500 missionaries have been tortured, silenced, or driven out of China for good; Indochina is fast closing; Russia, Czechoslovakia, Bulgaria, Hungary, and all the other Communist satellites are closed to the Gospel. Italy and Spain are practically closed. India is steadily forcing the missionaries out. The forces of communism and nationalism are sinister threats to every African field. Central and South America are seething with Romanist and Communist opposition to the Gospel, and terrible persecution is now spreading. Bright spots are few. Wise missionaries are swiftly preparing the natives to carry on by themselves. This all adds up to one thing: if Brethren churches are going to get the Gospel to the fields God has already given us before our Lord returns, we must act quickly, and multiply our giving and our going.

VII. *Our Lord has left us the open door of Christian literature.*

Sending forth the written message of the Gospel was begun by the apostles themselves. Paul wrote 13 books to tell the story of grace. In printing gospel literature we Brethren have just begun. The Missionary Herald has reached the highest point of effectiveness we have ever seen in a Christian denominational magazine. Its power for unifying our brotherhood for every great aim we have, is unlimited. Under the limitations of present labor in getting out our Sunday-school literature, the achievements are worthy of great praise. From here on, this work must be given room for expansion. The new publication building is not only wise, it is necessary.

VIII. *Our Lord has given us the open door of the power of the Holy Spirit for the purpose of accomplishing all He has commanded us to do.*

The fifth book of the New Testament is truly not the Acts of the Apostles, but the "Acts of the Holy Spirit." It is the most thrilling, panoramic record of divine miracles known to man. Because some have made a spectacle of the ministry of the Holy Spirit, others have practically abandoned teaching and practicing the work and ministry of the Holy Spirit in the hearts and lives of believers. The result has been a powerless message and a powerless people. In order to escape "wildfire," they have reverted to no fire at all! This is also quite true of the Biblical doctrine of sanctification and the return of our Lord.

The open door of evangelizing lost men cannot be entered, nor the task accomplished without complete yielding to, and dependence upon, the Spirit of God. To countless members of our Brethren churches, the Holy Spirit is but a meaningless name. He is not real to them.

Satan has succeeded in completely nullifying many great works for Christ by frightening timid yet noble saints away from the real source of the power of God. No matter what others may or may not do, or what others may think, we Brethren must give ourselves wholly

to the ministry and power of the Holy Spirit, or resign ourselves to frustration, failure, and defeat until the end. We must not be afraid of the Holy Spirit, but love Him, trust Him, and yield to Him, not in word only, but in fact. I therefore recommend that the person and work of the Holy Spirit receive a major increase in teaching material for Sunday school and WMC lessons, and that the apostolic example be followed in seeking the ministry of the Holy Spirit in every work we undertake; that our preachers lead out in teaching and exalting and depending upon the place of the Holy Spirit in our work today, and in attempting nothing without Him.

IX. *Finally, our Lord has set before us the open door of prayer as our only means of power to fulfill His will.*

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). God help us, we have stopped outside this door of prayer and power, afraid to enter! A blank check of unlimited resources from Almighty God is within that door. Enough power to shake the world that He made. We have seen God through the microscope instead of the telescope. We have made out our checks at the window of faith according to the measure of a man not God. "All power in heaven and in earth is given unto me, and I am with you alway," said the Saviour. It is a dishonor to Christ for us to hesitate and stand still. It is an act of unbelief. David said, "Lord, what wait I for? my hope is in thee." We should not, we dare not fail Jesus just before He returns. The sun of time and opportunity is setting upon us and our responsibility, and upon millions of lost men with nothing but hell ahead of them, unless we reach them.

DEVOTIONAL SESSIONS OF THE 66TH ANNUAL CONFERENCE

Wednesday Evening, August 10, 1955

The 66th annual conference of the National Fellowship of Brethren Churches convened at Jennings Lodge, Portland, Oreg., August 10, 1955, at 7 p. m., with the moderator, Rev. R. Paul Miller, in charge. The opening musical number was an instrumental duet by Dick and Bob Messner entitled, "Hallelujah."

The song service of the first devotional session was opened with the singing of the familiar hymn, "Leaning on Jesus." Songleader Leo Polman directed, with Mrs. Paul Dick at the organ and Mrs. Leo Polman at the piano.

Conference responded wonderfully as Songleader Polman led in the singing of "When the Roll Is Called Up Yonder" and other hymns.

Moderator R. Paul Miller read Esther 5:1-16, after which Rev. Harold Painter, pastor of the Sunnyside, Wash., First Brethren Church, led in prayer. Before the prayer, Rev. Painter officially welcomed the conference to the Northwest District and to Portland.

Conference Executive Secretary Richard Jackson, Jr., pastor of the New Troy (Mich.) Brethren Church, made the necessary conference announcements.

The Grace Ambassadors played the offertory, during which the offering, amounting to $131.90, was received. Men from the National Fellowship of Brethren Laymen served as ushers.

Rev. and Mrs. Leo Polman sang a beautiful duet entitled, "It Took a Miracle."

Moderator R. Paul Miller presented Vice Moderator Thomas E. Hammers, pastor of the View Ridge Brethren Church, Seattle, Wash., who presented a challenging message on the subject, "I Come Quickly." This portion of the service was closed with the singing of "Will Jesus Find Us Watching?"

Rev. Harold Etling, national Sunday-school director, had charge of the Sunday-school challenge hour. The Messner Brothers presented an instrumental duet.

Rev. Vernon Harris, host pastor of the Portland conference, led in the singing of "I've Found a Friend," and a number of Sunday-school choruses. Director Etling presented awards in the Sunday-school contest.

After the announcements by James Dixon, president of the Sunday School Board, Rev. Etling made some closing remarks and led in the closing prayer.

Thursday Morning, August 11, 1955

Conference Songleader Leo Polman led in the song service, opening with "Showers of Blessing."

Rev. Scott Weaver, pastor of the Bethel Brethren Church, Osceola, Ind., read I Thessalonians 5:1-11, after which Rev. H. Leslie Moore, pastor of the Meyersdale Brethren Church, led in prayer.

Vice Moderator Thomas E. Hammers presented Moderator R. Paul Miller, who gave a challenging message on the subject, "Behold, I Have Set Before Thee an Open Door."

Thursday Evening, August 11, 1955

The evening devotional session was opened with the singing of "Sweetest Name I Know," and "One Day." Rev. Don Ogden, music instructor at Grace Seminary, was at the organ.

Rev. Henry Dalke, pastor of the Yakima, Wash., church, read I Thessalonians 4, after which Rev. John Burns, pastor of the Listie Brethren Church, led in prayer.

The good conference singing was continued with the use of "Constantly Abiding."

The offering, amounting to $142.75, was received as Dick Messner played a trumpet solo, accompanied by Don Ogden.

Janet Hammers sang a beautiful solo entitled, "Only Believe and Live."

Dr. Charles H. Ashman gave a fine

prophetic message on the subject, "The Last Great Signs of Christ's Return."

The R. Paul Miller clan sang a number to close this portion of the session.

The Board of Evangelism Challenge Hour, led by Rev. Glenn O'Neal, pastor of the Inglewood, Calif., Brethren church, presented a variety of testimonies and musical numbers. Rev. Gordon Bracker, pastor of the Grace Brethren Church, Fremont, Ohio, served as songleader.

Rev. Scott Weaver, newly elected chairman of the Board of Evangelism, closed the challenge hour with a stirring evangelistic message on the subject, "The Need for an Earnest Evangel.

The service was closed with the singing of "Thank You, Lord," followed by prayer by Glenn O'Neal.

Friday Morning, August 12, 1955

Two great hymns, "More Love to Thee" and "Amazing Grace," were used to open the morning session.

Rev. Clair Brickel, pastor of the Clayton, Ohio, church, used John 4:22-39 as the Scripture reading. Rev. John Mayes, pastor of the Paramount church, led in prayer. Charles Ashman, Jr., of Rittman, Ohio, sang "When Jesus Comes," accompanied by Mrs. Lorraine Yockey.

Pastor John Aeby gave a very instructive and helpful message on "Personal Soul-Winning."

Friday Evening, August 12, 1955

Another good song service, characteristic of this conference, was conducted by Leo Polman. The climactic song was "Saved, Saved."

The ladies quintet from the Sunnyside church presented a beautiful number, after which the song service was continued.

Devotions for the evening service included the Scripture reading from Luke 12:35-40 by Rev. Wayne Flory, pastor of the Stearns Street Brethren Church, Long Beach, Calif., and prayer by Rev. True Hunt, pastor of the new work at Davenport, Iowa.

Leo Polman told of the need of Beth any Camp before receiving the offerin which amounted to $191.11.

Mrs. Wanda Coleman sang a lovel number just prior to the evening mes sage, which was brought by Dr. Herma A. Hoyt, dean of Grace Theological Sem inary, on the subject, "Stewardship."

The Brethren Home Missions Cha lenge Hour was directed by Dr. L. Grubb, secretary of the Home Missior Council.

After conference sang the chorus, "Fo God So Loved the World," Rev. Lew Hohenstein, newly elected member the Home Missions Council, read th Scripture, which was taken from Ac 10. He also led in prayer.

Home Missions Pastor Wayne Flor sang "Precious Hiding Place."

Testimonies were given by variou home-mission pastors and from variou home-mission workers across the natio

Saturday Morning, August 13, 1955

The service was opened with the sing ing of "What a Friend We Have Jesus," after which Rev. Ward Tressle pastor of the Grace Brethren Church Altoona, Pa., read Ephesians 4:17-3 Evan Adams, missionary to the Navajo led in prayer. The Sunnyside Quart presented another fine vocal number.

Missionary Jake Kliever brought heartsearching message on the subje "Holiness—True and False," followi which conference sang the appropria song, "He Cleanseth Me."

Saturday Evening, August 13, 1955

"Youth Night," a service by and f youth, was one of the high points of t conference. Leo Polman led in the sin ing and in presenting special music.

During the evening Moderator Thom Hammers expressed appreciation to Je nings Lodge and presented Rev. a Mrs. Herbert Ulrich, Jennings Lodge d rectors, for greetings and a few instru tions.

The Messner Brothers and Rev. Ru

sell Ward played an instrumental trio number entitled, "Jesus Keep Me Near the Cross" as an offertory. The offering amounted to $120.37.

Mrs. Stewart McClelland sang a solo number entitled, "Holy, Holy Is What the Angels Sing." God's messenger for the service was Dr. L. L. Grubb, who spoke on the subject, "The Second Coming of Christ in Relation to Youth." There were several decisions for dedication of life to the Lord.

Dr. R. D. Barnard general secretary of the Foreign Missionary Society of the Brethren Church, led the Foreign Missions Inspirational Hour. Rev. Keith Altig, pastor of the First Brethren Church of Glendale, Calif., was the songleader, and Dr. Charles W. Mayes, president of the society, led in prayer.

Testimonies were given by Sibley Edmiston, missionary to Mexico; Miss Ruth Kent, missionary to Africa; and Harold Dunning, missionary to Africa.

Mrs. Fred Fogle, missionary worker to France, sang a beautiful solo.

Rev. Jack Churchill, missionary to Argentina, brought a stirring message. There were two decisions for dedication of life to the service of the Lord.

Following the service a film on Brazil was shown.

Sunday Morning, August 14, 1955

The Sunday-school session was held from 9:30 to 10:30 in the tabernacle, with Rev. Harold Etling, national Sunday-school director, in charge. Statistics for the Sunday-school sessions follow:

Dept.	*Teacher*	*Att.*	*Off'ng*
ursery	Mrs. Vernon Harris...	10	8.05
eginners ...	Celina Mares.....	18	1.45
rimary-Jr...	Rev. and Mrs. Cundiff	87	7.67
outh	Rev. G. Lingenfelter.	126	41.35
ng Married	Rev. Leon Myers.....	59	37.06
dults	Rev. Tom Inman.....	252	181.34
	Rev. Lyle Marvin		
		552	268.92

Dr. R. D. Barnard led in the Foreign Missionary worship service. Several missionaries were presented for testimonies and a total of 23 missionaries, some of them with their families, were introduced. Fred Fogle brought a fine message resulting in one decision for dedication of life to the service of Christ. The morning offering amounted to $253.62. Songleader Leo Polman led in the group singing. Special music for the morning service was a duet by Jake Kliever and Jack Churchill.

Sunday Afternoon, August 14, 1955

This joint missionary rally featured testimonies from home and foreign missionaries. Dr. Grubb and Dr. Barnard jointly led in the service. It was a well-attended service and one that proved a great blessing to those present. Fields which were represented were: (home) Jewish work, Fremont colored people's work, Spanish-American, Kentucky, and Navajo; (foreign) Mexico, France, Argentina, Brazil, and Africa.

Sunday Evening, August 14, 1955

Dr. L. L. Grubb, secretary of the Home Missions Council, led in the home-mission service of the evening. All home-mission pastors and missionaries were on the platform, some of whom gave testimonies. The offering of the evening amounted to $122.16.

Two great messages were given by Dave Morsey and Tom Inman, two home-mission pastors. The Lord blessed in these messages.

At the close of the service there was a mighty working of the Holy Spirit. Many persons came confessing sin and asking God's blessing on their lives and service. There followed a prayer meeting which was wonderful to behold. This seemed to be the spontaneous expression of a spirit of revival which was evident in this conference from the very beginning and which carried throughout. Praise God for it.

Monday Morning, August 15, 1955

The spirit of revival was stressed in the singing of the song, "Revive Us Again." Dr. Homer A. Kent, vice moderator, read Romans 8:1-16 and led in the morning prayer.

After a beautiful vocal solo by Mrs. Neva Slange, Moderator Thomas Hammers made the statement that the leading of the Spirit was evident not only in the Portland national conference but in the working of the 1954 Executive Committee as they selected the speakers for this 1955 session. He presented Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, Mansfield, Ohio, who brought the first of a series of messages on "The Holy Spirit," stressing the point that too many believers will not allow the Holy Spirit to do what He wants to do in their lives.

Monday Evening, August 15, 1955

Vice Moderator Homer A. Kent, Sr., presided at the evening service. The message of hope which is inherent in Christianity was well expressed in the song, "He Lives." Following the singing of this marvelous hymn, Granville Tucker read the Scripture and Bill Howard led in prayer. The three Messner Brothers presented a vocal trio which they dedicated to their mother.

The evening offering amounted to $61.27.

Special music preceding the message was presented by Rev. and Mrs. Leo Polman.

Harold Dunning, missionary to Africa, brought a great message on the subject, "The Second Coming of Christ in Relation to Sinners." Befitting the message was the closing song, "Throw Out the Lifeline."

Dr. A. J. McClain, president, directed the Grace Seminary Inspirational Hour. Don Ogden led the music, with special numbers by the Grace Ambassadors. Dr. Homer A. Kent, registrar of the school, led in prayer.

Different officers and alumni of Grace Theological Seminary were presented, telling the blessing and outreach of the school.

Tuesday Morning, August 16, 1955

Conference Songleader Leo Polman led in the musical portion of the service presenting the Grace Ambassadors for special number entitled, "Marvelou Grace."

Dr. Bernard N. Schneider brought an other helpful message on the Holy Spiri

Tuesday Evening, August 16, 1955

Featured in the musical program the evening were the singing of "On Day" and "He Keeps Me Singing," an a special number on the trumpet an trombone by the Messner Brothers.

Rev. William A. Steffler, pastor of th First Brethren Church, Dayton, Ohi read I Thessalonians 4:11-18 and led i prayer.

Following the announcements, the o fering was received.

Other special numbers were presente by the Henry Dalke family and th Messner Brothers.

Dr. Charles W. Mayes was the speak of the evening, using the subject, "Th Second Coming of Christ in Relation the Saints." Following the singing "Are you Washed in the Blood of th Lamb," Dr. Mayes led in prayer.

The laymen did a fine job in presenti the Laymen's Inspirational Hour, pr senting by special music and testimo their work across the brotherhood.

Wednesday Morning, August 17, 195

Conference Songleader Leo Polm led in the singing of "Happy Day" a "Jesus Never Fails."

Rev. Ronald Robinson, pastor of t Leon, Iowa, Brethren church, read A 11:19-24 and led in prayer. The "Polm Clan" sang "Jesus My Saviour."

Moderator Hammers presented Bernard N. Schneider, who brought closing message on the subject, "T Holy Spirit," in which he emphasized life yielded to the Holy Spirit.

This final devotional session was clos with the singing of "My Faith Looks to Thee," and by prayer.

BUSINESS SESSIONS OF THE 66TH ANNUAL CONFERENCE

irst Business Session—

Thursday Morning, August 11, 1955

The first business session of the 66th nnual Conference of the National Fel-)wship of Brethren Churches, meeting t Jennings Lodge, Portland, Oreg., was fficially called to order by the Modera-)r, Rev. R. Paul Miller.

The Membership Committee reported 60 lay and 119 ministerial delegates, for first-day total of 379, as compared to first-day total last year of 424. These elegates were seated.

The Rules and Organization Commit- ee proceeded with the organization of 'onference.

Motion prevailed that the time be ex- ended for five minutes.

Meeting was closed and the Brethren lissionary Herald Corporation meeting roceeded as scheduled, with President obert D. Crees presiding.

econd Business Session—

Friday, August 12, 1955

The Membership Committee reported additional lay and 4 additional minis- rial delegates for a second-day total of 9, as compared to a second-day total st year of 440. The minutes of the last eeting were read and approved.

The Rules and Organization Commit- e reported, announcing the Committee Committees, but stating that there as no election for the office of Modera- r. They proceeded with this election. otion prevailed that the candidate for e office of Moderator receiving the west number of votes be dropped from e balloting and that the two receiving e highest number be voted on.

The following officers were elected: oderator, Thomas Hammers; Vice oderator, Dr. Homer A. Kent; Secre- y, Clyde K. Landrum; Assistant Sec- ary, Harold Painter; Treasurer, Roy nsey; Statistician, C. S. Zimmerman; mmittee on Committees, Mark Malles, Dr. C. H. Ashman, and James G. Dixon.

The following persons were elected to the National Conference Executive Committee: Atlantic District, Conard Sandy, Russell Weber; California District, Henry Rempel, Glenn O'Neal, J. Paul Miller; East District, Ward Tressler, H. Leslie Moore; Indiana District, L. L. Grubb, Mark Malles; Iowa District, Richard P. DeArmey; Michigan District, Richard Jackson, Jr.; Midwest District, Evan Adams; Northern Ohio District, Miles Taber, Chas. Ashman, Jr.; Northwest District, Glen Welborn; Southeast District, Robert Miller, William Howard; Southern Ohio District, Russell Ward, William Steffler.

The Committee on Divorce and Remarriage made an oral report. Motion that we accept the report with gratitude and that we again request the National Ministerium to put on their agenda papers that will give Biblical information on the subject, and that they give time for discussion. Carried.

The Executive Committee made the following recommendation, which was approved:

RECOMMENDATION FROM EXECUTIVE COMMITTEE

On the basis of action taken by the Committee on Counsel and Recommendation and referred to the National Executive Committee, the National Executive Committee recommends that this Conference assume the deficit accrued in the operation of Camp Bethany at Winona Lake, Ind., this year; such not to exceed $500.

Richard Jackson, Jr.
Executive Secretary.

The Board on Ministerial Relief presented its financial report, which was adopted (see page 47).

Retiring Moderator R. Paul Miller conducted the installation service for the new Conference officers.

After a statement of appreciation to the Conference, the new Moderator, Rev. Thomas Hammers, pastor of the View Ridge Brethren Church, Seattle, Wash., turned the meeting over to the Brethren Home Missions Council for their scheduled corporation meeting, at which President Paul R. Bauman presided.

Third Business Session—

Saturday, August 13, 1955

The Membership Committee reported 6 additional lay delegates. These delegates were seated. This brought the total number of delegates to 395, as compared to a third-day total last year of 447.

The minutes of the last meeting were read and approved.

The Committee on Committees reported the following nominations:

Conference Membership Committee—Homer A. Kent, Sr. (chairman), Charles Turner, Glen Welborn, True Hunt, Robert Kliewer, Neil Beery, William Howard.

Rules and Organization Committee—James Dixon (chairman), H. Leslie Moore, Russell Weber.

Committee on Moderator's Address—Gordon Bracker (chairman), Bernard Schneider, Ward Tressler.

Committee on Resolutions—Conard Sandy (chairman), Miles Taber, Henry Rempel.

Finance Committee—Roy Kinsey (chairman), Elmer Tamkin, Bryson Fetters.

Committee on Conference Minutes—Clyde Landrum (chairman), Arnold Kriegbaum, Harold Painter.

Auditing Committee—Herman Schumacher (chairman), Glenn Messner, Al Wedin.

Committee on Divorce and Remarriage—Bernard Schneider, James Dixon, Lewis Hohenstein.

Committee on Expansion of the Message of the Brethren Ministry—R. D. Barnard, Kenneth Ashman, A. J. McClain, Glenn O'Neal, Paul Bauman, Herman Koontz, Robert Miller.

Committee on Denominational Interests—L. L. Grubb, C. W. Mayes, W. A. Ogden, A. J. McClain, Cleve Miller, Paul R. Bauman, Arnold Kriegbaum, C. H. Ashman, Sr., F. B. Miller.

Committee on Selective Service—C. H. Ashman, Sr., Herman Hoyt, Clyde Landrum.

Motion prevailed that the report b adopted and that all nominees be elected

The Statistician reported as follows:

REPORT OF THE STATISTICIAN

of the

National Fellowship of Brethren Churches

Year Ending December 31, 1954

Districts

	No. Churches 1953	1954	Membersh 1953	19
Atlantic	14	13	2,327	2,3
California	28	30	5,004	5,2
East	23	24	3,623	3,7
Indiana	14	14	1,443	1,4
Iowa	6	7	781	7
Michigan	5	5	360	3
Midwest	8	8	545	5
Northern Ohio	16	18	2,688	2,7
Northwest	7	7	871	8
Southeast	10	11	1,568	1,6
Southern Ohio	10	11	1,609	1,6
Totals	141	148	20,819	21,4

Membership

Total membership reported last year		20,8
Added—		
By letter from other denominations	165	
By letter from Brethren churches	409	
By baptism	1,517	
By other	394	
Total additions	2,485	
Lost—		
By letter to other denominations	312	
By letter to Brethren churches	360	
By death	122	
By dismissal	80	
By roll revision	987	
Total losses	1,861	
Net gain		6
Present membership		21,4
Male		9,3
Female		12,0

Note: 98 churches show gain; 43 churches sh losses; 7 churches static.

Average Attendance at Services

	1953	19
Bible School	18,591	20,
Morning Worship	15,200	16,
Evening Worship	9,887	10,
Midweek Prayer Service	4,840	5,
Revival-Evangelistic	8,618	11,
Bible Conferences	4,865	3,
Other	1,601	2,
Communion Services	8,595	9,
Number of Conversions	2,271	2,

Auxiliary Organizations

	Enrollm 1953	1
The Bible School—		
Nursery, 0-3 years	2,581	1
Beginners, 4-5 years	2,336	2
Primary, 6-8 years	3,507	3
Juniors, 9-11 years	3,479	3
Intermediates, 12-14 years	2,321	2
Seniors, 15-17 years	1,786	2

Young People, 18-24 years	1,713	1,801
Adults, 25 years and up	9,174	9,631
Total Enrollment	26,897	27,968

	Ave. 1953	Att. 1954
The Bible School	18,591	20,592
Cradle Roll Enrollment		1,047
Home Department	406	334
Child Evangelism	1,897	4,677
Daily Vacation Bible School	9,851	11,387
Fellowship Societies	1,905	2,338
Women's and Girls' Organizations—		
Women's Missionary Council	2,496	2,705
Sisterhood of Mary and Martha	1,577	1,678
Other	71	264
Men's and Boys' Organizations—		
Brotherhoods or Magnify Clubs	1,130	1,127
Boys' Groups	902	810
Other	77	147

Balancing the Bible School—

Dept.	Actual Enrollment	Standard Percentage	Balanced Enrollment
Beginners	2,350	8	2,079
Primary	3,904	12	3,119
Junior	3,654	12	3,119
Intermediate	2,644	12	3,119
Senior	2,009	12	3,119
Young People	1,801	20	5,199
Adults	9,631	24	6,239
	25,993	100	25,993

Properties and Valuations

Church Buildings	$5,926,892.13
Church Equipment	782,897.23
Parsonages	755,050.00
Other Property	413,997.28
Other Investments	323,325.48
Treasury Balances less National Offerings	176,944.98
Total Assets	8,379,107.10
Debts on Church Properties	1,774,142.28
Net Worth	6,604,964.82

Expenditures

Pastors' salaries—		
Paid by local church	$353,641.83	
Paid by District Mission Board	9,794.42	
Paid by Home Missions Council	45,143.21	
Car Allowance	15,430.59	
Estimated Parsonage Rental	46,971.72	
Total paid pastors		$407,981.77
Other regular salaries paid		134,666.33
Current Expenses (utilities, supplies, etc.)		212,127.48
Building debt payments		276,067.45
Improvements (and equipment)		328,152.56
Evangelistic services and Bible Conferences		46,877.05
Bible School Literature		62,040.88
Foreign Missions—		
Brethren Foreign Missions	$212,552.97	
Others	7,278.97	
		219,831.94
Home Missions—		
Brethren Home Missions Council—reg.	137,766.74	
Brethren Home Missions Council—Jew.	14,063.66	
District Missions	18,209.04	
Other Jewish Missions	3,465.32	
Other	14,069.30	
		187,574.06
Education—		
Grace Theological Seminary	70,814.30	
Other	4,910.69	
		75,724..99
Publication—		
Brethren Missionary Herald Co.	8,517.24	
Other	422.25	
		8,939.49
Youth Fellowship—		
Brethren National Youth Council	2,186.70	
Other	3,624.29	
		5,810.99
Other Expenditures		202,124.42
Total Expenditures		2,230,919.41
Balances in treasuries		250,461.77

Percentages and Relationships

Financial—

$2,230,919.41—Total annual expenditures—per capital, $103.99.
1,738,848.93—Total spent for local use—per capita, $81.09.
219,831.94—Total for Foreign Missions — per capita, $10.25.
187,574.06—Total for Home Missions—per capita, $8.74.
75,724.99—Total for Educational Purposes—per capita, $3.53.
8,939.49——Total for Publication Purposes—per capita, 42c.

Attendance—

16,193—Average Morning Worship Attendance—75% of church membership.
10,524—Average Evening Worship attendance—49% of church membership.
5,512—Average Midweek Prayer Meeting attendance—26% of church membership.
11,148—Average Revival-Evangelistic attendance—52% of church membership.
3,853—Average Bible Conference attendance—18% of church membership.
9,040—Average Communion Service attendance—42% of church membership.
624—Net gain in membership—3% of 1953 membership (20,819).
2,485—New Members gained—12% of 1953 membership (20,819).
27,968—Enrollment in Bible School—130% of church membership.
20,592—Average Bible School attendance—74% of Bible School enrollment.
42,886—Should be enrolled in the Bible School for best evangelistic field.
64,329—Should be enrolled in the Bible School for the church to be reaching its constituency.

Church Membership—

30 churches have membership of 1 to 49.
41 churches have membership of 50 to 99.
27 churches have membership of 100 to 149.
19 churches have membership of 150 to 199.
11 churches have membership of 200 to 249.
7 churches have membership of 250 to 299.
4 churches have membership of 300 to 349.
5 churches have membership of 350 to 399.
2 churches have membership of 550 to 599.
1 church has a membership of 622.
1 church has a membership of 1,453.

Bible School Enrollment—

6 churches have Bible School enrollment of 1 to 49.
32 churches have Bible School enrollment of 50 to 99.
40 churches have Bible School enrollment of 100 to 149.
26 churches have Bible School enrollment of 150 to 199.
10 churches have Bible school enrollment of 200 to 249.

12 churches have Bible School enrollment of 250 to 299.
6 churches have Bible School enrollment of 300 to 349.
6 churches have Bible School enrollment of 350 to 399.
5 churches have Bible School enrollment of 400 to 449.
2 churches have Bible School enrollment of 450 to 499.
1 church has a Bible School enrollment of 532.
1 church has a Bible School enrollment of 1,336.
1 church has a Bible School enrollment of 1,343.

Motion prevailed that the printed copy of the report be adopted and that it be published in the Brethren Missionary Herald.

P. A. Yerian presented the following resolution, which was adopted as corrected:

Whereas, the 45th Annual Conference of the Brethren Churches of California, assembled in Long Beach on June 4, 1955, unanimously passed the following motion:

"Brother Moderator, I move that a committee of five be appointed to make a survey of pastors' salaries and if they see fit, shall present a resolution to the National Conference Fellowship of Brethren Churches to be held at Portland, Oreg., August 10 to 17, 1955."

Whereas, the resolution committee in its research on the subject after exploring the various related fields such as Social Security, Brethren pensions, comparable family incomes, living wage, rising cost of living index, adequate housing, sacrifices, self-denial, selflessness, etc., agreed that "we are woefully underpaying our ministers."

Whereas, it was the thinking of this committee that by the presentation of a resolution of this character, the lay members of our Brethren churches of all America would be activated to do something about equalizing the sacrifice.

Now therefore be it resolved, That we urge our Brethren people to earnestly pray that salaries in our Brethren churches be adequate, so that our young men offering themselves to God's highest calling may be able to live nobly, dress respectably, labor selflessly, and provide for their families.

Be it further resolved, That Mr. Walter Hoving and Mr. C. S. Zimmerman be commended for their fine articles which have appeared in The Readers Digest and The Brethren Missionary Herald, and that we thank The Readers Digest and The Brethren Missionary Herald for providing free of charge of the large number of reprints for the delegates of this Conference. (Reprints of both articles are attached to this resolution.)

Be it further resolved, That if your pastor's salary has not been adjusted to today's living conditions, this Conference recommend that the lay delegates to this Conference attempt to induce some action upon their return to their respective churches to correct this situation.

Treasurer Roy Kinzie gave the following report, which was adopted:

TREASURER'S REPORT

August 13, 1955

Receipts—	
Balance on hand Aug. 28, 1954	$1,369.38
Aug. 28, 1954, Sat. eve. offering	86.02
Aug. 29, 1954, Sunday morning offering	165.62
Aug. 30, 1954, Sat. eve. offering	55.02
Total	1,676.04
Disbursements—	
Nov. 4, 1955—Fischer, Bosgraf & MacKenzie, attys. for Leon, Iowa, litigation	$500.0
Nov. 6, 1954—Brethren Home Missions Council for above-named attys. in Leon, Iowa, litigation	100.0
Dec. 31, 1954—Brethren Missionary Herald Co.—space in Annual	703.2
March 30, 1955—Brethren Missionary Herald Co.—cuts, Portland, conv.	38.2
April 23, 1955—Brethren Missionary Herald Co.—cuts Portland, conv.	27.9
April 30, 1955—Carter-German—credentials and stationery	14.0
June 10, 1955—R. Paul Miller—postage and mimeograph	6.5
Total	1,390.5
June 16, 1955—Balance on hand	285.4
Receipts, Portland Conference—	
Aug. 10—Wednesday evening offering	131.9
Aug. 11—Thursday evening offering	142.7
Aug. 12—Friday evening offering	191.1
Aug. 13—Credential fees	1,071.1
Balance on hand Aug. 13, 1955	1,822.4

Roy H. Kinsey, treasurer

Motion prevailed that the Credential Committee for next year provide each delegate with a badge to be worn for identification purposes during the conference.

Motion prevailed that a credential blank for each church be printed with space for church membership figures, delegates, alternates, and ministers.

Motion that the churches be asked to raise the delegate fee from 6c to 10c. Substitute motion that this matter be referred to the Committee on Rules and Organization with a report to be brought in on Monday, August 15, 1955. Carried.

The Foreign Missionary Society corporation meeting was held at noon, with President Charles W. Mayes presiding.

Fourth Business Session—

Monday, August 15, 1955

The Membership Committee reported 2 additional lay delegates, making a total to date of all delegates of 397. These additional delegates were seated.

The minutes of the last meeting were read and approved.

Motion prevailed that Bryson Fetter be elected to the Auditing Committee to replace Herman Schumacher, who is absent.

The Board on Ministerial Relief r-

ported the following four nominees for three-year terms on the board, and the report was received: Homer A. Kent, Jr., Charles W. Turner, P. J. Simmons, and C. H. Ashman, Sr.

Motion prevailed that the nominations be closed and that these four be placed in nomination, three of them to be elected.

The Committee on Rules and Organization proceeded with the election, with the following being elected: Homer A. Kent, Jr., P. J. Simmons, and C. H. Ashman, Sr.

The Committee on Rules and Organization reported as follows, which report was adopted:

The Committee on Rules and Organization recommends that this conference adopt the following proposal:

1. No individual delegate fees shall be collected;
2. In order to seat delegates each congregation must support the conference financially to the extent of 10c per member;
3. Congregations are asked to assume a definite financial responsibility whether or not any delegates attend;

(Note: Deletion by vote of Conference in brackets.)

[4. That no offering be received for conference support;] and,

5. That the conference treasurer notify delinquent churches of this responsibility.

The Board of Evangelism reported as follows, which report was accepted:

BOARD OF EVANGELISM REPORT FOR 1954-55

There were 25 evangelistic meetings held by the two teams. Evangelist R. Paul Miller held 10 meetings with offerings totaling $3,461. There were 354 decisions in his meetings. Evangelist Archie Lynn with Rev. and Mrs. Ralph Colburn covered the Northwest churches. After the first of the year Team Two consisted of Bro. Bill Byers, songleader; Bro. Jim Martin, pianist. They held meetings in the Northwest and other parts and many decisions were made as God greatly blessed.

We are starting the fall with a new team, Evangelist Dean Fetterhoff and Songleader Truman Laddix. Also it is our great hope to enter into new fields with tracts, books, and literature on evangelism.

Scott Weaver, chairman.

August 9, 1955.

The following men were nominated to serve for the next three years as members of the Board of Evangelism: Joseph Dombek, Bryson Fetters, William Fisher, R. Paul Miller. All of these men if elected will succeed themselves.

Sincerely submitted,
O. E. Hacker, secretary.

FINANCIAL STATEMENT OF THE BRETHREN BOARD OF EVANGELISM

August 23, 1954, to August 10, 1955

Balance on hand Aug. 23, 1954	$88.31	
Contributions from evangelistic campaigns	6,907.93	
Contributions from National Fellowship of Brethren Laymen (including Evangelism Sunday contributions)		4,503.67
All other receipts		2,639.69
Total receipts		14,139.60
Disbursements—		
Salaries	$10,310.00	
Traveling expenses	1,889.45	
Car repair	378.72	
Car insurance	106.80	
Car license	12.25	
P. A. system insurance	10.00	
Pulpit supply (for temporary team personnel)	110.00	
Misc. disbursements (including cuts, engraving, stationery, stamps, mailing, bank charges, team supplies, long-distance phone calls, treasurer's bond, etc.)	954.03	
Total disbursements		13,771.25
Balance on hand Aug. 10, 1955		368.35

Respectfully submitted,
Herman J. Schumacher, treas.

The following persons nominated by the Board of Evangelism for three-year tearms on the board were elected: Joseph Dombek, Bryson Fetters, William Fisher, and R. Paul Miller.

The Brethren Youth Fellowship gave the following report, which was adopted:

BRETHREN YOUTH FELLOWSHIP FINANCIAL REPORT

August 25, 1954, to July 12, 1955

	Gen.	Missions Home	Missions Foreign
Atlantic District—			
Alexandria, Va.	..	$10.00	..
Hagerstown, Md.	..	60.00	$10.00
Harrisburg, Pa.	$39.99	30.36	..
Martinsburg, W. Va.	..	60.00	..
Waynesboro, Pa.	25.00	25.00	45.00
York, Pa.	16.61	10.00	..
California District—			
Artesia	..	..	5.00
Bellflower	..	15.24	..
Inglewood	..	45.00	..
La Verne	22.00	..	..
Long Beach (First)	65.00	..	..
Paramount	..	..	29.41
San Bernardino	5.00	..	..
San Diego	..	15.00	..
South Pasadena	44.91	..	..
Temple City	35.00	114.16	..
Whittier (First)	..	100.00	..
East District—			
Aleppo, Pa.	..	10.00	15.00
Altoona, Pa. (First)	..	3.90	15.00
Altoona, Pa. (Grace)	..	5.00	..
Hollidaysburg, Pa. (Vick.)	50.00	..	..
Johnstown, Pa. (First)	10.00	10.00	..
Johnstown, Pa. (Riv'side)	5.00	..	..
Kamp Keystone	..	12.85	..
Kittanning, Pa.	2.00	37.16	..
Listie, Pa.	5.74	..	..
Meyersdale, Pa.	..	8.15	..
Summit Mills, Pa.	..	10.37	..
Uniontown, Pa.	..	15.00	..
Yellow Creek (Hopewell)	..	40.00	..
Indiana District—			
Elkhart	..	13.17	4.90

Fort Wayne	10.00	..	..
Osceola	13.00	..	13.00
Sharpsville	5.00	..	..
Midwest District—			
Beaver City, Nebr.	..	10.00	..
Cordillera, N. Mex.	..	5.50	..
Portis, Kans.	..	4.76	..
Taos (Canon), N. Mex.	10.41	6.11	..
Northern Ohio District—			
Akron	35.00	..	..
Ashland	..	25.00	..
Camp Buckeye	..	11.00	..
Cleveland	..	5.00	5.00
Cuyahoga Falls	..	56.00	..
Fremont	3.00	5.00	25.00
Mansfield (Grace)	24.33	5.88	..
Wooster	..	239.00	31.00
Northwest District—			
Harrah, Wash.	..	25.00	..
Southeast District—			
Buena Vista, Va.	5.00	20.00	60.00
Covington, Va.	8.00	..	..
Limestone, Tenn.	6.00	10.00	..
Roanoke (Ghent), Va.	..	25.00	..
Roanoke (Wash. Hts.)	..	20.00	..
Southern Ohio—			
Camden	12.00	..	..
Clayton	17.89	4.21	..
Covington	17.50	..	5.00
Clayhole, Ky.	..	10.00	..
Englewood	..	..	19.28
Youth partner special appeal for Home Missions	..	53.00	..
	494.38	1,190.82	282.59

Fort Lauderdale chair project	$333.58
Brazil boat project	322.15
Supplies	.75
Foreign-mission gift (to be transferred)	28.00
	684.48

Disbursements

Brethren Youth Council support	$250.00
BYF Program mailing	40.00
Supplies	83.51
Herald Annual space	8.75
Fort Lauderdale project	333.58
Brazil boat project	322.15
Transfer—foreign-mission project	28.00
Transfer—home-mission project	8.45
	1,074.44

Recapitulation

Home Missions Project—	
Balance, Aug. 25, 1954	$8.45
Receipts	1,190.82
	1,199.27
Disbursements	672.95
Balance in Project Fund	526.32
General Fund—	
Balance Aug. 25, 1954	$64.51
Receipts	1,178.86
	1,243.37
Disbursements	1,074.44
Balance in General Fund	168.93
Total Balance	$695.25

Note: Foreign Mission Project funds are not handled through the BYF treasury. The gifts here listed under Foreign Missions represent only those expressly marked "BYF Project."

The following were nominated for four-year terms to the board of the Brethren Youth Fellowship: Clair Gartland and Ralph Colburn.

Motion prevailed that the nominations be closed and that these be declared elected.

The Brethren Youth Council presented the following report, which was received and adopted:

BRETHREN YOUTH COUNCIL FINANCIAL REPORT

August 25, 1954, to July 13, 1955

National Sources—	
Sisterhood of Mary and Martha	$200.0
Women's Missionary Council (for office equipment)	441.0
BBC mailings	60.0
BYF mailings	40.0
Brethren Youth Fellowship	250.0
	991.0
Atlantic District—	
Accident, Md.	1.3
Hagerstown, Md.	10.0
	11.3
California District—	
Compton	50.0
Inglewood	3.0
Long Beach (First)	5.0
Long Beach (Second)	50.0
San Bernardino	5.0
Temple City	20.0
Tracy	25.0
	158.0
East District—	
Johnstown, Pa. (First)	5.0
Leamersville, Pa.	16.
Meyersdale, Pa.	5.
	26.
Indiana District—	
Winona Lake, Ind.	51.
Michigan District—	
Alto, Mich.	30.
Lake Odessa, Mich.	10.
	40.
Midwest District—	
Taos, N. Mex.	3.
Northern Ohio District—	
Fremont	10
Mansfield (First)	8
Rittman	16
	34
Southeast District—	
Camp Grace	50
Limestone Tenn.	28
Winchester, Va.	15
	9
Southern Ohio District—	
Camden	14
Dayton (North Riverdale)	1
Troy	1
	2
Youth Partner offerings	25.
Miscellaneous Sources—	
Insurance payments	1
Film rentals	3

Supplies	94.40
Camp Bethany 1954	719.70
	871.65
Total receipts	2,556.45

Disbursements

Ralph J. Colburn (bonus)	$100.00
Ralph J. Colburn (expenses)	51.20
E. H. Bearinger (expenses)	81.30
Kenneth Ashman (expenses)	15.00
Edwin Cashman (salary)	96.00
Wendell Kent (salary)	303.00
Bookworm	132.63
Advertising in Grace Seminary yearbook (1954 and 1955)	46.00
Herald subscriptions	64.50
P. O. box rent	12.00
Mimeograph payments	175.00
Office supplies	267.04
Camp emblems	205.49
Postage	221.08
Camp Bethany (1954)	3,979.88
Total disbursements	5,750.12

Recapitulation

Balance brought forward	$4,076.33
Total receipts	2,556.45
	6,632.78
Total disbursements	5,750.12
Balance	882.66
Breakdown of balance—	
General Fund	$441.61
Equipment Fund	441.05
	882.66

Motion prevailed that the Rules and Organization Committee present the basis on which the churches' credentials shall be based, whether from statistical information or that provided in the Annual.

Motion prevailed that we adjourn.

The Grace Theological Seminary Corporation took over and held their annual meeting, which was under the direction of President A. J. McClain.

Fifth Business Session—

Tuesday, August 16, 1955

The Membership Committee reported 1 additional lay delegate and 1 ministerial for a total of 399. These delegates were seated.

The minutes of the last meeting were read and approved.

The Committee on Rules and Organization made the following ruling in compliance with a Conference motion of August 15, 1955:

"That the number of delegates from the local churches to National Conference and Conference fees be determined by the church membership as of January 1 preceding conference."

The National Sunday School Board reported as follows, which report was received.

FINANCIAL REPORT
THE NATIONAL SUNDAY SCHOOL BOARD

July 1, 1954, to June 30, 1955

Balance, July 1, 1954		$1,247.29
Income—		
Church offerings	$5,317.74	
Church rallies	424.62	
Conferences	843.28	
Supplies Sales	1,571.70	
Office Expenses Returns	24.00	
National Youth Council—Gestettner	178.15	
Evangelistic Honoraria	570.81	
Speaking Honoraria	120.00	
The Brethren Home Missions Council	500.00	
Travel—Council Workshop	100.00	
		9,650.30
Total Balance and Income		10,897.59
Disbursements—		
Director's Salary	$4,200.00	
Traveling	1,534.02	
Stationery, Postage, Supplies	255.57	
Telephone and Telegraph	132.80	
Administrative Expenses	389.81	
Supplies Sales Cost	1,438.76	
Office Help	670.15	
Honoraria	55.00	
Evangelistic Honoraria—H. H. Etling	195.00	
Moody Film	15.17	
Convention Expense	53.00	
Office Equipment	49.15	
Dictaphone	150.00	
Typewriter	80.00	
Contest Expenses	60.92	
Advertising	30.00	
Annual Space——Herald	6.25	
Gestettner Repair	17.15	
		9,332.75
Balance on hand June 30, 1955		1,564.84
Reconciliation—		
Petty Cash—Director's Office		$100.00
Bank Balance—First Bank of Berne		1,464.84
		1,564.84

The National Sunday School Board reported further:

The National Sunday School Board presents the following names to be placed in nomination for election to the board for a period of three years: Galen Lingenfelter, Glen Miller, Edwin Schrock, Miles Taber.

Respectfully submitted,
C. S. Zimmerman, sec.-treas.

Motion prevailed that the nominations cease and that these be elected.

The National Sunday School Board submitted the following additional report, which report was accepted:

In the providence of God we have been permitted to serve through the past year in the work of Sunday schools in the National Fellowship of Brethren Churches. It would be impossible to attempt to enumerate the activities involved but a brief summary may help us to see the many ramifications of this department of Christian service.

OUR LABORS OF THE YEAR

In attempting to help in the various districts and churches through the year we have been privileged to share in the ministry in 84 churches. This included the conducting of Sunday-school rallies, conferences, teaching, and preaching. This visitation work gave privilege of speaking more than an average of once each day during the year.

We visited and participated in eight district conferences presenting Sunday-school work and the vast opportunities that present themselves to us as a denomination through the Sunday school.

We were privileged to teach the junior class in the seminary for four class periods on the subject of Sunday-school work.

Two new Christian Workers Training Courses were written and put into mimeograph books, and many copies sold to our churches. Your director had the privilege of teaching the course in three churches.

A new monthly publication was prepared and mailed from our office which has met with wide response. The Promoter is being mailed monthly now to more than 800 persons. We hope to enlarge in material and in number mailed during this next year.

The third annual Sunday-school convention was planned for Portland Oreg. and by the time this report is read will be a matter of history. It includes the largest number of workshops and inspirational messages of any of our conventions.

The first annual contest was held, with about 50 percent of our churches cooperating in the contest, but with wonderful results in most of the churches participating in the contest. The winners will be announced in the Sunday-school convention.

As your director, we are serving on the Program Committee of the National Sunday School Association with offices in Chicago. This Program Committee meets twice during the year and plans for National Family Week, National Sunday School Week, and the Convention of the National Sunday School Association.

We likewise had the privilege of assisting in two youth camps during the year, talking Sunday school with the young people, and urging preparation for teaching and leading in Sunday-school work.

OUR OFFICE (NATIONAL SUNDAY SCHOOL BOARD)

Much effort has been required in this first full year of activity in establishing the office, and in the acquiring of office equipment. At the present time we are at home in the Grace Seminary building, with office space being provided by the seminary to our board jointly with the office of the Youth Department.

Through the generaus gift of the National Women's Missionary Council, we have been enabled to purchase jointly with the youth board an electric mimeograph, and a paper drill. There is still a small balance in this account with which our two boards hope to purchase some small office equipment in the near future. In addition, through our regular budget, a typewriter and a used dictaphone have been purchased, and put to very regular use.

We have had the services of a part-time secretary in the person of Miss Alice Snider, of our church in Martinsburg, Pa. Miss Snider is a student in the seminary division of Grace College and Seminary and is recommended for continued service in our office in the next year.

Motion prevailed that the following items of the Sunday School Board's report be adopted:

PLANS FOR THE FUTURE

Now we face forward and trust that with the plans herewith suggested, we may be able to accomplish our goal for the year 1960—i. e., 60,000 by 1960.

1. The second annual contest be conducted with details to be given by mail to every Sunday school of the National Fellowship of Brethren Churches.

2. That during this next year our emphasis be laid upon the theme of this year's Sunday School Convention; namely, "The whole family for Sunday school and the Sunday school for the whole family." We believe we ought to particularly emphasize:

a. The organization and promotion of a cradle roll in every church.

b. Special emphasis upon the youth department of our Sunday schools, since during the last 10 years we have lost 10,000 young people from our Brethren Sunday schools.

c. The organization of at least one men's Bible class in every Sunday school, believing that we will get the family when we get the men into our Sunday schools.

d. The organization of an extension department in every Sunday school. (Now called the Home Department.)

That each of these emphases be promoted in our Promoter, rallies, conventions, and local churches by our board.

3. We urge the adoption of goals by every church that will enable them to see at least a 20-percent increase in Sunday-school attendance this year.

4. The fourth annual convention to be held at Winona Lake, 1956, in connection with our annual conference, and preceding such conference on Sunday and Monday. That we again ask for a challenge hour to present our work to National Conference and that we ask for the Sunday-morning Sunday-school hour to be planned and presented by the board.

5. Through a very generous gift of a friend of this board, we are provided with a cup, to be given to the Sunday school of the National Fellowship of Brethren Churches that this year provides the best all-round promotion program. We recommend that a committee be appointed to work with your director to make announcements of rules governing the contest, and to act as judges of such contest. Details to be made public through the pages of the Herald, and through the Promoter.

Respectfully submitted,
Harold H. Etling.

Motion prevailed that the following report by the Auditing Committee be adopted:

The financial records of the following unincorporated boards of the National Fellowship of Brethren Churches have been audited and found correct according to bank statements:

National Fellowship of Brethren Churches Treasurer;

National Sunday School Board Treasurer.

The following three—National Brethren Youth Fellowship, National Youth Council, National Brethren Boys Club—books were not available for auditing.

Al Wedin.
Bryson C. Fetter
Glenn C. Messner

Motion prevailed that the books which

were not available for audit be obtained and properly audited.

The following report by the Committee on Denominational Interests was accepted:

1. In accord with the action of the 1954 National Fellowship of Brethren Churches, the Committee on Denominational Interests has represented this conference in regard to the expected litigation in the case of the Leon Brethren Church, Leon, Iowa.

2. In the due process of law, the case was filed in the county court at Leon, Iowa, by several representatives of the local Ashland group.

3. Through the competent service of Attorney Leonard Bosgraf, the case was temporarily withdrawn by the plaintiffs.

4. Recent reports indicate the possibility the Leon case will be refiled at an early date.

5. In view of the fact the Committee on Denominational Interest recommends that the National Fellowship of Brethren Churches continue to support the Leon church in this critical period.

The Conference Membership Committee reported as follows which report was received:

The Membership Committee presents the following names of new churches who this year sent in their statistical report for the first time, or have delegates seated for the first time in the business sessions of our Conference.

It is suggested that we unite in special thanksgiving unto God for this manifestation of His blessing upon His work in the National Fellowship of Brethren Churches.

1. Englewood Grace Brethren Church, Englewood, Ohio (Southern Ohio).
2. Grace Brethren Church, Riner, Va. (Southeast).
3. Second Grace Brethren Church, Mansfield, Ohio (Northern Ohio).
4. Grace Brethren Church, Elyria, Ohio (Northern Ohio).
5. Grace Brethren Church, Goshen, Ind. (Indiana).
6. Reading Brethren Church, Stoystown, Pa. (East).
7. Stearns Street Brethren Church, Long Beach, Calif. (California).
8. West Covina Brethren Church, West Covina, Calif. (California).
9. Grandview Brethren Church, Grandview, Wash. (Northwest).
10. Grace Brethren Church, Davenport, Iowa (Iowa).

Motion prevailed that the matter of presentation of names of new churches to Conference be a part of the Statistician's report each year.

Motion prevailed that our laymen be commended for the fine ushering job done by the laymen.

Motion that we express our appreciation to the Polmans and all others having a part in the fine musical program of National Conference.

Motion that the time be extended 10 minutes.

Motion that the Committee on Committees be instructed to bring in nominations for a committee to produce solution to the Boys Club situation. Carried.

Motion prevailed to adjourned.

Sixth Business Session—

Wednesday, August 17, 1955

The minutes of the previous meeting were read and approved.

The Committee on Committees reported, placing the following persons in nomination for positions on the new Committee on Boys Work: Kenneth Ashman, Ralph Colburn, Leo Polman, Harold Etling, Dick McNeely.

Motion prevailed that the nominations cease and that these be elected.

The Committee on Moderator's Address reported as follows:

We, the Committee on the Moderator's Address, wish to commend our retiring Moderator, Elder R. Paul Miller, for the timely and challenging message on the theme, "Behold, I have set before thee an open door.' Brother Miller has pointedly reminded us that while a troubled world is looking to the United Nations for deliverance, "Christ, the mighty Son of God, is the only answer, and our only deliverance." We express our deep appreciation for the Moderator's passionate plea for a greater emphasis upon soul-winning in every phase of our church works.

On the basis of the suggestions made in the Moderator's address, we make the following recommendations to Conference:

1. That Conference urge all pastors and their churches to greater zeal in evangelism both in revival effort and in personal soul-winning.

2. That this conference appoint from among experienced men a committee on education to explore and expand ways and means for extending Christian day schools. Furthermore that this committee report to the 1956 Conference.

3. We finally recommend that the address of the Moderator be published in the Brethren Missionary Herald so that it will be made available to the entire brotherhood.

Respectfully submitted,
Gordon Bracker (chairman),
Bernard Schneider,
J. Ward Tressler.

Motion prevailed to receive and adopt the report on Moderator's address.

The Resolutions Committee gave the following report:

REPORT OF THE RESOLUTIONS COMMITTEE

August 17, 1955

We, members of the church of the Lord Jesus Christ and of the National Fellowship of Brethren Churches in the 66th annual conference, assembled at Jennings Lodge, Portland, Oreg., do hereby set forth and adopt the following resolutions:

1. *Concerning our gratitude* Be it resolved, That we praise our Heavenly Father for His pres-

ence and provision during the past year, especially for this conference as a climax to the year and as an introduction to the year ahead—a conference which, in many ways, was the greatest and the most spiritual ever enjoyed by us. Be it also resolved, That we thank the executive committee for again reminding us of the imminent return of our blessed Lord Jesus Christ by using as the conference theme, "I Come Quickly"; that we thank all speakers and musicians for their clear presentations of the message of the Gospel; and that we thank the pastors and people of the Northwest District, especially Pastor Vernon Harris, for their kind invitation to and their hard work for the success of this first national conference of the Brethren denomination in the Northwest area of the nation.

2. *Concerning our faith.* Be it resolved, That we again affirm our doctrinal position as being "the Bible, the whole Bible, and nothing but the Bible," and that we understand the basic truths of the Word of God to be those set forth in "the Message of the Brethren Ministry."

3. *Concerning our denomination.* Be it resolved, That we commend each and every auxiliary of the denomination for the great work they have done and the progress they have made during the past year. That we especially commend the Brethren Missionary Herald Company and Grace Theological Seminary and College for their proposed building programs and that we urge the whole denomination to get wholeheartedly behind these two institutions at this time with prayer and sacrificial gifts.

4. *Concerning our youth.* (Note: Deletions by vote of conference in brackets and additions in italics.) Be it resolved, [That we cease our general criticism of young people and] that we do all within our power to bring [them] *young people* to the Lord Jesus Christ and to direct them into avenues of service for our Lord. To aid in this, we urge that the Brethren Youth Council secure and place on the field as soon as possible a youth director to supervise our work with youth. Also that we commend and pledge anew our most loyal support to the National Sunday School Board of the Brethren Church in its yearly work, in its attendance contests, and in its desire to reach at least 60,000 people by 1960. Further be it resolved, That we urge each congregation to study the school system in its own community and to consider carefully the work of and the advisability of having a Christian day school for its boys and girls.

5. *Concerning our missions.* Be it resolved, That we commend the Foreign Missionary Society of the Brethren Church for its constant progress in taking the glorious Gospel of the Lord Jesus Christ to people who have never before heard; that we commend the Brethren Home Missions Council for the same reason and especially this year that we commend this council for its wisdom and foresight in establishing the Brethren Investment Foundation; and that we commend the Board of Evangelism for its efforts in evangelizing our own nation with the Gospel. Be it further resolved, That we urge all Brethren people to support personally and sacrificially these agencies, and that we urge each pastor to hold before our young people, especially our young men, the challenge and unlimited opportunity in serving the Lord Jesus Christ in Christian work within the confines of the Brethren Church.

6. *Concerning the world.* Be it resolved, That we affirm again our position as being opposed to and as having absolutely no part in the World Council of Churches or any of its auxiliaries; that we affirm again that we hold the position that the Christian is not a part of this world-order and therefore should not and will not participate in its evils nor engage in its wars to maintain its godless system. Be it further resolved, That we commend and recognize the work being done by certain organizations and world leaders, among whom are our own President and Secretary of State, for the maintenance of a reasonable political peace and international order so that missionaries of the Gospel can move freely from place to place to present the salvation and claims of the blessed Lord Jesus Christ; but that at the same time we remind ourselves not to look to these organizations or men for the solution of man's greatest problem—the problem of sin.

7. *Concerning ourselves.* Be it resolved, That we urge each delegate to carry the spiritual blessings of this conference into the local congregations, both in report and in changed life; that we urge each congregation to give new emphasis to the place of Bible study and prayer for the individual, so that each member of the denomination will be revived in his own or her own soul and so that we will become indeed an evangelistic church; that we urge every member of the church to pray and to work as though the Lord Jesus Christ may come today—as indeed He may; and that we urge each believer to put into practice in the individual life the truth of the separated life.

Conard Sandy,
Henry Rempel,
Miles Taber.

Motion that these resolutions be received and adopted and they they become the resolutions of this Conference.

Motion prevailed that we amend the motion to strike out the words ". . . that we cease our general criticism of young people and . . ."

Motion prevailed that we adopt the report as amended.

Conference appointed the following persons to serve on the Day School Committee: Ward Miller, Glenn O'Neal, Dr. Charles W. Mayes.

The following report by the treasurer was adopted:

TREASURER'S REPORT

The National Fellowship of Brethren Churches

August 17, 1955

Receipts—	
Aug. 13, 1955—Balance on hand	$1,822.4
Aug. 13, 1955—Sat. eve. offering	120.3
Aug. 14, 1955—Sun. morn. offering	253.6
Aug. 14, 1955—Sun. eve. offering	122.1
Aug. 15, 1955—Monday eve. offering	61.2
Aug. 16, 1955—Tuesday eve. offering ..	58.0
Aug. 16, 1955—Credential fees	44.5
	2,482.4
Disbursements—	
Aug. 16—Leo Polman, songleader, hon.	$20.0
Aug. 16—Mrs. Leo Polman, pianist, hon.	20.0
Aug. 16—Richard Jackson, Jr.—ex. sec., hon.	50.0
Aug. 16—C. S. Zimmerman, statis., hon.	50.0
Aug. 16—Clyde Landrum, conf. sec., hon.	50.0
Aug. 16—Vernon Harris, conf. arrang., hon.	25.0
hon.	50.0
Aug. 16—Richard Jackson, Jr., ex. sec. exp.	5.1
Aug. 16—Sherman and Clay—Organ rental	25.0
Aug. 16—Edson Moyer—sign	18.0
Aug. 16—C. S. Zimmerman, statis. exp.	44.0
Aug. 16—Christian Cards Co.—stationery	25.0

Aug. 16—Clyde Landrum, conf. sec. exp.	6.89
Total disbursements	339.03
Aug. 17—Balance on hand	2,143.42
'54 offerings, $1,181.23; '55, $1,081.22; less '54 cred. fees, $1,163.23; '55, 1,115.74; less	$100.01 $47.49
	$147.50

Roy H. Kinsey, treas.

Motion prevailed that the honorarium for Vernon Harris be increased to $50.

Motion prevailed that we instruct the Conference Secretary to express to Jennings Lodge our gratitude and appreciation for their part in making this 66th National Conference the success and blessing that it was.

Motion prevailed that we take a special offering for Bro. Robert McCormick to help in his time of misfortune in the illness of his wife. The offering amounted to $124.03.

Motion prevailed that the matter of conference publicity be placed in the hands of the Executive Committee.

Motion prevailed that this Conference reaffirm its historic, Biblical, Brethren position on war, as set forth and adopted in 1941, as recorded on page 13 of the Brethren Annual of November 15, 1941, which is as follows, and that a copy of this statement be sent to proper authorities in Washington, D. C.:

That we reaffirm our historic stand with relation to war; namely, that The Brethren Church from her origin has been utterly opposed to the use of violence or any physical force as a means to an end, on the part of the children of God. We regard the governments of this world system as being yet unregenerate, and their methods of violence contrary to the methods God has authorized His children in the present age to use. We reaffirm that while war, as a possible method for the attainment of justice or the securing and maintenance of human liberty, may at times be deemed necessary among the unregenerate of this world system; yet, according to the teaching of our common Lord and Master, we, as His disciples, do not belong to this world's system and its methods are not our own. We are in this world and not of it, as our Master taught (John 17:14), and must maintain our pilgrim character (Heb. 11:8-16), our citizenship already being in heaven (Phil. 3:20-21). We recognize and appreciate the protection of the United States; and to the nation God has ordained (Rom. 13:1-7) to afford us this protection, we gladly offer our service, time, money, and life itself if necessary to bind up its wounds, or to heal its sorrows, by any means or methods our Lord Jesus Christ has approved for the use of those who follow Him, and we pledge ourselves to pray for those in authority according to Romans 13:1-7.

Motion prevailed that the time be extended for 10 minutes.

Motion prevailed that the Conference Secretary notify all persons who have been placed on Conference committees.

Motion prevailed that we instruct the new Executive Committee to give consideration to the place on the Conference agenda of the Resolutions Committee.

Motion prevailed that the time of Conference be extended for five minutes.

The minutes of this final session of the 66th Annual Conference were read and approved as corrected.

After the passing of the proper motion the Moderator adjourned the Conference sine die.

Following the closing prayer, all joined in singing "God Be With You Till We Meet Again."

DISTRICT CONFERENCE ORGANIZATIONS

Atlantic Fellowship of Brethren Churches

The next conference is to be held in the Melrose Gardens Brethren Church, Harrisburg, Pa., starting Tuesday evening, May 8, and ending Friday evening, May 11, 1956.

Executive Committee

Moderator — Russell H. Weber, 835 Spruce St., Hagerstown, Md.
Vice Moderator—Paul Dick, 649 Berryville Ave., Winchester, Va.
Secretary—J. Edw. Cordell, Jr., Wayne Bldg., Waynesboro, Pa.
Assistant Secretary—Max Williams, 454 Guilford Ave., Hagerstown, Md.
Treasurer—G. C. Saufley, R. R. 2, Hummelstown, Pa.
Statistician—Ralph H. Fitz, R. R. 4, Waynesboro, Pa.
National Conference Executive Committee—Russell H. Weber, Conard Sandy.

Committee on Committees

Gerald Polman.
William Gray.
Earle E. Peer.

Credential Committee

William Wiles.
Roy F. Myers.
Floyde Hartman.

Resolutions Committee

Robert Markley.
Conard Sandy.
John Neely.

Committee on Moderator's Address

Paul Dick.
James Dixon.
Max Williams.

Young People's Committee

James Dixon.
Earle Peer.
Gerald Polman.

Atlantic (continued)—

Powell's Fort Camp Representative

Paul Dick.

Ministerial Examining Board

All regular pastors of District.

District Ministerium

President—William Gray, 17 W. Fourth St., Waynesboro, Pa.
Vice President—Russell H. Weber, 835 Spruce St., Hagerstown, Md.
Secretary - Treasurer — Gerald Polman, 731 Elm Terrace, York, Pa.

District Mission Board

President—Paul E. Dick, 649 Berryville Ave., Winchester, Va.
Vice President—William Gray, 17 W. Fourth St., Waynesboro, Pa.
Secretary—Robert W. Markley, 6 E. Luray Ave., Alexandria, Va.
Assistant Secretary—Russell H. Weber, 835 Spruce St., Hagerstown, Md.
Treasurer—Roy F. Myers, 2718 Terrace Rd. SE., Washington 20, D. C.

Laymen's Group

President—Kenneth R. Kohler, 1912 E. Pacific St., Philadelphia 34, Pa.
Vice President—A. Rollin Sandy, P. O. Box 22, Palmyra, Pa.
Recording Secretary—Richard F. Trenary, 316 N. Locust St., Hagerstown, Md.
Treasurer—Allen Zook, 806 E. Chocolate Ave., Hershey, Pa.
Corresponding Secretary — Richard D. McCarthy, 1812 Center St., Lebanon, Pa.
Assistant Recording Secretary — Elmer Fehnel, 514 N. Muhlenberg St., Allentown, Pa.
Assistant Treasurer—Dale Knepper, 2 W. Ninth Ave., York, Pa.

Women's Missionary Council

President—Mrs. Gerald Polman, 731 Elm Terrace, York, Pa.

Atlantic (continued)—

Vice President—Mrs. Max Williams, 454 Guilford Ave., Hagerstown, Md.
Secretary—Miss Rena G. Bauer, 1207 Alcott St., Philadelphia 49, Pa.
Treasurer—Miss Pauline V. Seitz, 980 E. Godfrey Ave., Philadelphia 24, Pa.
Prayer Chairman—Mrs. Roy F. Myers, 2718 Terrace Rd. SE., Washington 20, D. C.

Sisterhood of Mary and Martha

President—Carolyn Bearinger, 211 Frick Ave., Waynesboro, Pa.
Vice President—Mildred Ash, Bunker Hill, W. Va.
Secretary—Patsy Miller, 248 Highland Ave., Waynesboro, Pa.
Treasurer—June Brown, 945 Orchard Ave., Winchester, Va.
Assistant Treasurer—Judy Fogle, 224 Ringgold St., Waynesboro, Pa.
Bandage Secretary—Dorothy Anderson, R. R. 6, Hagerstown, Md.
Matroness—Mrs. Russell H. Weber, 835 Spruce St., Hagerstown, Md.

Cooperating Churches

Alexandria, Va.—Commonwealth Avenue Brethren.
Allentown, Pa.—First Brethren.
Hagerstown, Md.—Grace Brethren.
Harrisburg, Pa.—Melrose Gardens Brethren.
Martinsburg, W. Va.—Rosemont Brethren.
Philadelphia, Pa.—First Brethren.
Philadelphia, Pa.—Third Brethren.
Pond Bank, Chambersburg, Pa.—Grace Brethren.
Seven Fountains, Va.—Trinity Brethren.
Washington, D. C.—First Brethren.
Waynesboro, Pa.—First Brethren.
Winchester, Va.—First Brethren.
York, Pa.—Grace Brethren.

California District Conference of Brethren Churches

Executive Committee

Moderator—Lewis Hohenstein.

California (continued)—

Vice Moderator—Adam Rager.
Secretary—George Richardson.
Treasurer—Clifford Yocky.
Statistician—P. C. Yerian.

Board of Trustees

Joseph Hoffman ('56).
E. L. Culp ('57).
John Richardson ('58).
Arthur Adams ('59).
Walter McPheeters ('60).

District Mission Board

Pastors—
Leo Polman ('56).
Adam Rager ('56).
Gene Farrell ('56).
Max Brenneman ('57).
J. Keith Altig ('57).
Lewis Hohenstein ('58).
Lyle Marvin ('58).
Henry Rempel ('58).
Laymen—
William Garber ('56).
Ed Hastings ('56).
Walter McPheeters ('57).
Joseph Hoffman ('57).
Clifford Yocky ('58).
Richard Kelly ('58).

Young People Activities Committee

Max Brenneman ('56).
Mina Coon ('56).
Ward Miller ('57).
Nelson Hall ('57).
Eva Suiter ('57).
Byron Frick ('58).
David Morsey ('58).
Dick McNeely ('58).
Sisterhood Patroness.

National Fellowship Executive Committee

Glenn O'Neal (chairman).
J. Paul Miller.
Charles Mayes.

Ministerial Examining Board

J. Keith Altig.
Charles Ashman, Sr.
Lewis Hohenstein.
Lyle Marvin.

California (continued)—

Charles Mayes.
Glenn O'Neal.
George Peek.

Committee on Committees

Glenn O'Neal (chairman).
Richard Kelly.
Leo Polman.

Nominating Committee

Ward Miller (chairman).
Arthur Schwab.
Bob McCormick.
E. L. Culp.
Arthur Williams.
John Aeby.
Adam Rager.

Resolutions Committee

Archer Baum (chairman).
Dennis Holliday.
Henry Carlisle.

Committee on Moderator's Address

Charles Ashman, Sr. (chairman).
Ray Thompson.
Robert Kliewer.
Paul Miller.
Glenn Miller.

Committee on Rules and Order

Henry Rempel (chairman).
David Morsey.
Dick McNeely.

Committee on District Boys Work

Lyle Marvin (chairman).
Alfred Dodds.
Byron Frick.

Committee on Proposed District Executive Secretary

Ward Miller (chairman).
Glenn O'Neal.
John Aeby.

Committee on District Laymen's Movement

Pastors—
Lewis Hohenstein.
Alfred Dodds.
Laymen—

California (continued)—

Conway Purvis (chairman).
Al Wedin.
John Ransey.

Credentials Committee

John Mayes (chairman).
Gene Farrell.
Mark Didrikson.
Chester McCall.
John Richardson.

Committee to Review Pastors' Salarie

P. A. Yerian.
Henry McNeely.
LeRoy Read.
Bruce Dorsey.
Wesley Williams.

Women's Missionary Council

President—Mrs. Leo Polman, 120 N. Pi St., San Gabriel, Calif.
Vice President—Mrs. Victor Meye 10236 Santa Anita Ave., Ontario, Cal
Secretary—Mrs. Dwight Reuter, 1902 91st Pl., Los Angeles 47, Calif.
Assistant Secretary—Mrs. Martha Bo her, 4145 E. 14th St., Long Beach, Ca
Treasurer—Mrs. Beulah Williams, 59 Lewis Ave., Long Beach, Calif.
SMM Patroness—Mrs. Leo Harmons 1530 E. Roosevelt Rd., Long Beach Calif.

Cooperating Churches

Artesia—Carson Avenue Brethren.
Beaumont—Cherry Valley Brethren.
Bell—Bell Brethren.
Bellflower—First Brethren.
Chico—Grace Brethren.
Compton—First Brethren.
Fillmore—First Brethren.
Glendale—First Brethren.
Inglewood—First Brethren.
La Crescenta—Mountain Brethren.
La Verne—First Brethren.
Long Beach—First Brethren.
Long Beach—North Long Beach Bre ren.
Long Beach—Stearns Street Brethre
Los Angeles—Community Brethren.

California (continued)—

Modesto—McHenry Avenue Grace Brethren.
Modesto—La Loma Grace Brethren.
Norwalk—Norwalk Brethren.
Paramount—Paramount Brethren.
Phoenix, Ariz.—First Brethren.
San Diego—First Brethren.
San Bernardino—Grace Brethren.
Seal Beach—First Brethren.
South Gate—First Brethren.
South Pasadena—Fremont Avenue Brethren.
Temple City—Temple City Brethren.
Tracy—First Brethren.
West Covina—West Covina Brethren.
Whittier—Community Brethren.
Whittier—First Brethren.

East Fellowship of Brethren Churches

The next District Conference will be held at the First Brethren Church, Kittanning, Pa., July 16-19, 1955.

Executive Committee

Moderator—H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Vice Moderator—Ralph C. Hall, 304 Traverse St., Johnstown, Pa.
Secretary—Fred Wm. Walter, Aleppo, Pa.
Assistant Secretary—Mrs. Fred Wm. Walter, Aleppo, Pa.
Treasurer—Sheldon W. Snyder, 609 26th St., Altoona, Pa.
Statistician—Richard Beach, 223 E. 1st Ave., Altoona, Pa.
Members-at-Large—Clair W. Gartland, Gerald Teeter.

Committee on Committees

W. A. Ogden.
Wm. Schaffer.
Ward Tressler.

Credential Committee

Sheldon W. Snyder.
Stanley F. Hauser.
Bert Jordan.

East (continued)—

Resolutions Committee

R. Paul Miller, Jr.
J. Ward Tressler.
Mrs. Wm. Schaffer.

Rules and Organization Committee

Joseph L. Gingrich.
Lester Smitley.
W. A. Ogden.

Auditing Committee

C. J. Larmon.
Arthur Collins.
Frederick Crawford.

Youth Committee

Clair W. Gartland ('56).
Ralph S. Burns ('56).
Gerald W. Teeter ('57).
W. A. Ogden ('58).

Ministerial Examining Board

W. A. Ogden ('56).
Wm. H. Schaffer ('57).
H. Leslie Moore ('58).

Moderator's Address Committee

Clair Gartland.
Lee Crist.
Victor Rogers.

Committee on Evangelism

Ralph Hall.
Fred Walter.
John Burns.

National Fellowship Executive Committee

H. Leslie Moore.
Ward Tressler.

District Mission Board

President—Homer Lingenfelter.
Vice President—R. Paul Miller, Jr.
Secretary-Treasurer—Wm. H. Schaffer.
Assistant Secretary-Treasurer—Ralph Burns.
The board is composed of all the active pastors and the following laymen—one from each congregation:
Accident, Md.—Kenneth Keller.

East (continued)—

Aleppo, Pa.—Jesse Chapman.
Altoona, Pa.—L. S. Stombaugh.
Altoona, Pa. (Juniata)—C. C. Walter.
Conemaugh, Pa.—Grover Snyder.
Hopewell, Pa.—Robert Gates.
Jenners, Pa.—Shimer Darr.
Reading, Listie, Pa.—James Kimmel.
Johnstown, Pa.—W. A. Nowag.
Riverside, Pa.—Don Rager.
Kittanning, Pa.—Marshall Miller.
Leamersville, Pa.—Earl Eckert.
Listie, Pa.—Ira Blough.
Martinsburg, Pa.—Harry Replogle, Sr.
Meyersdale, Pa.—Fred Grof, Jr.
Mundy's Corner—Jack Griffith.
Parkersburg, W. Va.—John Walker.
Singer Hill, Pa.—Warren Smith.
Summit Mills, Pa.—B. F. Yoder.
Everett, Pa.—Fred Crawford.
Uniontown, Pa.—Cecil Boal.
Washington, Pa.—R. Wayne Hoover.
Grafton, W. Va.—A. D. Comp.
Vicksburg, Pa.—John Miller.
North Buffalo, Pa.—Ed. Bowser.

District Ministerium

President—Ralph Hall.
Vice President—Gerald Teeter.
Secretary-Treasurer—Kenneth Wilt.
Assistant Secretary-Treasurer — John Burns.

Women's Missionary Council

President—Mrs. Raymond Anthony, 226 Main St., Conemaugh, Pa.
Vice President—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Secretary—Mrs. Clair Gartland, R. R. 1, Conemaugh, Pa.
Assistant Secretary—Mrs. Alma Dively, Juniata, Altoona, Pa.
Treasurer—Mrs. Ralph Hall, 304 Traverse St., Johnstown, Pa.
Program Chairman—Mrs. John Burns, Listie, Pa.
Prayer Chairman—Mrs. Wm. Schaffer, 215 Arthur St., Kittanning, Pa.

Sisterhood of Mary and Martha

President—Marie Benning, R. R. 2, Meyersdale, Pa.

East (continued)—

Vice President—Sally Lingenfelter, Everett, Pa.
Secretary-Treasurer—Dorothy Bennet Rear—Derby St., Johnstown, Pa.
Pianist—Janet Simmons, R. R. 1, Conemaugh, Pa.
Bandage Secretary—Sally Davis, R. R. Conemaugh, Pa.
Patroness—Mrs. H. Leslie Moore, 11 Beachley St., Meyersdale, Pa.
Assistant Patroness—Mrs. Victor Roger Jenners, Pa.
Junior Representative—Wilda Bentz, R. 4, Johnstown, Pa.

Cooperating Churches

Accident, Md.—First Grace Brethren.
Aleppo, Pa.—Aleppo Brethren.
Altoona, Pa.—First Brethren.
Altoona, Pa. (Juniata)—Grace Brethre
Conemaugh, Pa.—Conemaugh Brethre
Conemaugh, Pa.—Singer Hill Gra Brethren.
Conemaugh, Pa.—Pike Brethren.
Everett, Pa.—First Brethren.
Grafton, W. Va.—First Brethren.
Hollidaysburg, Pa.—Vicksburg Brethre
Hopewell, Pa.—Yellow Creek Brethre
Jenners, Pa.—Jenners Brethren.
Johnstown, Pa.—First Brethren.
Johnstown, Pa.—Riverside Brethren.
Kittanning, Pa.—First Brethren.
Kittanning, Pa.—North Buffalo Bret ren.
Kittanning, Pa.—Troy Hill Sunda School.
Leamersville, Pa.—Leamersville Bret ren.
Listie, Pa.—Listie Brethren.
Martinsburg, Pa.—First Brethren.
Meyersdale, Pa.—Meyersdale Brethre
Meyersdale, Pa.—Summit Mills Bret ren.
Parkersburg, W. Va.—Grace Brethren
Stoystown, Pa.—Reading Brethren.
Uniontown, Pa.—First Brethren.
Washington, Pa.—Laboratory Gra Brethren.

ndiana Fellowship of Brethren Churches

The district conference next year will e held at Elkhart, Ind., date to be de-ermined later.

Executive Committee

Ioderator—Kenneth Teague.
Tice Moderator—Charles Turner.
ecretary—Mrs. Edward Byrne.
ssistant Secretary—Forest Meyers.
reasurer—Frank Poland.
tatistician—Russell Ogden.
Iembers-at-Large—Ord Gehman, Her-man Hein.

National Conference Executive Committee

. L. Grubb.
Iark Malles.

Committee on Committees

Iark Malles.
harles Turner.
rd Gehman.

District Ministerium

hairman—Ord Gehman.
ice Chairman—Charles Turner.
ecretary-Treasurer—Scott Weaver.

Ministerial Examining Board

ll ordained pastors of the Fellowship.
airman—Ord Gehman.
ecretary—Mark Malles.

District Mission Board

l pastors of the Fellowship; also three laymen.
airman—Mark Malles.
ce Chairman—Scott Weaver.
cretary—Charles Turner.
easurer—Russell Ogden.
ank Poland.
Wesley Miller.
J. Brubaker.

District Youth Committee

arles Turner.
d Gehman.
tt Weaver.

Indiana (continued)—

Women's Missionary Council

President—Mrs. Robert Boone, 603 Kinsmore Ave., Fort Wayne, Ind.
Vice President—Mrs. Scott Weaver, R. R. 2, Osceola, Ind.
Secretary—Mrs. Willard Secaur, 1039 Taylor, Elkhart, Ind.
Assistant Secretary—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind.
Treasurer—Mrs. Oren Taylor, R. R. 3, Warsaw, Ind.
Assistant Treasurer—Mrs. Edward Clark, Box 185, Sharpsville, Ind.
Prayer Chairman—Mrs. Homer Hanna, Bringhurst, Ind.

Cooperating Churches

Berne, Ind.—Bethel Brethren.
Clay City, Ind.—First Brethren.
Elkhart, Ind.—Grace Brethren.
Flora, Ind.—Grace Brethren.
Fort Wayne, Ind.—First Brethren.
Goshen, Ind.—Grace Brethren.
Leesburg, Ind.—Leesburg Brethren.
Osceola, Ind.—Bethel Brethren.
Peru, Ind.—Peru Brethren.
Sharpsville, Ind.—Grace Brethren.
Sidney, Ind.—Sidney Brethren.
South Bend, Ind.—Sunnymede Brethren.
Wheaton, Ill.—Grace Brethren.
Winona Lake, Ind.—Winona Lake Brethren.

Iowa District Conference of Brethren Churches

Next conference at Cedar Rapids, June 28-30, 1956.

Executive Committee

Moderator—Richard E. Grant, Cedar Rapids.
Vice Moderator—Clarence Lackey, North English.
Secretary—Ronald Robinson, Leon.
Treasurer—Cleve Miller, Waterloo.
Statistician—Ralph Hocken, Waterloo.
National Fellowship Representative—Richard DeArmey.

Iowa (cintinued)—

Camp Director—True Hunt.

District Mission Board

Chairman—Richard DeArmey.
Secretary—Clarence Lackey.
Financial Secretary—Richard Grant.
Treasurer—Elmer Hocken.
Elmer Hocken ('56), Waterloo.
Robert Clinton ('56), Cedar Rapids.
Gordon Carter ('57), Dallas Center.
Ray Andrews ('57), Leon.
Douglas Rogers ('58), North English.
Acting pastors of the district.

Ministerial Examining Board

Chairman—Arthur Cashman.
Secretary—Clarence Lackey.

Women's Missionary Council

President—Mrs. Arthur Cashman, Dallas Center.
Vice President—Mrs. Vernon Schrock, Waterloo.
Secretary—Mrs. Glenn Hoover, Dallas Center.
Treasurer—Mrs. Wm. Faas, Cedar Rapids.
Prayer Chairman—Mrs. Richard Grant, Cedar Rapids
Statistician—Mrs. Edwin Schrock, Waterloo.
SMM Patroness—Mrs. Leo Jordan, Waterloo.

Cooperating Churches and Pastors

Cedar Rapids—Richard Grant.
Dallas Center—Arthur Cashman.
Davenport—True Hunt.
Garwin—Raymond Kettell.
Leon—Ronald Robinson.
North English—Clarence Lackey.
Waterloo—Richard DeArmey.

Michigan District Conference of Brethren Churches

The 1956 conference will be held at Grace Brethren Church, Lake Odessa, Mich.

Michigan (continued)—

Executive Committee

Moderator—Irvin Miller, Alto.
Vice Moderator—Gilbert Hawkins, Berrien Springs.
Secretary—Richard Jackson, Jr., Box 67 New Troy.
Treasurer—Loren Gray, R. R. 2, Clarksville.
Statistician—Mrs. Martin Hauch, R. R. 2 Buchanan.
Members-at-Large—Mrs. D. McConnell Mrs. B. Mensinger.

National Fellowship Representative

Richard Jackson, Jr.

Ministerial Examining Board

Chairman—Earl Funderburg.
Secretary—Richard Jackson, Jr.
Irvin Miller.

Youth Committee

Richard Jackson, Jr. ('58).
Irvin Miller ('57).
Earl Funderburg ('56).

District Mission Board Executive Committee

Chairman—Clarence Taylor, New Tro
Secretary—Irvin Miller, Alto.
Treasurer—Richard Jackson, Jr., Ne Troy.

Women's Missionary Council

President—Mrs. Richard Jackson, J Box 67, New Troy.
Vice President—Mrs. Freeman Hoffma Alto.
Secretary-Treasurer—Mrs. Essalie Titu Lake Odessa.
Prayer Chairman—Mrs. Earl Funde burg, Ozark.

Cooperating Churches

Alto—Calvary Brethren.
Berrien Springs—Grace Brethren.
Lake Odessa—Grace Brethren.
New Troy—New Troy Brethren.
Ozark—Grace Brethren.

idwest District of Brethren Churches

The next conference will be held at os, N. Mex., July 13-15, 1956.

Executive Committee

derator—Thomas Inman, 590 S. Dale Ct., Denver, Colo.
e Moderator—Ted Monroe, Portis, Kans.
retary—Dayton Cundiff, Beaver City, Nebr.
easurer—Ralph Peterson, 303 E. 5th, Cheyenne, Wyo.
tistician—Miss Cora Luna, Taos, N. Mex.
tional Fellowship Representative—Evan Adams, Cuba, N. Mex.

Young People's Camp Committee

lph Peterson, 303 E. 5th, Cheyenne, Wyo. ('58).
yton Cundiff, Beaver City, Nebr. ('57).
ssell West, 3004 S. Colo. Blvd., Denver, Colo. ('57).
omas Inman, 590 S. Dale Ct., Denver, Colo. ('56).

Women's Missionary Council

sident—Mrs. Walter Bodge, Portis, Kans.
e President—Mrs. Dayton Cundiff, Beaver City, Nebr.
retary-Treasurer—Mrs. Maurice Davis, 4032 S. Pearl, Denver, Colo.
M. M. Patroness—Mrs. Nina Turner, ortis, Kans.
istant Patroness—Mrs. Orin Schleiher, Beaver City, Nebr.
ld Evangelism Chairman—Mrs. Leon avis, 1946 Cheyenne Pl., Cheyenne, yo.
yer Chairman—Mrs. Sam Horney, ox 1531, Taos, N. Mex.

Laymen's Fellowship

irman—M. J. Davis, 4032 S. Pearl, enver, Colo.
etary-Treasurer—Ralph Peterson, 3 E. 5th, Cheyenne, Wyo.

District Ministerium

ident—Russell Williams, 1607 E. 22d , Cheyenne, Wyo.

Midwest (continued)—

Secretary—Thomas Inman, 590 S. Dale Ct., Denver, Colo.

Sisterhood of Mary and Martha

President—Jeanette Turner, Portis, Kans.
Vice President—Marjorie Gonzales, Box 894, Taos N. Mex.
Secretary-Treasurer—Connie Peterson, 303 E. 5th, Cheyenne, Wyo.
Bandage Secretary—Gail Cass, Beaver City, Nebr.

Approved Elders of Midwest District

Sam Horney.
Leslie Hutchinson.
Russell Williams.
Paul Eiselstein.
Thomas Inman.
Tony Luna (licensed).

Cooperating Churches

Albuquerque, N. Mex.—Albuquerque Brethren.
Arroyo Hondo, N. Mex.—Arroyo Hondo Brethren.
Beaver City, Nebr.—Grace Brethren.
Cheyenne, Wyo.—First Brethren.
Cordillera, N. Mex.—Cordillera Brethren Mission.
Denver, Colo.—Grace Brethren.
Portis, Kans.—First Brethren.
Taos, N. Mex.—Cañon Brethren.

Northern Ohio District Fellowship of Brethren Churches

Executive Committee

Moderator—Gordon Bracker.
Vice Moderator—Galen Lingenfelter.
Secretary-Treasurer—Robert Holmes.
Vice Secretary-Treasurer—Richard Burch.
Statistician—Gene Witzky.
Assistant Statistician—Paul Custor.

Credential Committee

Galen Lingenfelter (chairman).
William Johnson.

Northern Ohio (continued)—

Neil Beery.
Gene Witzky.
Milo Williams.

Committee on Committees

Kenneth Ashman (chairman).
Miles Taber.
Wesley Haller.

Youth Committee

Galen Lingenfelter (chairman).
John Dilling (secretary).
Orlo Lance (treasurer).
Robert Holmes.
Richard Holmes.

National Conference Executive Committee

Forest Lance.
Miles Taber.

Committee on Moderator's Address

Robert Holmes (chairman).
Neil Beery.
James Cook.

Committee on Resolutions

Kenneth Ashman (chairman).
Milo Williams.
Richard Burch.

Committee on Rules and Organization

Charles Ashman (chairman).
Bernard Schneider.
Clair Brubaker.

District Mission Board

All pastors and one layman from each church.
President—Charles Ashman.
Secretary—John Dilling.

District Ministerial Examining Board

All active ordained pastors of the district.
Officers same as Ministerium.

District Ministerium

President—Miles Taber.
Vice President—John Dilling.
Secretary—Wesley Haller.
Assistant Secretary—Bernard Schneider.

Northern Ohio (continued)—

Northern Ohio District Laymen

President—Earle Cole.
Vice President—Frank Marsh.
Secretary-Treasurer—Harold Quartz.
Boys Advisor—Ray Casteel.

Women's Missionary Council

President—Mrs. Crawford.
Vice President—Mrs. William Johnson
Secretary—Mrs. Young.
Treasurer—Mrs. Earle Cole.
Prayer Chairman—Mrs. M. L. Myers.

Sisterhood of Mary and Martha

President—Kathy Ripple.
Vice President—Donna Martin.
Secretary-Treasurer—Ruth Ann Crav ford.
Assistant Secretary-Treasurer—Marily Vnasdale.
Patroness—Mrs. Ernest Coast.
Assistant Patroness—Mrs. Floyd Moir

Cooperating Churches

Akron—First Brethren.
Ankenytown—First Brethren.
Ashland—Grace Brethren.
Canton—First Brethren.
Cleveland—First Brethren.
Cuyahoga Falls—Grace Brethren.
Danville—Danville Brethren.
Elyria—Grace Brethren.
Findlay—Findlay Brethren.
Fremont—Grace Brethren.
Homerville—West Homer Brethren.
Mansfield—Grace Brethren.
Mansfield—Second Grace Brethren.
Massillon—Grace Brethren.
Middlebranch—First Brethren.
Rittman—First Brethren.
Sterling—First Brethren.
Wooster—First Brethren.

Northwest Fellowship of Brethren Churches

The district conference for the y 1956 will be held May 1-4 at Spoka Wash.

Northwest (continued)—

Executive Committee

Moderator—Harold Painter, 719 Franklin St., Sunnyside, Wash.
Vice Moderator—Jesse Hall, W. 715 Chelan Ave., Spokane 17, Wash.
Secretary—Glen Welborn, 825 Ermine St., Albany, Oreg.
Treasurer—R. J. McConahay, 3119 E. 83d St., Seattle 5, Wash.
Statistician—Willis Belcher, Sunnyside, Wash.
Members-at-Large—Ernest Morrell, R. R. 3, Wapato, Wash.; Dale Wyles, Cowiche, Wash.
The executive committee also includes all pastors of the district.

Representative to National Executive Committee

Glen Welborn, 825 Ermine St., Albany, Oreg.

Credential Committee

Jesse Hall (vice moderator).
Henry Dalke, 4407 Tieton Dr., Yakima, Wash.
Will Stover, Sunnyside, Wash.

District Mission Board

All pastors of the district and one other representative from each church.

Ministerial Examining Board

All pastors of the district and two representatives from the church of the person appearing for examination.

Women's Missionary Council

President—Mrs. Thomas Hammers, 6242 30th Ave. NE., Seattle 15, Wash.
Vice President—Mrs. Harold Painter, 719 Franklin Ave., Sunnyside, Wash.
Secretary—Mrs. Ernest Morrell, R. R. 3, Box 290, Wapato, Wash.
Assistant Secretary—Mrs. Dale Teneyke, R. R. 2, Prosser, Wash.
Financial Secretary - Treasurer—Mrs. Frank Stockstill, 5803 Tieton Dr., Yakima, Wash.
Prayer Chairman—Mrs. Jesse Hall, W. 715 Chelan Ave., Spokane, Wash.

Northwest (continued)—

Sisterhood Patroness—Mrs. Wesley Stover, 105 Oak St., Union Gap, Wash.
Assistant SMM Patroness—Mrs. Keith McDaniels, 1135 Tacoma, Sunnyside. Wash.

Cooperating Churches

Albany, Oreg.—Grace Brethren.
Grandview, Wash.—Grace Brethren.
Harrah, Wash.—Harrah Brethren.
Portland, Oreg.—Grace Brethren.
Seattle, Wash.—View Ridge Brethren.
Spokane, Wash.—First Brethren
Sunnyside, Wash.—Grace Brethren.
Yakima, Wash.—Grace Brethren.

Southeast Fellowship of Brethren Churches

The 1956 conference will be held at the First Brethren Church, Buena Vista, Va., June 25-27.

Executive Committee

Moderator—Edward Lewis, Buena Vista, Va.
Vice Moderator—Harold Arrington, Limestone, Tenn.
Secretary—Mrs. J. Lewis Lloyd, R. R. 9, Box 23, Roanoke, Va.
Treasurer—Thomas J. Craghead, Riner, Va.
Host Pastor—Edward Lewis.

Other Officers

Assistant Secretary—Paul L. Mohler, R. R. 6, Parrish Ct., Covington, Va.
Statistician—B. H. Conner, 4131 Vermont Ave. NW., Roanoke, Va.
National Fellowship Executive Committee—Robert E. A. Miller, Wm. Howard.

District Trustees

E. V. Parsell ('56), Roanoke, Va.
M. M. Teague ('57), Buena Vista, Va.
B. H. Conner ('58), Roanoke, Va.

Committee on Committees

Thomas J. Craghead.
Mrs. Robert E. A. Miller.
Mrs. K. E. Richardson.

Southeast (continued)—

Credential Committee

Mrs. George Smals, Buena Vista, Va.
Mrs. W. G. Miller, Roanoke, Va.
Myra Conner, Roanoke, Va.

District Mission Board

Chairman—K. E. Richardson.
Vice Chairman—Robert E. A. Miller.
Secretary-Treasurer—B. H. Conner, 4131 Vermont Ave. NW., Roanoke, Va.

District Ministerium

Chairman—Dean Risser.
Vice Chairman—K. E. Richardson.
Secretary—Paul L. Mohler, Parrish Ct., Covington, Va.

District Examining Board

Ordained elders serving Brethren pastorates in the district.
Secretary—Paul L. Mohler.

Youth Committee

Chairman—Dean Risser, Johnson City, Tenn.
Vice Chairman—Thomas J. Craghead.
Robert E. A. Miller.

Youth Fellowship

President—Bill Miller, Roanoke, Va.
Vice President—Sarah Meador, Roanoke, Va.
Secretary—Patty Paul, 1527 Bluemont Ave. SW., Roanoke, Va.
Treasurer—Bob Johnson, 813 Day Ave. SW., Roanoke, Va.

Sisterhood of Mary and Martha

President—Patty Paul, 1527 Bluemont Ave. SW., Roanoke, Va.
Vice President—Nancy Lyle, R. R. 2, Boones Mill, Va.
Secretary—Marie Garman, Buena Vista, Va.
Junior Representative—Margaret Lyle, R. R. 2, Boones Mill, Va.
Patroness—Mrs. Robert E. A. Miller.
Assistant Patroness—Mrs. Edward Lewis.
Bandage Secretary — Geraldine Taylor, Buena Vista, Va.

Southeast (continued)—

Women's Missionary Council

President—Mrs. B. V. Craghead, R. R. 6, Covington, Va.
Vice President—Mrs. J. Arthur Guinn, R. R. 1, Limestone, Tenn.
Secretary-Treasurer—Mrs. S. H. Henry, R. R. 1, Limestone, Tenn.

Laymen's Fellowship

President—S. M. Coffey, Roanoke, Va.
Vice President—Harry M. Ballard.
Secretary-Treasurer—Frank W. Campbell, R. R. 4, Box 172, Salem, Va.
Assistant Secretary-Treasurer — W. C. Fisher.

Cooperating Churches

Buena Vista, Va.—First Brethren.
Covington, Va.—First Brethren.
Fort Lauderdale, Fla.—Grace Brethren.
Hollins, Va.—Patterson Memorial.
Johnson City, Tenn.—Johnson City Brethren.
Limestone, Tenn.—Vernon Brethren.
Radford, Va.—Fairlawn Brethren.
Riner, Va.—Grace Brethren.
Roanoke, Va.—Boone's Chapel.
Roanoke, Va.—Clearbrook Brethren.
Roanoke, Va.—Ghent Brethren.
Roanoke, Va.—Washington Heights Brethren.

Southern Ohio District Conference of Brethren Churches

The 1956 conference will be held at the First Brethren Church, Camden, Ohio (dates to be determined later).

Moderator—Clair D. Brickel.
Vice Moderator—Randall Rossman.
Secretary—Lon Karns.
Assistant Secretary—Charles Flowers.
Treasurer—Roy Kinsey.
Statistician—Caleb Zimmerman, 2942 Dwight Ave., Dayton 10, Ohio.
Members-at-Large—George Kinzie, William Sifer.

Southern Ohio (continued)—

National Conference Executive Committee—Russell Ward, William Steffler.

Committee on Committees

Sewell Landrum.
William Steffler.
Clair Brickel.

District Ministerium

Chairman—Russell Ward.
Vice Chairman—Lon Karns.
Secretary-Treasurer—James Young.
Assistant Secretary-Treasurer—Randall Rossman.

Ministerial Examining Board

The Ministerial Examining Board shall be composed of all regularly ordained elders in good standing who are pastors of churches within the district.
Chairman—Caleb Zimmerman.
Secretary — William A. Steffler, 1444 Kumler Ave., Dayton 6, Ohio.

District Mission Board

Chairman—Roy H. Kinsey.
Vice Chairman—William Steffler.
Secretary-Treasurer—Clair Brickel.
The board is composed of all active pastors in the district, together with three elected laymen: Roy Kinsey, Walter Hoyt, Leroy Hodson.

Southern Ohio (continued)—

District Youth Committee

President—Clair Brickel.
Secretary-Treasurer—James Young.

Women's Missionary Council

President—Mrs. John Shipley, 1622 Earlham Dr., Dayton 6, Ohio.
Vice President—Mrs. Bertha Smith, 75 N. Trenton, Dayton 7, Ohio.
Secretary—Miss Blanche Garber, 1101 Crawford St., Troy, Ohio.
Treasurer—Mrs. L. A. Hodson, 3905 N. Main St., Dayton 5, Ohio.
Assistant Treasurer—Mrs. Thelma Reed, 1801 Shaftsbury Rd., Dayton 6, Ohio.
Prayer Chairman—Mrs. Charles Hautt, 137 Maplelawn Dr., Dayton, Ohio.

Cooperating Churches

Camden—First Brethren.
Clayhole, Ky.—Clayhole Brethren.
Dryhill, Ky.—Brethren Chapel.
Clayton—First Brethren.
Covington—First Brethren.
Dayton—Bethany Brethren.
Dayton—First Brethren.
Dayton—North Riverdale Brethren.
Dayton—Patterson Park Brethren.
Englewood—Englewood Grace Brethren.
Troy—First Brethren.
West Alexandria—Sampleville Brethren Mission.

NATIONAL ORGANIZATIONS

The Foreign Missionary Society of the Brethren Church

Winona Lake, Ind.

Officers

President—Dr. Charles W. Mayes, 1925 E. Fifth St., Long Beach 12, Calif.
Vice President—Dr. Bernard N. Schneider, 534 Forest St., Mansfield, Ohio.
General Secretary and Editor—Dr. Russell D. Barnard, Winona Lake, Ind.
Treasurer—Dr. Homer A. Kent, Winona Lake, Ind.
Recording Secretary—Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.
Assistant to the General Secretary—Rev. Clyde K. Landrum, Winona Lake, Ind.
Financial Secretary—Miss Ruth E. Reddick, Winona Lake, Ind.
Office Secretary—Miss Marcia Lowe, Winona Lake, Ind.
Eastern Representative—Mr. Charles H. Croker, 715 Chandler St., Philadelphia, Pa.
Western Representative—Rev. J. Keith Altig, 517 Glenwood Rd., Glendale 2, Calif.

Board of Trustees

(Term Ending 1956)

Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.
Dr. Herman W. Koontz, Winona Lake, Ind.
Rev. Ward A. Miller, 10607 Balfour St., Whittier, Calif.

(Term Ending 1957)

Dr. Homer A. Kent, Winona Lake, Ind.
Dr. W. A. Ogden, 500 State St., Johntown, Pa.
Dr. Bernard N. Schneider, 534 Forest St., Mansfield, Ohio.

(Term Ending 1958)

Dr. Charles W. Mayes, 1925 E. Fifth St., Long Beach 12, Calif.

Foreign Missionary Society (cont.)—

Dr. Alva J. McClain, Winona Lake, Ind.
Dr. Glenn F. O'Neal, 2400 W. 85th St., Inglewood, Calif.

Foreign Missionary Directory

Africa—

Balzer, Mr. and Mrs. Albert W., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, French Equatorial Africa.

Bickel, Miss Florence, Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Byron, Miss Grace, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Cochran, Miss Rosella, Bozoum via Bangui, French Equatorial Africa.

Cripe, Miss Mary, Bozoum via Bangui, French Equatorial Africa.

Emmert, Miss Mary, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Garber, Rev. and Mrs. Martin M., Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Geske, Miss Edith, Bozoum via Bangui, French Equatorial Africa.

Goodman, Rev. and Mrs. Marvin L., Jr., Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Habegger, Miss Mary Ann, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.

Jones, Miss Gail, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Kennedy, Rev. and Mrs. Lester W., M'Baiki via Bangui, French Equatorial Africa.

Foreign Missionary Society (cont.)—

Kennedy, Mrs. Minnie, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Mason, Dr. and Mrs. Harold A., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Schwartz, Miss Clara, Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Sheldon, Rev. and Mrs. C. B., Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Snyder, Rev. and Mrs. Roy B., Bouca via Bangui, French Equatorial Africa.

Snyder, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.

Sumey, Rev. and Mrs. Charles R., Bozoum via Bangui, French Equatorial Africa.

Taber, Rev. and Mrs. Charles R., Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Taber, Dr. and Mrs. Floyd W., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Thurston, Miss Marian, Mission a Nzoro, Bocaranga via Bozoum via Bangui, French Equatorial Africa.

Tyson, Miss Elizabeth, Mission a Yaloke, Bossembele via Bangui, French Equatoral Africa.

Williams, Rev. and Mrs. Robert S., Batangafo via Bangui, French Equatorial Africa.

Argentina—

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Prov. Cordoba, Argentina, S. A.

Bishop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F. C. N. G. B. M., Prov. Cordoba, Argentina, S. A.

Churchill, Rev. and Mrs. Jack B., Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Prov. Cordoba, Argentina, S. A.

Dowdy, Rev. and Mrs. J. Paul, Jorge Ross 631, La Carlota, F. C. N. G. B. M., Prov. Cordoba, Argentina, S. A. (After Dec. 1, Winona Lake, Ind.)

Foreign Missionary Society (cont.)—

Hoyt, Rev. and Mrs. Solon W., Calle 31, No. 33, Don Bosco, F. C. G. R., Argentina, S. A.

Maconaghy, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F. C. N. G. R., Argentina, S. A.

Rottler, Rev. and Mrs. Carson E., Remedios de Escalada 74, Rio Tercero, F. C. B. M., Prov. Cordoba, Argentina, S. A.

Schrock, Rev. and Mrs. Lynn D., Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Prov. Cordoba, Argentina, S. A.

Sickel, Mrs. Loree, Rivadavia 433, Rio Cuarto, F. C. N. G. B. M., Prov. Cordoba, Argentina, S. A.

Brazil—

Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil.

Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil.

France—

Cone, Rev. and Mrs. George E., Jr., 112 Avenue Berthelot, Lyon, France.

Hocking, Rev. and Mrs. Donald G., 86 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hawaii—

Tresise, Rev. and Mrs. Foster R., 2377 E. Manoa Rd., Honolulu, T. H.

Mexico—

Edmiston, Rev. and Mrs. Sibley M., Box 384, Laredo, Tex., U. S. A.

Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U. S. A.

Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U. S. A.

Robinson, Miss Dorothy, 439 Sunset Lane, San Ysidro, Calif., U. S. A.

Missionaries in the United States—

Dunning, Rev. and Mrs. Harold L., c/o First Brethren Church, 1925 E. Fifth St., Long Beach 12, Calif.

Fogle, Rev. and Mrs. P. Fredrick, 2226 Randolph St. NE., Washington 18, D.C.

Foster, Mrs. Rose, c/o Mrs. Ralph Whitmer, 1242 Fern St., Shamokin, Pa.

Foreign Missionary Society (cont.)—

Hill, Rev. and Mrs. Robert W., 2125 E. 6th St., Long Beach 12, Calif.
Kent, Miss Ruth, c/o Mrs. Loman Doty, Wakarusa, Ind.
Kliever, Rev. and Mrs. J. P., P. O. Box 603, Winona Lake, Ind.
Marshall, Rev. and Mrs. James B., c/o Merritt Moore, New Vienna, Ohio.
Miller, Rev. and Mrs. Donald F., 422 S. Newlin Ave., Whittier, Calif.
Mishler, Miss Marie, 58 Carlton Dr., Akron, Ohio.
Munn, Miss Marybeth, Leland, Wash.
Myers, Miss Estella, Williamsburg, Iowa.
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.
Samarin, Rev. and Mrs. William J., 2918-C Regent St., Berkeley 5, Calif.
Zielasko, Rev. and Mrs. John W., c/o Robert Beveridge, 320 Carbon St., Minersville, Pa.

(Note: As changes of address occur, they will be noted in the News Briefs, or in the Foreign Missionary Directory, which is printed at regular intervals.)

SUMMARY REPORT

The Foreign Missionary Society of the Brethren Church
January 1, 1955-July 27, 1955

GENERAL FUND
Balance Sheet

Assets—	
Cash on hand	$181.54
Petty cash	20.00
Cash in banks	61,651.46
Cash in Africa account	7,758.56
Cash in Brazil account	4,901.14
Cash in Mexico account	1,000.00
Deposit with Eastern Representative	500.00
Notes receivable	39,447.68
Scripture fund	8,636.01
Purchaser's fund	1,733.78
Gribble book	720.47
Total assets	126,550.64
Liabilities and Net Worth—	
SMM funds for investment	$2,500.00
Withholding tax	117.20
SMM funds for higher education of missionary children	663.89
Collected for others	1,242.16
Net worth of fund	122,027.39
Total liabilities and net worth	126,550.64

Statement of Receipts and Disbursements

Receipts—		
Available Jan. 1, 1955		$20,947.36
Cash receipts—gifts		207,885.49
Notes receivable		14,467.24
Collected for others		6,249.16
Total		249,549.25
Disbursements—		
Gen. and admin. exp.	$30,978.37	
Funds collected for others	5,007.00	
Field expense	127,800.88	
New loans	23,930.00	
		187,716.25
Available July 27		61,833.00

ANNUITIES FUND
Balance Sheet

Assets—	
Cash in bank	$3,306.08
Notes receivable	98,683.00
Total assets	101,989.28
Liabilities and Net Worth—	
Liabilities—annuitants	58,994.98
Net worth of fund	42,994.30
Total liabilities and net worth	101,989.28

Statement of Receipts and Disbursements

Receipts—		
Available Jan. 1, 1955		$1,166.24
Annuity gifts		2,700.00
Notes receivable		6,922.58
Interest income		3,718.67
Total		14,507.49
Disbursements—		
Interest to annuitants	$2,201.41	
To new loans	9,000.00	
		11,201.41
Available July 27		3,306.08

The Brethren Home Missions Council, Incorporated

Winona Lake, Indiana

Officiary

President—Paul R. Bauman, Winona Lake, Ind.
Vice President—Charles H. Croker, 715 Chandler St., Philadelphia 11, Pa.
Secretary — Luther L. Grubb, Winona Lake.
Treasurer—Chester McCall, 4580 Don Felipe Dr., Los Angeles 8, Calif.

* * *

Assistant Field Secretary—Lester E. Pifer, Winona Lake, Ind.
Business Manager—Frank J. Poland, Winona Lake, Ind.
Office Secretary—Mrs. Cashel Taylor, R. R. 3, Warsaw, Ind.

ome Missions Council (cont.)—

ookkeeper—Miss Louise Blankenship, Winona Lake, Ind.

Board of Directors

ev. John M. Aeby, 5729 Cloverly Ave., Temple City, Calif.
r. Paul R. Bauman, Winona Lake, Ind.
ev. Gordon W. Bracker, 526 Howland St., Fremont, Ohio.
r. Charles H. Croker, 715 Chandler St., Philadelphia 11, Pa.
ev. Paul E. Dick, 649 Berryville Ave., Winchester, Va.
r. Luther L. Grubb, Winona Lake, Ind.
ev. Jesse Hall, W. 715 Chelan Ave., Spokane 17, Wash.
ev. L. C. Hohenstein, 11472 Mines Blvd., Whittier, Calif.
r. Roy H. Kinsey, 1634 Pinecrest Dr., Dayton 4, Ohio.
r. Chester McCall, 4580 Don Felipe Dr., Los Angeles 8, Calif.
r. Cleve G. Miller, 505 Hammond Ave., Waterloo, Iowa.
r. Foye B. Miller, Winona Lake, Ind.
r. Elmer Tamkin, 3824 Nash St. SE., Washington, D. C.
r. Edison K. Yoder, 3860 Wales Dr., Dayton 5, Ohio.

Home Mission Directory

lbany, Oreg.—Grace Brethren Church. Pastor, Rev. Glen H. Welborn, 825 Ermine St., Albany Oregon.
ltoona, Pa.—Grace Brethren Church. Pastor, Rev. J. Ward Tressler, 225 Seventh Ave., Juniata, Altoona, Pa.
ell, Calif.—Bell Brethren Church.* Pastor, Rev. Robert Kliewer, 4919 Bell Ave., Bell, Calif.
errien Springs, Mich.—Grace Brethren Church. Pastor, Rev. Gilbert Hawkins, R. R. 2, Box 288, Berrien Springs, Mich.
dar Rapids, Iowa—Grace Brethren Church. Pastor, Rev. Richard Grant, 4915 Lakeside Dr. NE., Cedar Rapids, Iowa.
eyenne, Wyo.—First Brethren Church. Pastor, Rev. Russell L. Williams, 1607 E. 22d St., Cheyenne, Wyo.

Home Missions Council (cont.)—

Chico, Calif.—Grace Brethren Church. Pastor, Rev. Phillip J. Simmons, 1805 Arbutus Ave., Chico, Calif.

Clayhole, Ky.—Clayhole Brethren Church. Pastor, Rev. Sewell S. Landrum, Clayhole, Ky.

Cleveland, Ohio—First Brethren Church. Pastor, Rev. Robert S. Cessna, 1099 Irene Rd., Cleveland 24, Ohio.

Columbus, Ohio—Bible Class. Teacher, Dr. Bernard N. Schneider, 534 Forest St., Mansfield, Ohio.

Cuba, N. Mex.—Brethren Navajo Mission. Missionaries, Rev. and Mrs. Evan Adams, Miss Angie Garber, Miss Janice Baer, Mrs. Mary Baer, Mr. and Mrs. Robert Metzger, Mr. and Mrs. Lee Trujillo.

Davenport, Iowa—Grace Brethren Church. Pastor, Rev. True L. Hunt, 3243 Homestead St., Davenport, Iowa.

Dayton, Ohio—Patterson Park Brethren Church. Pastor, Rev. Caleb S. Zimmerman, 2924 Dwight Ave., Dayton 10, Ohio.

Denver, Colo.—Grace Brethren Church. Pastor, Rev. Thomas F. Inman, 590 S. Dale Ct., Denver, Colo.

Dryhill, Ky.—Brethren Chapel. Missionary, Miss Evelyn Fuqua, Dryhill, Ky.

Elyria, Ohio—Grace Brethren Church.* Pastor, Rev. Galen M. Lingenfelter, 338 10th St., Elyria, Ohio.

Findlay, Ohio—Findlay Brethren Church.* Pastor, Rev. Forest Lance, 1808 Cory Ave., Findlay, Ohio.

Fort Lauderdale, Fla.—Grace Brethren Church.* Pastor, Rev. Ralph J. Colburn, 1118 NW. 18th Ct., Fort Lauderdale, Fla.

Fremont, Ohio—Brethren Chapel. Pastor, Rev. Granville Tucker, 501 Bidwell Ave., Fremont, Ohio.

Goshen, Ind.—Grace Brethren Church. Pastor, Rev. Herman H. Hein, Jr., R. R. 2, Goshen, Ind.

Grandview, Wash.—Grandview First Brethren Church. Pastor, Rev. Robert Griffith, 907 W. Fifth St., Grandview, Wash.

Home Missions Council (cont.)—

Johnson City, Tenn.—Johnson City Brethren Church.* Pastor, Rev. Dean Risser, 717 Wilson Ave., Johnson City, Tenn.

Johnstown, Pa.—Riverside Brethren Church. Pastor, Rev. Ralph C. Hall, 304 Traverse St., Johnstown, Pa.

La Crescenta, Calif.—Mountain Brethren Church. Pastor, Rev. David Morsey, 2435 Orange Ave., La Crescenta, Calif.

Lansing, Mich.—Grace Brethren Church. Supply pastor, Rev. Herbert Bess, Winona Lake, Ind.

Long Beach, Calif.—Stearns Street Brethren Church. Pastor, Rev. Wayne Flory, 4257 Nelsonbark, Long Beach, Calif.

Los Angeles, Calif.—Brethren Messianic Witness. Missionaries, Rev. and Mrs. Bruce L. Button, 469 N. Kings Rd., Los Angeles 48, Calif., and Miss Isobel Fraser, 8112¾ Melrose Ave., Los Angeles 46, Calif.

Mansfield, Ohio—Second Grace Brethren Church. Pastor, Rev. Gene Witzky, 41 Baldwin Ave., Mansfield, Ohio.

Palmyra, Pa.—Meeting with Melrose Gardens Brethren Church. Pastor, Rev. Conard Sandy, 2200 Kensington St., Harrisburg, Pa.

Paramount, Calif.—Paramount Brethren Church. Pastor, Rev. John Mayes, 6290 Lemon, Long Beach, Calif.

Parkersburg, W. Va.—Grace Brethren Church.* Pastor, Rev. Lester Smitley, 855 Chestnut St., Parkersburg, W. Va.

Phoenix, Ariz.—First Brethren Church. Pastor, Rev. Charles H. Ashman, Jr., 2727 W. Rovey Ave., Phoenix, Ariz.

Portland, Oreg. — Grace Brethren Church.**

Roanoke, Va.—Washington Heights Brethren Church.* Pastor, Rev. Vernon J. Harris.

San Bernardino, Calif.—Grace Brethren Church. Pastor, Rev. Lyle Marvin, 25800 Pacific Ave., San Bernardino, Calif.

Home Missions Council (cont.)—

San Diego, Calif. — First Brethren Church. Pastor, Rev. F. Archer Baum 4476 New Jersey St., San Diego 16 Calif.

Seattle, Wash.—View Ridge Brethren Church.* Pastor, Rev. Thomas Hammers, 6242 30th Ave. NE., Seattle 15 Wash.

Somerset, Pa.—Bible Class. Teacher Rev. John Burns, Box 65, Listie, Pa.

South Bend, Ind.—Sunnymede Brethren Church. Pastor, Rev. Russell Ogden 719 Osborn St., South Bend, Ind.

Spanish-American Missions—Rev. S. I. Horney, Supt.

Albuquerque, N. Mex.—Grace Brethren Church. Pastor, David Tollardo R. R. 4, Box 732K, Albuquerque, N. Mex.

Arroyo Hondo, N. Mex.—Arroyo Hondo Brethren Church. Pastor, Jake Maestas, Taos, N. Mex.

Cordillera, N. Mex.—Cordillera Brethren Church. Pastor, Tony Luna Taos, N. Mex.

Taos, N. Mex. — Cañon Brethren Church. Pastor, Rev. S. I. Horney Box 1531, Taos, N. Mex. Missionary Miss Celina Mares, Box 383, Taos N. Mex.

West Covina, Calif.—West Covina Brethren Church. Pastor, Dr. Charles H. Ashman, Sr., 803 S. Lolita St., West Covina, Calif.

Wheaton, Ill.—Grace Brethren Church.**

Winona, Minn.—Bible Class.**

Yakima, Wash.—Grace Brethren Church Pastor, Rev. Henry Dalke, 4407 Tieton Dr., Yakima, Wash.

York, Pa.—York Brethren Church. Pastor, Rev. Gerald Polman, 731 Elm Terrace, York, Pa.

*Partially supported by District Mission Board

**Home-mission points where official announcement of pastors cannot be made at the time of printing this Annual.

FINANCIAL STATEMENT
June 30, 1955

Assets—	
Cash in Lake City Bank, checking account	$37,308.3
Savings Account—Quaker City Federal Savings & Loan	2,120.2

Home Missions Council (cont.)—

Petty Cash in Office Fund	25.00
Loans Receivable	496,069.95
U. S. War Bonds on Hand	285.45
Annuity Funds Invested	52,200.00
Advances Receivable	3,952.12
Deferred Hospitalization Insurance	17.90
Total	591,978.98
Liabilities—	
Loans Payable	$452.859.07
Accrued Withholding Tax (Federal)	84.60
Accrued Social Security Tax	16.89
Accountabilities—	
Annuities	52,500.00
Net Worth—	
Surplus Account	86,518.42
Total	591,978.98

Grace Theological Seminary
Winona Lake, Indiana

President of the Seminary—Rev. Alva J. McClain.

Dean—Rev. Herman A. Hoyt.

Vice President in Charge of Public Relations—Rev. Paul R. Bauman.

Registrar—Rev. Homer A. Kent.

Secretary of the Faculty—Rev. Homer A. Kent, Jr.

President of the Board and Corporation—Rev. W. A. Ogden.

Vice President—Rev. C. H. Ashman, Sr.

Secretary—Rev. Lester Pifer.

Treasurer—Mr. F. B. Miller.

Financial Secretary—Rev. James L. Boyer.

Administrative Committee of the Faculty

Rev. Herman A. Hoyt (chairman).
Rev. Homer A. Kent, Sr.
Rev. Paul R. Bauman.
Rev. James L. Boyer (secretary).

Executive Committee of the Board

Rev. W. A. Ogden, 500 State St., Johnstown, Pa.
Rev. C. H. Ashman, Sr., 803 S. Lolita St., West Covina, Calif.
Rev. Lester E. Pifer, Winona Lake, Ind.
Mr. F. B. Miller, Winona Lake, Ind.
Mr. Cleve Miller, 505 Hammond Ave., Waterloo, Iowa.
Rev. William Steffler, 1444 Kumler, Dayton, Ohio.
Rev. Alva J. McClain, ex officio, Winona Lake, Ind.

Grace Seminary (cont.)—

Board of Trustees

(Term Ending 1956)

Mr. Paul Arnold, West Salem, Ohio.
Rev. C. H. Ashman, Sr., 803 S. Lolita St., West Covina, Calif.
Rev. Kenneth B. Ashman, 205 Ihrig Ave., Wooster, Ohio.
Rev. James S. Cook, 522 W. 4th St., Mansfield, Ohio.
Rev. Sam Horney, Box 1531 Taos, N. Mex.
Mr. James Michael, R. R. 2, Box 299, Roanoke, Va.
Mr. Carl Seitz, 980 E. Godfrey Ave., Philadelphia 24, Pa.
Rev. Phillip J. Simmons, 1805 Arbutus Ave., Chico, Calif.
Rev. Russell Williams, 2607 E. 22d., Cheyenne, Wyo.

(Term Ending 1957)

Mr. L. T. Burkett, 2100 Far Hills Ave., Dayton 9, Ohio.
Rev. James G. Dixon, 3712 Carpenter St. SE., Washington 20, D. C.
Rev. Lewis C. Hohenstein, 540 E. Olive Dr., Whittier, Calif.
Rev. Charles Mayes, 1925 E. Fifth St., Long Beach 12, Calif.
Mr. Cleve Miller, 505 Hammond Ave., Waterloo, Iowa.
Mr. F. B. Miller, Winona Lake, Ind.
Rev. W. A. Ogden, 500 State St., Johnstown, Pa.
Rev. William H. Schaffer, 215 Arthur St., Kittanning, Pa.
Rev. William Steffler, 1444 Kumler, Dayton, Ohio.

(Term Ending 1958)

Mr. Harold Bolesky, 689 Sloan Ave., Mansfield, Ohio.
Rev. Paul Dick, 649 Berryville Ave., Winchester, Va.
Mr. O. E. Hacker, 1621 Benson Dr., Dayton 6, Ohio.
Rev. Lowell Hoyt, R. R. 3, Goshen, Ind.
Rev. Clyde K. Landrum, Winona Lake, Ind.

Grace Seminary (cont.)—

Rev. A. L. Lynn, Ponce de Leon Hotel, Roanoke, Va.
Rev. Lester E. Pifer, Winona Lake, Ind.
Mr. F. E. Simmons, 5100 Chevy Chase Parkway NW., Washington, D. C.
Rev. Miles Taber, 314 Dorchester, Ashland, Ohio.

Alumni Association

President—Evan Adams.
Vice President—Richard DeArmey.
Treasurer—Russell Ogden.
Alumni Secretary—John C. Whitcomb.

BALANCE SHEET—JUNE 30, 1955

Assets—	
Cash in First National Bank, Warsaw, Ind.	$11,511.92
Cash in Lake City Bank, Warsaw Ind.	1,463.48
Investments	35,073.46
Other Assets	474,480.94
Total Assets	522,529.80
Liabilities	$127,831.67
Accountabilties	66,333.88
Total liabilities and accountabilities	194,165.55
Net Worth—Surplus	328,364.25
Total liabilities, accountabilities, and net worth	522,529.80

Certificate of Auditor

In my opinion, the attached Balance Sheet and Income and Expense Statement fairly presents your financial condition at June 30, 1955, and your Income and Expenses for the period starting August 1, 1954, and ending June 30, 1955.

Claude Longfellow,
Public Accountant.

The Brethren Missionary Herald Company, Incorporated

Board of Trustees

President—Robert D. Crees ('57), 112 Godfrey Ave., Philadelphia 20, Pa.
Vice President—Herman A. Hoyt ('57), Winona Lake, Ind.
Secretary—William Schaffer ('56), 215 Arthur St., Kittanning, Pa.
Assistant Secretary—True Hunt ('56), 3243 Homestead St., Davenport, Iowa.
Treasurer—Ord Gehman ('56), 514 N. Jefferson, St., Berne, Ind.
Member of Executive Committee—Bryson Fetters ('56), Berne, Ind.
Walter Lepp ('57), Winona Lake, Ind.
S. W. Link ('58), 43-776 Buck St., N. Ranchos, R. R. 1, Indio, Calif.

Missionary Herald (cont).—

Mark Malles ('58), 3326 S. Calhoun St., Fort Wayne, Ind.
Robert E. A. Miller ('58), 1511 Maiden Lane SW., Roanoke, Va.
Thomas Hammers ('58), 6242 30th Ave. NE., Seattle 15, Wash.

Minutes

The annual meeting of the Brethren Missionary Herald Corporation was held at Jennings Lodge, Portland, Oreg., August 11, at 12 m. Rev. R. D. Crees, president of the corporation, called the meeting to order with prayer. The financial reports with membership lists were distributed. Motion prevailed that the names as listed and the additional ones read from the rostrum be voted members of this corporation with the privilege to vote in the business session, provided they are members of the Brethren Church.

The secretary reported the ballot election which resulted as follows: for a three-year term as members of the Board of Trustees—Thomas Hammers, Mark Malles, S. W. Link, Robert E. A. Miller.

Nominations were presented for three-year terms as follows:

B. C. Fetters—Walter Hoyt
Ord Gehman—George Peek
True Hunt—Vernon Harris
W. H. Schaffer—M. L. Myers

The newly elected officers for the coming year for the corporation were presented as follows: R. D. Crees, president; Herman A. Hoyt, vice president; W. H. Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; B. C. Fetters, member-at-large.

Motion prevailed that the financial report of the business manager be received as presented.

Arnold R. Kriegbaum, editor-business manager for the Missionary Herald, reported on the progress of the new publication building and of recent publications of the Brethren Missionary Herald

Missionary Herald (cont).—

Company. The minutes were read and approved. Motion prevailed to adjourn at 12:25 p. m.

W. H. Schaffer, secretary.

FINANCIAL STATEMENT

ASSETS

Current Assets—		
Cash in register	$ 20.00	
Petty cash	20.00	
Cash in bank	31,912.76	
		$ 31,952.76
Accounts receivable		6,847.06
Merchandise inventory		22,515.96
Supplies on hand		1,505.08
Accounts payable (credit memos)		60.95
Hospital insurance prepaid		12.81
Total current assets		62,894.62
Non-Current Assets		
Construction in process	$ 6,790.00	
Reserve for depreciation	0.00	
		6,790.00
Real estate and buildings	9,518.87	
Reserve for depreciation	2,917.67	
		6,601.20
Furniture and fixtures	8,587.43	
Reserve for depreciation	5,980.50	
		2,606.93
Shop equipment	13,459.52	
Reserve for depreciation	6,933.50	
		6,526.02
Willys truck	1,673.27	
Reserve for depreciation	1,673.27	
		0.00
Total non-current assets		22,524.15
Total current assets (from above)		62,894.62
Total assets		85,418.77

LIABILITIES AND NET WORTH

Annuities—	
Bowman annuity	1,000.00
Net worth—	
Surplus	84,418.77
Total liabilities and net worth	85,418.77

CONDENSED PROFIT AND LOSS STATEMENT

Brethren Missionary Herald Magazine—		
Income—		
Subscriptions	$ 15,048.14	
Cooperating boards	16,492.07	
Total	31,540.21	
Cost—		
Outside work on B. M. H.	15,638.78	
Salaries	11,791.48	
Operating expense	4,399.46	
Depreciation	1,207.79	
Total	33,037.51	
Net loss		$ 1,497.30
Merchandise Sales—		
Income—		
Total sales	68,155.23	
Cost—		
Purchases	45,468.01	
Salaries	12,849.12	
Operating expense	4,737.76	
Depreciation	1,337.65	
Total	64,392.54	
Net gain		3,762.69
Publication offering—		
Receipts in gifts	$ 8,870.50	
Less: Traveling exp., postage, envelopes, etc.	948.18	
		7,922.32
Rental income		441.00
Net operating profit		10,628.71

Note—The books of the Herald Company are open for inspection by any member of the Corporation.

The Board on Ministerial Relief, Inc.

Officiary

President—C. H. Ashman, Sr. ('58), W. Covina, Calif.

Vice President—Phillip J. Simmon ('58), Chico, Calif.

Secretary-Treasurer — Ord Gehman ('56), 514 N. Jefferson St., Berne, Ind.

Board Members

Conard Sandy ('56).
Russell Weber ('56).
Melvin Fisher ('57).
Byron Noon ('57).
W. H. Schaffer ('57).
Homer A. Kent, Jr. ('58).

FINANCIAL REPORT OF THE BOARD ON MINISTERIAL RELIEF, INC.

August 1, 1954, to June 30, 1955

Assets—	
Cash Balance brought forward	$14,495.60
Cash Receipts to 6/30/55	10,039.23
Total	24,534.83
Disbursements	5,131.17
Cash in bank at Berne 6/30/55	19,403.66
Loans	12,000.00
Total cash valuation as of 6/30/55	31,403.66
Liabilities—	
Preachers' Accounts—	
Cash in bank 8/1/54	$3,791.21
Received to 6/30/55	4,133.26
Total	7,924.47
Insurance Premiums	3,214.89
Cash in bank 6/30/55	4,709.58
Relief Fund—	
Cash in bank 8/1/54	$3,544.21
Received to 6/30/55	900.24
Total	4,444.45
Prorated Op. Exp.	96.57
Cash in bank 6/30/55	4,347.88

Ministerial Relief (cont).—

Retirement Fund—	
Cash in bank 8/1/54	$6,530.03
Received to 6/30/55	4,505.73
Total	11,035.76
Paid out to 6/30/55	819.71
Cash in bank 6/30/55	9,216.05
Interest on loans to date	1,130.15
Total liabilities as of 6/30/55	19,403.66
Breakdown of Disbursements—	
Office supplies	$75.28
Secretary's honorarium	100.00
Treasurer's bond	25.00
Auditing books	25.00
Secretarial help	150.00
Annual space	10.00
Filing fee (State of Indiana)	1.00
Total administrative expense (Prorated as follows: Relief Fund, $95.57; Retirement Fund, $289.71.)	386.28
Insurance premiums paid	$3,214.89
Retirement payments	1,530.00
Administrative expense	386.28
Total disbursements as of above	5,131.17

Submitted in His precious name,

Ord Gehman, secretary-treasurer.

The Brethren Women's Missionary Council

Theme for 1955-56—"As Unto the Lord"

WMC Officiary

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.

Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.

Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.

Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.

Financial Secretary - Treasurer — Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.

Literature Secretary—Mrs. Jesse Deloe, Box 251, Winona Lake, Ind.

Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.

Prayer Chairman—Mrs. Frank Lindower, R. R. 1, Uniontown, Ohio.

Patroness of SMM — Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

WMC (cont.)—

District Presidents

Atlantic—Mrs. Gerald Polman, 731 Elm Terrace, York, Pa.

California—Mrs. Leo Polman, 120 N. Pine St., San Gabriel, Calif.

East—Mrs. Raymond Anthony, 226 Main St., Conemaugh, Pa.

Indiana—Mrs. Robert Boone, 603 Kinsmoor Ave., Fort Wayne, Ind.

Iowa—Mrs. Arthur Cashman, Dallas Center, Iowa.

Michigan — Mrs. Richard Jackson, Jr., Box 67, New Troy, Mich.

Midwest — Mrs. Walter Bodge, Portis, Kans.

Northern Ohio—Mrs. Walter Crawford, R. R. 1, East Canton, Ohio.

Northwest—Mrs. Thomas Hammers, 6242 30th Ave. NE., Seattle 15, Wash.

Southeast—Mrs. B. V. Craghead, R. R. 6, Covington, Va.

Southern Ohio—Mrs. John Shipley, 1622 Earlham Dr., Dayton 6, Ohio.

Number of councils reporting, 163.

Number of members, 3,806.

Honorary councils in Africa and South America, 17.

FINANCIAL REPORT FOR 1954-55

Balance, July 31, 1954		$4,889.58
Receipts—		
General Conference Offering—1954	$393.45	
Credential Offering—1954	212.00	
SMM	400.00	
Gen. & Publication Offering	2,142.82	
Home Missions Offering	2,895.40	
Christian Ed. Offering	2,699.01	
Foreign Missions Offering	2,706.34	
Thank Offering	3,594.65	
Missionary Birthday Offering	2,169.68	
Missionary Res. Offering	612.89	
Home Miss. Spec. Offerings	350.15	
Foreign Miss. Spec. Offerings	279.35	
Packet & Stationery Sales	12.20	
Total Receipts		18,467.94
Disbursements—		
General Expense	$2,234.28	
Home Missions	2,895.40	
Christian Education	2,699.01	
Foreign Missions	2,706.34	
Thank Offering	3,594.65	
Missionary Birthday Fund	1,800.00	
Missionary Residence	840.15	
Home Missions Special Fund	350.15	
Foreign Missions Spec. Fund	279.35	
Total Disbursements		17,399.33
Cash Balance July 16, 1955		5,958.19

WMC (cont.)—

NATIONAL WMC OBJECTIVES (1955-56)

1. PERSONAL SPIRITUAL FOOD—For your daily Bible reading we suggest one of the following:

First choice—The entire Bible in 1955-56 (three chapters a day; five on Sunday).

Second choice — Genesis, Deuteronomy, Ruth, Daniel, Song of Solomon, Esther, Ecclesiastes, and Revelation.

Bible-reading markers will be provided.

2. FAMILY SPIRITUAL FOOD—We recommend the establishing of daily family devotions in every home in the local church. For promotion we recommend the tract, "Thoughts on the Christian Family Circle," Good News Publishers, 411 S. Wells St., Chicago 7, Ill.

3. PRAYER WARRIORS — Each council enlisting prayer warriors from the congregation, using the five-year Prayer Covenant Cards, adding a star each year at consecration service. For guidance in prayer continue the use of the prayer booklets and prayer pointers in the Herald.

4. SOUL-WINNING—Encourage individual witnessing by visitation and tract distribution. Urge each local tract chairman to keep a record of tracts used. For instruction in soul-winning, the following booklets are suggested:

"Soul-Winning Is Easy," by C. S. Lovett, price, $1.

"Winsome Witnessing," by Mary Terry, 35c.

"To Save a Soul From Death," by R. Paul Miller, $1.50.

All of these booklets may be obtained from the Brethren Missionary Herald Co., Winona Lake, Ind.

5. MONTHLY MEETINGS—A minimum of 12 devotional meetings URGING the use of the Brethren WMC program packets.

6. DISTRICT PROJECTS AND RALLIES —Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for WMC work. Also encouraging a banner of recognition to be given at district rallies for the largest percentage present from any one council.

7. NEWS ITEMS—Each local editor sending a post card with news items *twice a year* to the WMC editor.

8. MAJOR OFFERINGS—

(1) Sept., Oct., Nov.—HOME MISSIONS —$2,800; send before Dec. 10. Residence at Dryhill, Ky.

(2) Dec., Jan., Feb.—CHRISTIAN EDUCATION OFFERING—$2,800; send before March 10; two-thirds, Grace Seminary, pick-up truck and transcopy machine; one-third, Sunday School and Youth Boards, office equipment, literature and program material.

(3) March, April, May—FOREIGN MISSIONS—$2,800; send before June 10. Printing equipment and literature fund for the six fields.

(4) June, July, Aug.—GENERAL AND PUBLICATION FUND—$2,800; send before Sept. 10.

(5) THANK OFFERING for Brethren Jewish Missions, taken throughout the year and to be sent to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) BIRTHDAY OFFERING to be received during the year for the support of WMC missionaries on a foreign field. Send this offering to the national financial secretary-treasurer by July 10.

WMC (cont.)—

DISTRICT WMC OBJECTIVES (1955-56)

1. Every district represented on the National Board at National Conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

2. A four-minute written report to be given at National Board meeting and again on the conference floor. The retiring president to be responsible for a written report which will be read by the present presiding officer.

3. Each district to provide interesting material representing the work done in the past year for display at National Conference. An award will be presented to the district having the most outstanding display.

4. Each district to select a prayer chairman who will encourage the prayer life of the women, the use of the five-year Prayer Covenant Cards, and stimulate Bible study.

5. Promoting the organization of a WMC in every Brethren church in the district, the responsibility of directing the organization being placed in the hands of the district president.

6. Each district to sponsor at least one project—said project TO BE CLEARED THROUGH THE NATIONAL VICE PRESIDENT TO AVOID DUPLICATION. Each district has the privilege of keeping the project within the district.

7. Each district contribute an annual freewill offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer by July 10, and to be used as the committee in charge sees the need.

8. Each DISTRICT PRESIDENT to receive the local annual statistical reports and to compile the district statistical report and send to the NATIONAL recording secretary by July 31.

9. Each District President to stress the importance of using the BRETHREN WMC program packets in the local councils to foster unity among them.

10. SMM to be given time on the WMC district conference program to demonstrate Sisterhood activities.

NATIONAL WMC RECOMMENDATIONS (1955-56)

1. That a membership consecration service be held annually in each local council, using the original covenant card and star system; suggesting that this service be the feature of the September meeting to which prospects for membership are invited.

2. Each local president endeavoring to attend National Fellowship, her council aiding in expenses if at all possible.

3. That Mrs. Benjamin Hamilton be our editor.

4. That Mrs. Frank Lindower be our prayer chairman and that we continue to sponsor enthusiastically the day of prayer each month.

5. That we send good usable clothing to Taos, N Mex., Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.; to Indian Mission, Rev. Evan Adams, Brethren Navaho Mission (located at Counselor Post), Star Route, Cuba, N. Mex., c/o San Juan Basin Lines, Albuquerque, N. Mex., and that each council be responsible for their entire expense. That we discontinue sending clothing to Clayhole, Ky.

6. That officers in the local councils preferably be elected in June, installed in July, and take office at the August meeting, and

WMC (cont.)—

have statistical reports compiled by the retiring president in the hands of the District President by *July 15*.

7. That each council promote the evangelization of children, urging the individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, etc.

8. That the women in each council continue to show an *increased* interest in the Sisterhood in all possible ways—prayer, work projects, financial help (such as purchasing reading books and pennants), and a willingness to serve in an advisory capacity.

9. We continue to urge that all local and district councils show loyalty to their denomination by *using Brethren talent* and *supporting Brethren works*.

10. That a birthday remembrance be sent to foreign missionaries and their children.

11. That the local council purchase one or more of the suggested reading circle books. Order *direct* from the Brethren Missionary Herald Company, Winona Lake, Ind.

(1) Biography (of Arthur J Bowen): "Fervent in Spirit," by Ezra A. Shaub, $2.50.

(2) Missionary adventure: "Farther Into the Night," by Mrs. Gordon H. Smith, $2.50.

(3) Missionary travelog: "From Nation to Nation," by Martha L. Moennich, $2.

(4) Missionary to Zululand: "Tagati," by Allan Livingston Wilson, $2.50.

(5) "The Shepherdess," by Arthur Wentworth Hewitt, $2.

Sisterhood of Mary and Martha

Theme—"His Desire, Our Delight."

Theme Verse—"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4).

Motto—"Do God's Will."

Colors—Green, Service, Martha; White, Worship, Mary.

Aim—To develop every girl to be a living testimony for her Master; to give girls in dimly lighted regions an opportunity to know Jesus Christ as their Saviour.

SMM National Officers

President—Myra Joy Conner, Bryan University, Dayton, Tenn. (Home: 4131 Vermont Ave. NW., Roanoke, Va.

Vice President—Amy Lou Bracker, Winona Lake, Ind.

General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.

Treasurer—Mary Hooks, Box 262, Winona Lake, Ind.

Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.

Bandage Secretary—Marie Hackett, 1010 Randolph St., Waterloo, Iowa.

SMM (cont.)—

Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

SMM District Presidents

Atlantic—Mildred Ash, Bunker Hill, W. Va.

California—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.

East—Marie Benning, R. R. 2, Meyersdale, Pa.

Indiana—Lois Etling, Winona Lake, Ind.

Iowa—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.

Midwest—Marjorie Gonzales, Box 894, Taos, N. Mex.

Northern Ohio—Kathy Ripple, 516 Fritsch Ave., Akron 12, Ohio.

Northwest—Jean Pittman, R. R., Wapato, Wash.

Southeast—Patricia Paul, 1527 Bluemont Ave. SW., Roanoke 15, Va.

Southern Ohio—Rita Kimmel, 194 N. Pearl St., Covington, Ohio.

SISTERHOOD OF MARY AND MARTHA GOALS FOR 1955-56

Mary Goals—

*1. Attend at least 12 devotional meetings unless absence is unavoidable—using SMM material in the Herald.

*2. Memory verses required: Juniors—learn the main verse of each monthly lesson. Middlers and seniors—choose one verse each month from their Bible reading. (It is suggested that the girls write out these verses at the meeting.)

*3. Attend all church services possible.

*4. Well-prepared participation in your devotional program at least once.

*5. Quiet time observed each day including Bible reading and prayer. (Preferably in the morning.)

*6. Read a Christian book approved by your patroness.

7. Required Bible reading: Juniors—Gospel of John and II Timothy. Middlers—Judges and I and II Timothy. Seniors—John, Judges, Jeremiah, and I and II Timothy.

Martha Goals—

*1. Be responsible for a minimum of one bandage per month.

*2. Freewill offering for the general fund at each devotional meeting attended.

*3. Have a part in the project offering.

*4. Take part in Christian service.

5. Enlist a new girl for SMM.

6. Have a part in planning or presenting a public program in the interest of SMM, presenting its aims and projects.

7. Provide supplies to mission points or missionaries' and pastors' families.

SMM (cont.)—

8. Help fill missionary chests.

Emerald, Diamond, and Ruby Awards—

Emerald—All the starred goals.
Diamond—All the starred goals and two unstarred.
Ruby—All the goals.

Projects—

National—Bethany Guest Home in Taos, N. Mex. Goal—$1,700.
Birthday—The higher education of missionaries' children. Goal—$600.
Personal—Learn the Book of II Timothy. Award—$7.50 toward Bethany Camp, $7.50 of material from the Missionary Herald Co., SMM green or white sweater, or SMM key necklace. Write a four-stanza poem, 10-minute skit, or a 300-word story concerning SMM. Award—SMM pin or SMM stationery. Seniors only: Read the whole Bible through. Award—"S" letter. Middlers and seniors: Oratorical contest—an original message taken from the Book of II Timothy. Time limit, 3-5 minutes.

Local Organizational Goals—

(The following offerings should be postmarked no later than the specified date.)
1. A cabinet meeting in the spring and fall.
2. Project offering sent to the national treasurer before July 31.
3. Freewill offering taken at each meeting for the general fund and sent to the national treasurer before January 31 and July 31.
4. Bandages for Africa given to the district bandage secretary before July 31. (7 yards long, 2 inches wide, raveled and sewed securely at the end.)
5. At least one postcard news item sent to the general secretary.
6. Statistical blanks sent to the district secretary and the district president before July 15.
7. 50 percent of the girls earning a jewel.
8. A freewill offering be sent to the national treasurer by July 31 for the conference expenses of the national officers divided on the mileage basis.

(All societies meeting all local organizational goals will be recognized as an Honor Society.)

District Goals—

1. Each district send a list of their officers and addresses to the national general secretary and the national president before July 31, 1956.
2. A report of the district bandage secretary to the national bandage secretary before Aug. 1.
3. A district project.
4. A display or unique presentation of some activity carried out through the year, to be presented at conference.
5. District secretary send compiled statistical report to national general secretary before Aug. 1.
6. District help their president or representative to attend the early board meetings, $10 minimum amount.

Recommendations—

1. That Mary Hooks be appointed treasurer for 1955-56 with a unanimous vote of thanks for her faithful service.
2. That Sandra Talbot be appointed general secretary for 1955-56.
3. That Marie Sackett be appointed national bandage secretary for 1955-56.

SMM (cont.)—

4. That a birthday thank offering be given in April, which is SMM birthday month, for the higher education of missionaries' children. $600 be the goal and sent to the national treasurer before May 10.
5. That we cooperate with the Youth Council for 1955-56 with five members of the executive committee—vice president, general secretary, treasurer, and assistant patroness.
6. That all the districts meeting all district goals be recognized as honor districts.
7. The honor district having the highest per-capita giving will receive the honor award for that year.
8. That a gift of $40 be given to all national officers attending conference toward their expenses for this year.
9. That an additional gift of $30 be given to Myra Joy Conner in view of her attendance at both Bethany Camps this year in the interest of SMM.
10. That we give Amy Lou Bracker $5 in view of her work as general secretary pro tem.
11. That a gift of $50 be given to Nancy Weber, general secretary.
12. That a program committee be made up of the general secretary, the national president, patroness, assistant patroness, and two members at large.
13. That our personal project be to learn the Book of II Timothy and that the deadline be June 10.
14. That the national board meet the Saturday prior to conference 1956 and that each member receive $5 per working day present.
15. That the SMM give the WMC $200 now and $200 in January toward the Herald expenses, and have the general secretary write a letter of thanks to them.
16. That we give $100 to the National Youth Council in January.
17. That we accept the Guest Home at Taos, N. Mex., as our national project for 1955-56.
18. That each local SMM group ask the local WMC to provide an extra lady besides the assistant patroness to train for patroness. This lady is to be approved by the girls.
19. That girls be encouraged to do craft work and/or discussion using suggested books in the Herald.
20. That Bobbette Osborn be appointed missionary reporter for a monthly missionary news item to be sent to each local patroness.

The National Fellowship of Brethren Ministers

Executive Committee

Chairman—Mark Malles.
Vice Chairman—Ward Miller.
Secretary—Richard Grant.
Assistant Secretary—Eugene Witzky.
Financial Secretary—John Burns.
Treasurer—Harold Painter.

Minutes

Thursday, August 11, 1955

The National Fellowship of Brethren

Ministers (cont.)—

Ministers convened for the first regular session of 1955 in Friesen Chapel, Jennings Lodge, Portland, Oreg. Chairman Miles Taber presided.

Devotions were led by Jacob Kliever from Matthew 28:19-20, emphasizing the teaching ministry. This was followed by a season of prayer.

Report of the Program Committee was brought by Chairman Glenn O'Neal, and unanimously adopted by the ministerium.

The following men were introduced to the group: Edward Peters, Bob McCormick, James Marshall, David Morsey, Jerry Yerian, Don Hocking, John Teeter, Dayton Cundiff, Wayne Flory.

Memorials were presented by Dr. C. H. Ashman, Sr., with the reading of II Timothy 4:1-8. Memorials were heard for Rev. William Clough, Sylvester Lowman, A. V. Kimmell, and A. B. Cover. Those who spoke on behalf of Brother Clough: C. H. Ashman, Harold Painter, Clyde Landrum, Robert Crees, Herman Hoyt, Ord Gehman, Jack Simmons, Robert Miller. Those who spoke on behalf of Brother Lowman: William Steffler, R. D. Barnard, William Schaffer, W. A. Ogden, A. R. Kriegbaum, Caleb Zimmerman, Luther Grubb, John Aeby, Leo Polman. Those who spoke on behalf of Brother Kimmell: W. A. Ogden, Jacob Kliever, R. D. Barnard, John Aeby, John Burns, Harold Dunning, C. H. Ashman. Those who spoke on behalf of Brother Cover: Conard Sandy, W. A. Ogden.

Further introductions: Robert Kliewer, Orville Lorenz, Grant McDonald, Jack Churchill.

Various announcements were made. Chairman Miles Taber exhorted the ministers to be on time for the early prayer meeting, and to register for the conference at the lodge office. The number of ministers present was reported as 107. Previous year comparisons: 116 in 1952, 112 in 1953, 141 in 1954.

The meeting was adjourned with prayer by Gordon Bracker.

Ministers (cont.)—

Friday, August 12, 1955

Brother Miles Taber presided.

Devotions were led by Bro. Glenn O'Neal, who spoke from II Timothy 4 on "How to Grow Old Gracefully." The group engaged in a season of prayer.

A paper on "Pastoral Counseling" was delivered by Lewis Hohenstein, emphasizing the urgent ministry of helping individuals in the problems of personal and social adjustments. The paper was very profitably received.

The minutes of August 11 were read and approved.

The report of the Nominating Committee was read by Jesse Hall, and adopted by the ministerium. Further nominations for ministerium officers were made from the floor, and ballots were cast.

The meeting was adjourned with prayer by Bill Howard.

Saturday, August 13, 1955

Brother Miles Taber presided.

Devotions were led by Dr. A. J. McLain, speaking from Exodus 15:22-25 on "Bitter Waters." A season of prayer followed.

The minutes of August 12 were read and approved.

The results of the election were reported by Jesse Hall: chairman, Mark Malles; vice chairman, Ward Miller; secretary, Richard Grant; assistant secretary, Eugene Witzky; financial secretary, John Burns; treasurer, Harold Painter.

The report of the Membership Committee was read by Gordon Bracker, and received by the group.

Brother Vernon Harris introduced the speaker, Dr. John G. Mitchell, pastor of the Central Bible Church, Portland, Oreg., who spoke on "The Preacher, in the Preparation of His Own Heart for Preaching." Appreciation was expressed to Dr. Mitchell by the group.

A motion prevailed that the ministerium appoint a committee of three men to bring back to the ministerium for ac-

Ministers (cont.)—

tion during this 1955 session a plan whereby national ministerial cards can be presented gratis to all ordained and licensed elders approved by their local congregations.

The Nominating Committee presented the names of Lyle Marvin, Gordon Bracker, and William Schaffer, who were elected to this committee. A motion prevailed to request a report from the Board on Ministerial Relief, to be presented to the ministerium during this conference.

Pertinent announcements were made.

The meeting adjourned with prayer by Roy Howard.

Monday, August 15, 1955

Brother Miles Taber presided.

Devotions were led by James Marshall, who spoke on "Our Defense Against the Devil." A season of prayer and confession followed, praising God for the outpouring of His Spirit upon our conference, and praying for continued blessing.

The minutes of August 13 were approved.

Glenn O'Neal presented Miss Caster, Social Security representative from the Portland office, who presented to the group the plan for ministerial coverage by Social Security.

A motion prevailed to express appreciation to Miss Caster for her able presentation of the subject and answering of questions.

The meeting adjourned with prayer by Arthur Carey.

Tuesday, August 16, 1955

Brother Miles Taber presided.

Devotions were led by Bro. Neal Beery, who spoke from Galatians 6:9 on "Preacher's Patience." Group prayer was offered, especially for former Brethren ministers who are not now in the ministry.

The minutes of August 15 were read and approved.

A report on the Brethren Investments

Ministers (cont.)—

Foundation was given by Bro. Luther Grubb, followed by a general questioning period.

A report from the Committee on Divorce and Remarriage was read, requesting a secret ballot from the ministerium on the following question: "Do you favor the presentation to the National Fellowship of Brethren Ministers several carefully prepared papers representing the various viewpoints on the subject of divorce and remarriage in relation to the visible church, and an allotment of reasonable time for general discussion at our 1956 annual meeting? Yes or No!"

A motion prevailed to grant the request, and ballots were cast. Results of the balloting: 71 Yes; 21 No.

A motion prevailed to extend the Committee on Reading Course for one year.

The Seminary Board was granted the request of a poll of the ministerium on preferred recipients of honorary degrees.

The Foreign Mission Board reported on plans for the 1956 missionary rallies.

The meeting adjourned with prayer by Chairman Miles Taber.

Wednesday, August 17, 1955

Brother Miles Taber presided.

Devotions were led by Harold Dunning, who emphasized the work and needs of Africa. The group engaged in prayer, remembering especially the pastors in Africa, and those in physical illness.

A motion prevailed to receive an offering for Rev. and Mrs. Bob McCormick, in view of the sudden illness of Mrs. McCormick. $101.25 was received.

The minutes of August 16 were read and approved.

The report of Treasurer True Hunt was adopted, showing: receipts, $336.83; disbursements, $81.32; and a balance on hand August 15, 1955, of $255.51.

The Committee on Ministerial Cards submitted the following report, which was adopted by the ministerium:

Ministers (cont.)—

Inasmuch as the present method of collection of membership fees, and the distribution of membership cards is inefficient, we hereby recommend:

1. The the district secretaries have a district-approved list, and the Foreign Board have an approved list of licensed and ordained elders in the hands of the National Ministerium Membership Committee by August first.
2. That offerings for operational expenses for the National Ministerium be obtained at national ministerial meetings.
3. That proper forms for the listing of elders in duplicate be furnished by the Membership Committee, and mailed back to the district secretaries. The duplicate copy should be sent to the Brethren Missionary Herald Company.
4. That each district secretary be informed of this method, and that he be a member of the Membership Committee of the National Ministerium of which the national vice chairman is chairman. The Foreign Missionary Board should also be notified.
5. That membership cards be duly signed and placed in the hands of the district secretaries or representatives at the National Fellowship.

(A sample form for the report was also submitted.)

A motion prevailed to continue Mark Malles and Henry Rempel on the Committee on Divorce and Remarriage for one year.

A motion prevailed to recommend to the conference that Bernard Schneider serve as chairman of the Committee on Divorce and Remarriage, in view of the termination of office of the previous chairman.

A motion prevailed to continue the Clearing Committee, with Norman Uphouse to continue as chairman.

A motion prevailed to continue the Committee on Licensure and Ordination, to deal specifically with the matter of receiving elders from other denominations into the N. F. B. C. Bro. Luther Grubb, Lyle Marvin, and Glenn O'Neal were appointed to this committee.

A letter from Dr. Carl McIntyre, inviting the N. F. B. C. to join the ranks of the American Council of Churches, was read by Bro. Clyde Landrum. A motion prevailed to instruct the new Executive Committee to frame and send a negative reply to the invitation.

It was announced by W. A. Ogden that Bro. Charles Gwynn, licensed elder in the Johnstown, Pa., church, has died since the opening of this conference.

Time was granted the Brethren Home Missions Council for the presentation of

Ministers (cont.)—

publicity material for the 1955 home mission offering. A discussion of the materials ensued.

Various announcements were made.

The final reading of the minutes of August 17 was approved.

The meeting adjourned with prayer by host pastor to the conference, Verno Harris.

Respectfully submitted,

Russell Ogden, secretar

National Sunday School Board

President—James G. Dixon, Jr. ('56 3712 Carpenter St. SE., Washington 2 D. C.

Vice President — Galen Lingenfelt ('58), 338 Tenth St., Elyria, Ohio.

Secretary-Treasurer—C. S. Zimmerma ('57), 2942 Dwight Ave., Dayton 1 Ohio.

National Director — Harold H. Etlin ('57), Box 365, Winona Lake, Ind.

Lewis C. Hohenstein (56), Whittier, Cal

Vernon J. Harris ('56), Roanoke, Va.

Henry C. Rempel ('56), Norwalk, Calif

John J. Burns ('57), Listie, Pa.

Lyle W. Marvin ('57), San Bernardin Calif.

Glen Miller ('58), Whittier, Calif.

Edwin Schrock ('58), Waterloo, Iowa.

Miles Taber ('58), Ashland, Ohio.

All correspondence relating to Su day-school work should be addressed National Sunday School Office, Haro H. Etling, Director, Box 365, Wino Lake, Ind. (Tel. Warsaw 796-J).

The National Fellowship of Brethren Laymen

President—D. A. Spangler, 416 W. I diana, Wheaton, Ill.

Vice President—Owen Hacker, 1621 Be son Dr., Dayton, Ohio.

Secretary—Melvin Veale, 2856 Ostr Ave., Long Beach 4, Calif.

Laymen (cont.)—

Treasurer—Walter Hoyt, 409 Leland Ave., Dayton, Ohio.

Boys Advisor—Richard F. Trenary, 316 N. Locust St., Hagerstown, Md.

Laymen's Page Editor—Earle Cole, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Student Aid Committee—I. Wesley Miller (chairman), Frank Poland, Don Ogden, Dr. H. W. Koontz (advisor); also one student representative to be chosen by the committee.

Under the guidance of the Holy Spirit, this organization seeks to:

1. Stimulate worship of Almighty God through our Lord Jesus Christ, His only begotten Son and our Saviour, in accordance with the whole Bible;

2. Promote Christian fellowship among the laymen of the Brethren Church; and

3. Effect an organization of the Brethren laymen which may offer its assistance to local churches, through local laymen's affiliates where possible, as an aid to the ministry in the salvation of souls, through the person and work of our Lord Jesus Christ, and other proper activities in which laymen can serve.

Goals

1. Daily Bible reading.
2. A family altar in every home.
3. Laymen united for soul-winning through personal visitation, evangelistic rallies, and tract distribution.
4. Give our local support to our local pastor and his work.
5. Help build our Sunday schools through the national and local Sunday-school boards.
6. Start new local and district laymen's groups in churches and areas where they do not exist.
7. Start and sponsor local boys clubs.
8. Every layman a tither and systematic giver to the National Fellowship of Brethren Laymen.

Laymen (cont.)—

Projects

1. Board of Evangelism Crusade, $12,000.
2. Grace Theological Seminary Student Aid, $1,000.
3. Brethren Boys Clubs, $500.
4. General Expense Fund, $500.

Total of projects, $14,000.

Grace Seminary student aid is available to worthy Brethren students as follows: a student in need, or any person knowing of a student in need, should contact any member of the committee in writing. Each member of the committee will initial the request. When the request is properly initialed by every member, the chairman will present the gift to the student and send the request to replenish the cash drawer ($50 in the hands of the chairman), together with the initialed copy of the request for aid to the treasurer. Full power to accept or reject the request is the committee's prerogative.

Other than Grace Seminary student aid is handled on the district or local level.

1955 Conference Notes

Sessions 81 through 85 were held in the Lenz Building at the Jennings Lodge Conference Grounds August 10-17.

This year saw a consolidation of our gains, and much growth. Much activity was reported, especially in the West. This year's conference was more wonderful in that we had the whole conference grounds to ourselves and were not competing with another. Our attendance has showed a steady and consistent growth over the years. Last year the daily average was 60.6; this year's was 72.

We were responsible for, and conducted the challenge hour after the evening service on the last evening of conference. This drew several compliments the following day.

Laymen (cont.)—

NATIONAL FELLOWSHIP OF BRETHREN LAYMEN FINANCIAL REPORT

August 1, 1954, to July 31, 1955

1954-1955 Receipts—	Board of Evang.	Stud. Aid	Boys Club	Gen. Exp.	Total
August 1, 1954, balance		$177.95	$133.00	$110.98	$421.93
Akron, Ohio (First)	$86.38				86.38
Alexandria, Va. (Commonwealth)	14.00				14.00
Allentown, Pa. (First)	56.82				56.82
Atlantic District Laymen League	86.65		62.46		*230.96
Altoona, Pa. (Blair-Bedford)	41.88				41.88
Berne, Ind. (Bethel)	113.00				113.00
Boone's Mill, Va.	5.00				5.00
Cheyenne, Wyo. (First)	2.25				2.25
California District Conference	15.00	15.00	10.00	10.32	50.32
Conference Offering				170.47	170.47
Conference Love Offering				50.38	50.38
Covington, Va. (First)	43.00				43.00
Cuyahoga Falls, Ohio	29.02			1.00	30.02
Dayton, Ohio (Bethany)	9.00	1.00	1.00		11.00
Dayton, Ohio (First)	568.09	10.60	7.10	76.00	622.39
Dayton, Ohio (North Riverdale)	3.00				3.00
Elkhart, Ind.	14.00		1.50	1.00	16.50
Findlay, Ohio	54.00				54.00
Garwin, Iowa (Carlton)	16.00				16.00
Goshen, Ind.	25.00	15.00		5.00	45.00
Hagerstown, Md. (Grace)	149.00				149.00
Huntington, Ind.	5.00				5.00
Indio, Calif.	10.00				10.00
Jenners, Pa.	16.70				16.70
Johnstown, Pa. (First)	157.50	6.00			163.50
Johnstown, Pa. (Riverside)	13.30				13.30
Lodi, Ohio	25.00				25.00
Martinsburg, W. Va.	108.71				108.71
Mechanicsburg, Pa.	46.25				46.25
Meyersdale, Pa.		12.02	12.01	12.52	36.55
Northern Ohio District		25.00			25.00
Osceola, Ind.	56.50		2.00		58.50
Portis, Kans.	58.80				58.80
Uniontown, Pa.	50.85				50.85
Radford, Va.	29.03				29.03
Riner, Va.	7.85				7.85
Roanoke, Va. (Ghent)	147.66	4.25	4.25	46.65	**238.81
Roanoke, Va. (Washington Heights)	21.95	.10	.10	1.50	23.65
South Bend, Ind.	5.54				5.54
Southern District	117.10	.25	1.00	.75	119.10
Washington, D. C.	1.00				1.00
West Kittanning, Pa.	49.98			20.00	69.98
Wheaton, Ill.	35.30				35.30
Winchester, Va.	10.00				10.00
York, Pa.	.50	1.50			2.00
Student Aid (refund from 1954-1955 committee)		50.00			50.00
1955 Balance and Total Receipts	2,305.67	318.67	234.12	507.17	3,483.72

*Includes $81.85 for Athletic Equipment to Grace Seminary.
**Includes $36.00 for Laymen Director Fund.

	Board of Evang.	Stud. Aid	Boys Club	Gen. Exp.	Total
Missionary Herald Company (Advertising)				$46.45	$46.45
Missionary Herald Company (Gift)				35.00	35.00
Brethren Publicity Calendar				25.00	25.00
Westminster Hotel (Gift)				15.00	15.00
Board of Evangelism	$2,236.11				2,236.11
Bro. W. C. Fisher (Supplies 1953-1954)				15.00	15.00
Bro. Mason Cooper (Love Gift)				50.38	50.38
Student Aid		$130.00			130.00
W. A. Shelton (10,000 Envelopes)				61.90	61.90
Benson Printing Co. (Letterheads)				23.25	23.25
Christian Cards Company (Laymen Envelopes)				90.00	90.00
Board of Evangelism (Postage and Packing)				65.00	65.00
Treasurer Office (Supplies, Postage, Packing)				19.30	19.30
Dave Carey—Treasurer			$234.42		234.42
Bank Service Charge			4.27		4.27
Grace Seminary					*81.85
	2,236.11	130.00	234.42	450.55	3,132.93

*Includes $81.85 to Grace Seminary for Athletic Equipment.

Total Receipts for 1954 and 1955	$3,483.72
Total Disbursements for 1954 and 1955	3,132.93
Total in Bank July 31, 1955	350.79

Board of Evangelism

Box 15, Winona Lake, Ind.

President—Scott Weaver, 130 N. Oregon Ave., Osceola, Ind.
Vice President—Bernard Schneider, 534 Forest St., Mansfield, Ohio.
Secretary—Owen Hacker, 1621 Benson Dr., Dayton 6, Ohio.
Assistant Secretary—L. Joseph Dombek, Winona Lake, Ind.
Treasurer—Herman Schumacher, R. R. 3, Elkhart, Ind.
Clyde K. Landrum, Box 245, Winona Lake, Ind.
Bryson Fetters, Berne, Ind.
Glenn O'Neal, 9211 Second Ave., Inglewood, Calif.
Arnold R. Kriegbaum, Box 14, Winona Lake, Ind.
R. Paul Miller, Box 9, Winona Lake, Ind.
Mason Cooper, 2024 Mercer St. NW., Roanoke, Va.
William C. Fisher, 335 Fugate Rd. NE., Roanoke 12, Va.

Brethren Boys Clubs

Officers

President—Robert E. A. Miller, Jr., 1511 Maiden Lane SW., Roanoke, Va.
Vice President—Roy Nelson, 70 Eastholm Ave., Akron 12, Ohio.
Secretary—Bill Miller, 1511 Maiden Lane SW., Roanoke, Va.
Treasurer—Dave Carey, 331 Stull Ave., Akon 12, Ohio.
Advisor—Neil D. Carey, 332 Stull Ave., Akron 12, Ohio.

Goals

Seeking to help our churches reach and keep boys, by encouraging some special type of boys' activities in every church that will attract and win boys through their own interest levels. Seeking also to unite our boys into a nationwide band of workers for His glory.

Brethren Youth Fellowship

Officers and Board

President—William Smith, 3018 9th St. SE., Washington 20, D. C.
Vice President—Clair Gartland, R. R. 1, Conemaugh, Pa.
Secretary—John J. Burns, Listie, Pa.
Treasurer—Homer A. Kent, Jr., Winona Lake, Ind.
Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Gerald Polman, 731 Elm Terrace, York, Pa.
Charles Ashman, Jr., 2727 W. Rovey Ave., Phoenix, Ariz.
Ralph J. Colburn, 1118 NW. 18th Court, Fort Lauderdale, Fla.

Plans

Monthly packets of programs, ideas, and party helps will be sent to all pastors and youth leaders who request them. These will be supplied by writers from the BYF Board. Each BYF and CE is encouraged to set aside one offering per month to help with this and other national expenses.

Missionary projects will be promoted throughout the year. Each BYF and CE is encouraged to set aside at least one offering per month for these projects, and give it through the local church as part of that current missionary offering. Be sure to mark it "BYF Project." The home-mission project is the raising of at least $1,000 to send summer helpers to our home-mission fields in Kentucky and New Mexico. The foreign-mission project is the raising of at least $1,200 for the support of Bekoro Station in Africa.

Brethren Youth Council

Officers

President—Kenneth B. Ashman, 205 Ihrig Ave., Wooster Ohio.
Vice President—Robert Miller, Jr., 1511 Maiden Lane SW., Roanoke, Va.

Brethren Youth Council (cont.)—

Vice President—Myra Joy Conner, Bryan University, Dayton, Tenn.

Treasurer—Gerald Polman, 731 Elm Terrace, York, Pa.

Council Members

BYF—Kenneth Ashman, Gerald Polman, Homer Kent, Jr., William Smith, Ralph Colburn.

BBC—Robert Miller, Jr., Roy Nelson, Dave Carey, Bill Miller, Neil D. Carey.

SMM—Myra Joy Conner, Mary Hooks, Mrs. Russell Weber, Sandra Talbot.

Purpose

To coordinate, strengthen, and promote the activities of the youth organizations of the Brethren Church; namely, Brethren Youth Fellowship, Brethren Boys Clubs, and Sisterhood of Mary and Martha. To contact and encourage Brethren students away in schools and channel as many of them as possible into fields of Christian service. To lend a helping hand to the local church and the local districts with their youth program.

Address all correspondence to the Brethren Youth Council, Box 617, Winona Lake, Ind.

DIRECTORY OF BRETHREN CHURCHES

Listed by States; Giving City, Pastor's Name, Church Name, Membership, Address, and Telephone Number; and Name and Address of Secretary or Clerk

Arizona

PHOENIX (Charles H. Ashman, Jr.)
First Brethren Church (62)
30th Ave. and W. Bethany Home Rd.
Mrs. Lloyd L. West, 2941 W. Palo Verde

California

ARTESIA (Adam H. Rager)
Carson Avenue Brethren Church (90)
12138 E. Carson Ave. (corner of Norwalk Blvd. and Carson Ave.) (Tel. L. B. 5-4808)
Mrs. Alice Akers, 22310 S. Devlin St.

BEAUMONT (Gene Farrell)
Cherry Valley Brethren Church (81)
R. R. 1, Box 543 (church at Vineland and Beaumont Aves.)
Three miles north of Highway 60 and 70 (Tel. 2096)
Mrs. Stewart McClellan, 1045 E. 14th St.

BELL (Robert C. Kliewer)
Bell Brethren Church (48)
6830 Wilcox Ave. (halfway between Gage and Florence on Wilcox) (Tel. LO 5-7033)
Mrs. Dorothy Sundin, 6701 Wilcox Ave.

BELLFLOWER (No pastor)
First Brethren Church (145)
9405 E. Flower St. (Clark and Flower Sts.) (mailing address, Box 306) (Tel. Torrey 7-6132)
Mrs. M. T. Bergen, 9721 Glandon St.

CHERRY VALLEY—See Beaumont

CHICO (Phillip Simmons)
Grace Brethren Church (80)
1505 Arbutus Ave. (Arbutus and E. 5th Ave.) (Tel. FI-2-8642)
Mrs. C. E. Boyd, 1435 Arbutus Ave.

COMPTON (Dennis I. Holliday)
First Brethren Church (202)
1005 Rose St., (Cor. Rose and Rosecrans Aves. (Tel. NEwmark 1-1898)
Mrs. Elda Powell, 801 N. Wilmington.

FILLMORE (Maxwell Brenneman)
First Brethren Church (75)
422 Central Ave. (Tel. 532-J)
Harold Robinson, 630 Saratoga St.

GLENDALE (J. Keith Altig)
First Brethren Church (157)
632 W. Stocker St., zone 2 (1 block south of Hoover High School) (Tel. CItrus 1-1808)
Chas. Londagin, Sun Valley, Calif.

INGLEWOOD (Glenn O'Neal)
First Brethren Church (419)
2400 W. 85th St. (Manchester at Van Ness, zone 4) (Tel. PL 1-2505)
Lester Cook, 1558 W. 160th St., Gardena, Calif.

LA CRESCENTA (David Morsey)
Mountain Brethren Church (25)
2723 Orange Ave. (Tel. Churchill 8-1135)
Mrs. C. W. Rowe, 4828 Sunset Ave.

LA VERNE (No pastor)
First Brethren Church (167)
Corner of 3d and E Sts. (mailing address P. O. Box 217) (Tel. Lycoming 4-3142)
Mrs. Elizabeth Clark, 2235 5th St.

LONG BEACH (Charles W. Mayes; asst., Nelson Hall; Min. of Educ., Albert L. Flory)
First Brethren Church (1,453)
1925 E. Fifth (Fifth and Cherry), zone 12 (Tel. HEmlock 2-5384)
Miss Geraldine Judd, c/o church

LONG BEACH (George O. Peek; asst., Curtis Mitchell)
North Long Beach Brethren Church (605)
5945 Orange Ave. (Tel. GArfield 2-3605)
Mrs. Loraine Yocky, 6070 Lewis Ave., Long Beach 5

LONG BEACH (Wayne Flory)
Stearns Street Brethren Church (70)
6565 Stearns St., zone 15 (Tel. 34-5814)
Mrs. Marie Worley, 4769 Malta St., Long Beach 15

LOS ANGELES (Robert McCormick)
Community Brethren Church (103)
5839 Whittier Blvd., zone 22 (Tel. PA 1-5972)
Leroy Andrews, 224 S. Kingsley Dr.

MODESTO (Raymond W. Thompson)
McHenry Avenue Grace Brethren Church (69)
R. R. 2, Box 898-A, Modesto (Tel. 40340) (7 miles north of Modesto)
Mrs. Ruth Holgate, 1215 La Loma Dr.

MODESTO (J. Paul Miller)
La Loma Grace Brethren Church (167)
1315 La Loma Dr. (Tel. 3-3738)
Mrs. Loren Zook, 1315 La Loma Dr.

NORWALK (Henry G. Rempel)
Norwalk Brethren Church (132)
11005 E. Foster Rd. (NE. corner of Studebaker Rd. and Foster Rd.) (Tel. TOrrey 3-7322)
Pauline Robison, 9620 Senwood St., Downey, Calif.

PARAMOUNT (John W. Mayes)
Paramount Brethren Church (72)
15733 S. Orange Ave. (in the Brethren High School building) (Tel. MEtcalf 3-9007)
Mrs. Dorothy Seymour, 413 E. Arbor, Long Beach 5

RIALTO (Arthur Carey)
Rialto Brethren Church
332 Sycamore St. (one-half block off Foothill Blvd.)

SAN BERNARDINO (Lyle W. Marvin)
Grace Brethren Church (117)
Sterling and Pacific Aves. (25800 E. Pacific Ave.) (Tel. Highland HE 8-8252)
Jewell Heard, 238 W. 13th St.

SAN DIEGO (F. Archer Baum)
First Brethren Church (86)
1828 El Cajon Blvd., zone 3 (Tel. CY 6-2567)
Mrs. H. L. Lee, 4565 Orchard Ave.

SEAL BEACH (Jerry A. Yerian)
First Brethren Church (78)
8th St. and Central Ave. (Tel. 9-9180)
Mrs. Jane Ennenga, 119 Corinthian Walk, Long Beach, Calif.

SOUTH GATE (Alfred Dodds)
First Brethren Church (103)
Sequoia Dr. and Montara Ave. (just east of Gen. Motors) (Tel. LOraine 6-6433)
Mrs. Maxine Pennington, 9223 Hildreth Ave.

SOUTH PASADENA (Ralph E. Rambo, supply pastor)
Fremont Avenue Brethren Church (110)
Corner Fremont Ave. and El Centro St. (mailing address 920 Fremont Ave.) (Tel. SYcamore 9-6081)
Ted Van Dorn, 1151 S. Broadway, Los Angeles 54, Calif.

TEMPLE CITY (John M. Aeby)
Temple City Brethren Church (62)
5537 N. Temple City Blvd. (Tel. ATlantic 6-6342)
Mrs. C. A. Lintz, 3687 Blanche, Pasadena, Calif.

TRACY, CALIF. (John S. Teeter)
First Brethren Church (103)
Parker and Beverly
Mrs. Lena Mae Gregg, 443 W. Emerson

WEST COVINA (Chas. H. Ashman, Sr.)
West Covina Brethren Church (20)
803 S. Lolita St. (pastor's address) (Tel. EDgewood 2-6047)
Phyllis May, 4203 Cutler, Baldwin Park, Calif.

WHITTIER (Ward A. Miller)
Community Brethren Church (117)
8101 S. Vicki Dr. (corner of Washington Blvd. at Vicki Dr.) (Tel. OX 9-5913)
Howard Snively, 9209 Laurel Ave.

WHITTIER (Lewis C. Hohenstein)
First Brethren Church (379)
144 N. Milton Ave. (Tel. Oxford 42-1106)
Harold Showerman, 441 N. Canobie Ave.

Colorado

DENVER (F. Thomas Inman)
Grace Brethren Church (41)
700 S. Federal (Tel. Westwood 4-7793)
Mrs. Mary Davis, 4032 S. Pearl, Englewood, Colo.

District of Columbia

WASHINGTON (James G. Dixon)
First Brethren Church (350)
Pennsylvania Ave. at 12th and E SE., zone 3 (Tel. LIncoln 4-6142)
Miss Katherine Sampson, 4006 Quintana St., Hyattsville, Md.

Florida

FORT LAUDERDALE (Ralph J. Colburn)
Grace Brethren Church (24)
1800 NW. 9th Ave.
Mrs. Levina Menees, 2301 NW. 6th Terr.

Illinois

WHEATON (No pastor)
Grace Brethren Church
Dorchester and Liberty Sts.
Mrs. D. A. Spangler, 416 W. Indiana Ave.

Indiana

BERNE (Ord Gehman)
Bethel Brethren Church (172)
R. R. 2, (6½ miles east on Ind. 118 and ½ mile south) (Tel. 2-8723)
Mrs. J. Robert Myers, R. R. 2

CLAY CITY (Russell Konves)
First Brethren Church (79)
10th and Cook Sts. (Tel. 3S-47)
Miss Lois K. Long, 466 S. Main St.

ELKHART (Lowell Hoyt)
Grace Brethren Church (64)
3515 S. Main
Mrs. Joy Christiansen, R. R. (Clayton St.)

FLORA (Charles Turner)
Grace Brethren Church (130)
Main and Willow Sts. (Tel. 17203)
Mrs. Homer Hanna, Bringhurst, Ind.

FORT WAYNE (Mark Malles)
First Brethren Church (235)
3326 S. Calhoun St., zone 6 (Tel. Harrison 1065)
Mrs. Richard David c/o church

GOSHEN (Herman H. Hein, Jr.)
Grace Brethren Church (46)
R. R. 3 (W. Clinton St.) (Tel. Goshen 3-2304)
Mrs. Forrest Myers, R. R. 5

LEESBURG (Nathan M. Meyer)
Leesburg Brethren Church (108)
Across from the high school
Mrs. Jacques Crapuchetts, Winona Lake, Ind.

OSCEOLA (Scott Weaver)
Bethel Brethren Church (166)
R. R. 2, Lincoln Way at Oregon Ave. (Tel. Or. 9-4749)
Mrs. Freida Humes, R. R. 2

PERU (Everett Caes)
Peru Brethren Church (165)
South Broadway
R. Ray Leedy, 14 E. Warren St.

SHARPSVILLE (Edward Clark)
Grace Brethren Church (37)
Mrs. Olas Edmonds, Box 238

SIDNEY (Archie Keffer)
Sidney Brethren Church (83)
12 miles SE. of Winona Lake, Ind.
Miss Enid Heckman, N. Manchester, Ind.

SOUTH BEND (W. Russell Ogden)
Sunnymede Brethren Church (50)
1234 E. Bronson St., zone 15 (Tel. 7-7302)
Mrs. Harley Allen, 305 S. 36th St.

WINONA LAKE (Herman W. Koontz)
Winona Lake Brethren Church (139)
Grace Seminary Chapel (Tel. Warsaw 727-R)
Dr. Homer A. Kent

Iowa

CEDAR RAPIDS (Richard Grant)
Grace Brethren Church (70)
2905 D Ave. NE. (Tel. 3-4983)
Mrs. Charles Allen, 3832 B Ave. NE.

DALLAS CENTER (Arthur D. Cashman)
First Brethren Church (135)
Mrs. Margaret Webster

DAVENPORT (True L. Hunt)
Grace Brethren Church (7)
Lend-a-Hand Bldg., Main and River Sts.
Mrs. George Taylor, 2908 Cody St., Bettendorf, Iowa.

GARWIN (Raymond Kettell)
Carlton Brethren Church (105)
R. R. 1 (6½ miles southwest of Garwin or 9 miles east of Marshalltown) (Tel. Garwin 06F8)
Mrs. Raymond Cooper, Garwin

LEON (R. Ronald Robinson)
Leon Brethren Church (104)
108 W. Fourth St. (on Route 69 opposite the high school)
Mrs. Ray Andrew, R. R. 1

NORTH ENGLISH (Clarence H. Lackey)
Pleasant Grove Brethren Church (80)
R. R. 2, North English, Iowa (2 miles east of Millersburg) (Tel. North English 20 on 70)
Allen White

WATERLOO (Richard P. DeArmey)
Grace Brethren Church (239)
1760 Williston Ave. (Tel. AD 4-8473)
Mrs. Will King, R. R. 2

Kansas

PORTIS (H. H. Stewart, acting pastor)
First Brethren Church (154)
On Highway 281 (Tel. 2681)
Mrs. Chas. Booz

Kentucky

CLAYHOLE (Sewell S. Landrum)
Clayhole Brethren Church (132)
14 miles southeast of Jackson on Highway 15
E. Paul Landrum, Lost Creek, Ky.

DRYHILL (Evelyn Fuqua, missionary)
Brethren Chapel (12)
Mrs. Ted Begley, Confluence, Ky.

Maryland

ACCIDENT (No pastor)
First Grace Brethren Church (25)
(2 miles south on Rt. 219; ½ mile east off Rt. 219)
Miss Zella Keller, Accident

HAGERSTOWN (Russell H. Weber)
Grace Brethren Church (359)
First and Spruce Sts. (Tel. 1726)
Marvin R. Munch, 17 Greenberry Rd.

Michigan

ALTO (Irvin B. Miller)
Calvary Brethren Church (70)
2 miles east of M-50 on 84th St., Kent County, R. R. 2 (Tel. 2108)
Mrs. Lester Thompson, R. R. 2, Clarksville, Mich.

BERRIEN SPRINGS (Gilbert Hawkins)
Grace Brethren Church (29)
424 S. Mechanic St. (Tel. 3393)
Mrs. Helen Hathcock, Kephart Lane Berrien Springs

LAKE ODESSA (No Pastor)
Grace Brethren Church (123)
R. R. 2, Clarksville (6 miles west o Lake Odessa on Vedder Rd.) (Tel OW 3-3253)
Mrs. Berwin Stadel, R. R. 1, Lake Odessa

LANSING (Herbert Bess, suppy pastor)
Grace Brethren Church
Meeting in the YWCA
Send mail to Herschel Lovegrove, R R. 4, St. John's, Mich.

NEW TROY (Richard Jackson, Jr.)
New Troy Brethren Church (142)
Box 67 (Tel. HArrison 6-3121)
Edward Mensinger, New Troy

OZARK (Earl O. Funderburg)
Grace Brethren Church (29)
5½ miles east of Trout Lake, 1 mil south of M-48
Mrs. Deloris Vertz, Trout Lake, Mich

Nebraska

BEAVER CITY (Dayton F. Cundiff)
Grace Brethren Church (55)
Mrs. Harold Inman, Stamford, Nebr.

New Mexico

ALBUQUERQUE (David Tollardo)
Grace Brethren Church (31)
R. R. 4, Box 732K (N. 2d St.)
100 yards east of 7300 block of N. 2
Mrs. Deluvina Valdez, R. R. 4, Bo 732B

ARROYO HONDO (Jake Maestas)
Arroyo Hondo Brethren Church (37)
3 blocks north of Highway 3
Pascuala Medina, Arroyo Hondo

RANCHOS DE TAOS (Tony Luna, Jr.)
Cordillera Brethren Church (18)
Box 711, Taos, N. Mex. (1 mile west of Highway) at Ranchos de Taos, or 8 miles south of Taos near Ranchos de Taos)
Miss Bertha Gutierrez, Ranchos de Taos

TAOS (Sam Horney)
Cañon Brethren Church (167)
Cañon de Fernandez de Taos (mailing address, Box 1531) (Tel. O3J2)
Luciano Sisernos, Taos

Ohio

AKRON (M. Leon Myers)
First Brethren Church (300)
530 Stetler Ave., zone 12 (Tel. REpublic 3-2520)
Mrs. Mary Bry, c/o church

ANKENYTOWN (Neil L. Beery)
First Brethren Church (88)
R. R. 1, Bellville, Ohio
Mrs. John Swank, R. R. 1, Fredericktown, Ohio

ASHLAND (Miles Taber; asst., Edwin Cashman)
Grace Brethren Church (376)
West Tenth, between Myers and Wick Aves. (Tel. 2-6374)
Mrs. William Warrick, 1031 Wick Ave.

CAMDEN (Randall L. Rossman)
First Brethren Church (91)
West Central Ave. at Lafayette St. (1 block west of traffic light on Route 725)
Mrs. Imogene Craig, 35 N. Second St.

CANTON (John R. Dilling)
First Brethren Church (257)
Second and Hartford (1900 2d St.), zone 4 (1 block north of Route 30) (Tel. GLendale 5-6526)
Mrs. A. B. Kidder, c/o church

CLAYTON (Clair E. Brickel)
First Brethren Church (165)
Box 105, Highway 49 and Kimmell Rd.
Mrs. Lewis Requarth, R. R. 1, Brookville, Ohio

CLEVELAND (Robert Cessna)
First Brethren Church (84)
5564 Mayfield Rd., Lyndhurst, zone 24 (Mayfield Rd. at Ford [Bishop]) (Tel. Hillcrest 2-5353)
Mrs. Mary Trapp, 12328 Arlington, Apt. 6, Cleveland 8.

COVINGTON (James Young)
First Brethren Church (100)
Spring and Pearl Sts.
Mrs. Furman Wise, R. R. 2

CUYAHOGA FALLS (Richard L. Burch)
Grace Brethren Church (58)
Bailey Rd. at Treash Dr. (Tel. SWandale 4-1840)
Mrs. Earle R. Cole, 2573 Elmwood St.

DANVILLE (William E. Johnson)
Danville Brethren Church (74)
Ross Street (southeast)
Miss Wilma Magers, R. R. 2, Howard, Ohio

DAYTON (No pastor)
Bethany Brethren Church (113)
5100 Hoover Ave., zone 6
Mrs. Doris Hapner, 886 Strawberry Row

DAYTON (William A Steffler)
First Brethren Church (622)
1900 W. Third St., zone 7 (Tel. ME. 7861)
Mrs. Don E. Wolfe, 1925 Shakespeare Ave., Dayton 7

DAYTON (Russell M. Ward)
North Riverdale Brethren Church (283)
4101 N. Main St., zone 5 (Tel. RA-4333)
Mrs. Max Kent, 4101 N. Main, Dayton 5

DAYTON (C. S. Zimmerman)
Patterson Park Brethren Church (55)
708 Shadowlawn Ave. (mailing address, 2942 Dwight Ave., zone 10) (Tel. Madison 2884)
E. C. Burns, 342 Bungalow Rd., zone 7

ELLET—See Akron, Ohio

ELYRIA (Galen M. Lingenfelter)
Grace Brethren Church (34)
Lake Ave. and Griswold Rd. (temporary)
(Mailing address, 338 Tenth St.)
Mahlon H. Bowser, 436 W. Tenth St.

ENGLEWOOD (Lon Karns)
Grace Brethren Church (84)
R. R. 1, Wenger Rd., Clayton, Ohio
Mrs. Blanche Rike, R. R. 2, Brookville

FINDLAY (Forest F. Lance)
Findlay Brethren Church (73)
209 Lexington Ave. (Tel. 5998)
Mrs. Robert Farmer, 2315 Beecher St.

FREMONT (Gordon Bracker)
Grace Brethren Church (233)
300 S. Collinwood Blvd. (Tel. Federal 8672)
(All mail to parsonage address; no delivery to the church)
Mrs. Robert Gahris, 116 S. Collinwood Blvd.

FREMONT (Granville Tucker)
Brethren Chapel (8)
501 Bidwell Ave. (Tel. FE 2-4630)
William Tucker, 501 Bidwell

HOMERVILLE (Robert Holmes)
West Homer Brethren Church (117)
R. R. 1, Homerville (2 miles west, 1 mile north of Homerville)
Mrs. Roy Hopkins, Howe St., Lodi

MANSFIELD (Bernard N. Schneider; asst., James Cook; asst., James Sweeton)
Grace Brethren Church (375)
Marion Ave. and Forest St. (Tel. 6800-6)
Mrs. Ann Lehnhart, 1020 Briarwood Rd.

MANSFIELD (Gene E. Witzky)
Second Grace Brethren Church (35)
580 Woodville Rd. (southeastern side of Mansfield (Tel. 8069-6)
Mrs. Lois Barnette, Cherry Hill Rd.

MASSILLON (No pastor)
Grace Brethren Church (17)
Corner of 8th and State Sts.
Mrs. Edith Cecil, 1224 Concord Ave. NE.

MIDDLEBRANCH (Wesley Haller)
First Brethren Church (159)
38 William St. (Box 43)
Mrs. William Kinsley, R. R. 1, Hartville

RITTMAN (No pastor)
First Brethren Church (177)
44 S. First St. (Tel. 411)
Mrs. Iva Moine, R. R., Sterling

STERLING (No pastor)
First Brethren Church (139)
Box 15, Seville, Ohio (Tel. 4311)
Mrs. Fred Bucklew, R. R.

TROY (No pastor)
Grace Brethren Church (60)
527 N. Market St.
Miss Wilma Hartley, R. R. 2

WEST ALEXANDRIA (C. A. Flowers)
Sampleville Brethren Mission (68)
R. R. 1, Box 282 (3 miles west of West Alexandria on Route 35)
John Musch, Camden, Ohio

WOOSTER (Kenneth B. Ashman)
First Brethren Church (242)
Burbank Rd. at Reed Rd. (State Route 76 north from square) (Tel. 1965)
Mrs. Viola Leillor, Box 1, Wooster

Oregon

ALBANY (Glen H. Welborn)
Grace Brethren Church (83)
8th and Ermine Sts. (Motley Addition)
Mrs. M. V. Craig, R. R. 4, Box 331

PORTLAND (No pastor)
Grace Brethren Church (44)
7015 NE. 23d Ave., zone 11 (1 block south of U. S. 30 Bypass) (Tel. WE-2965)
Mrs. James Hepburn, 1620 NE. Dekum St.

Pennsylvania

ALEPPO (No pastor)
Aleppo Brethren Church (82)
Mrs. Myrl Ullom, R. R. 1, New Freeport

ALLENTOWN (John Neely)
First Brethren Church (99)
632-34 N. 5th St.
Mrs. John Neely, 507 Tilghman St.

ALTOONA (Ralph S. Burns)
First Brethren Church (137)
Maple Ave. and 30th St. (Tel. 2-7642)
Richard Beach, 223 E. 1st Ave.

ALTOONA (J. Ward Tressler)
Grace Brethren Church (160)
Broadway and 15th Ave. (Juniata) (Tel. 2-8861)
Mrs. William Dively, R. R. 2, Duncansville, Pa.

CHAMBERSBURG
Grace Brethren Church (66)
R. R. 1, Pond Bank, Chambersburg
Tom Bumbaugh, R. R. 1

CONEMAUGH (Stanley F. Hauser)
Conemaugh Brethren Church (160)
Second and Oak Sts. (Tel. 9-2011)
Mrs. Raymond Anthony, 226 Main St.

CONEMAUGH (Clair Gartland)
Pike Brethren Church (235)
R. R. 1, Conemaugh (on Rt. 22, William Penn Highway, 7 miles west of Ebensburg, at Mundy's Corner) (Tel. Nanty-Glo 5727)
Bertha Cummins, R. R. 1, Portage, Pa.

CONEMAUGH (Kenneth E. Wilt)
Singer Hill Grace Brethren Church (150)
R. R. 1(Rt. 219, 2 miles south of Mundy's Corner, or 9 miles north of Johnstown)
Mrs. John Stennett, R. R. 1, Box 534

EVERETT (Homer Lingenfelter)
Everett Grace Brethren Church (47)
Main and East Sts. (Tel. 295W)
Fred Bucher, Everett

HARRISBURG (Conard Sandy)
Melrose Gardens Brethren Church (129)
22d and Swatara Sts. (Tel. CEdar 8-3281)
Mrs. A. Rollin Sandy, Box 22, Palmyra

HOLLIDAYSBURG (Dean I. Walter)
Vicksburg Brethren Church (111)
R. R. 1 (4 miles south of Hollidaysburg, off Route 36)
Harold Wineland, R. R. 1, East Freedom

HOPEWELL (Sheldon W. Snyder)
Grace Brethren Church (80)
R. R. 1 (1½ miles southeast of the village of Yellow Creek) (Tel. 8-2457, c/o secretary)
Mrs. Olga Gates, Hopewell

JENNERS (Victor S. Rogers)
Jenners Brethren Church (94)
Mrs. Delores Flanigan

JOHNSTOWN (W. A. Ogden; asst., Clyde Caes)
First Brethren Church (577)
Napoleon and Dibert Sts. (Tel. 9-7815)
Don C. Rasbach, 726 Oak St.

JOHNSTOWN (Ralph C. Hall)
Riverside Brethren Church (62)
721 Liberty Ave.
Mrs. David Butler, 515 Michigan Ave.

JUNIATA—See Altoona, Pa.

KITTANNING (William H. Schaffer; asst., Wm. A. Byers)
First Brethren Church (257)
215 Arthur St. (West Kittanning) (Tel. 43-8731)
Mrs. Dean Bennett, R. R. 4

KITTANNING (Fred Wm. Walter)
North Buffalo Brethren Church (25)
R. R. 4
Mrs. Odell Bowser, R. R. 4

LEAMERSVILLE (J. L. Gingrich)
Leamersville Brethren Church (260)
R. R. 2, Duncansville, Pa. (1 mile south of Newry, Pa., on Highway 220 (Tel. Hollidaysburg 50333)
Mrs. Grace Echard, R. R. 2, Duncansville

LISTIE (John J. Burns)
Listie Brethren Church (211)
Box 65
Miss Vera Jean Fye, P. O. Box 46

MARTINSBURG (Gerald W. Teeter)
First Brethren Church (242)
Corner of Wall and Woodlawn (Tel. 229)
Miss Sannie Klepser

MEYERSDALE (H. Leslie Moore)
Meyersdale Brethren Church (206)
112 Beachley St. (on U. S. 219) (Tel. 372-W)
Irene Siegner, R. R. 3

MEYERSDALE (Arthur F. Collins)
Summit Mills Brethren Church (126)
R. R. 1 (3 miles west of Meyersdale)
Mrs. Elwood Firl, 323 Front St.

MUNDY'S CORNER—See Conemaugh

NORTH BUFFALO—See Kittanning

PHILADELPHIA (William Male)
First Brethren Church (116)
Oxford Ave. and Knorr St., zone 11 (Tel. PIlgrim 5-2799)
Mrs. Lois E. Harkness, 606 Solly St., Philadelphia 11

PHILADELPHIA (Robert Crees)
Third Brethren Church (232)
Ella and Tioga Sts., zone 34 (Tel. GA 3-8047)
Mrs. John Gault, 308 Hampton Rd., Hatboro, Pa.

POND BANK—See Chambersburg

SINGER HILL—See Conemaugh

STOYSTOWN (John J. Burns)
Reading Brethren Church (43)
R. R. 3
Mrs. Edyth Kimmel, R. R. 6, Somerset

SUMMIT MILLS—See Meyersdale

UNIONTOWN (R. Paul Miller, Jr.)
First Brethren Church (265)
148 Union St. (Tel. GEneva 7-3401)
Mrs. Dorothy Collier, 254 Braddock Ave.

VICKSBURG—See Hollidaysburg

WASHINGTON (L. E. Rogers)
Laboratory Grace Brethren Church (46)
R. R. 4 (at Laboratory, south on Route 19)
Mrs. Leo Bedillion, Sr., R. R. 4

WAYNESBORO (William Gray)
First Brethren Church (365)
Philadelphia Ave. and Fourth St.
Guy Anderson, R. R. 6, Hagerstown, Md.

YELLOW CREEK—See Hopewell

YORK (Gerald Polman)
Grace Brethren Church (62)
661 N. Newberry St. (Tel. 4-2234)
Miss Millicent Loucks, North Main St., Shrewsbury

Tennessee

JOHNSON CITY (Dean Risser)
Johnson City Brethren Church (55)
801 W. Watauga Ave. (Watauga Ave. and Lamont St. (Tel. 1815-L)
Mrs. Dorsey Sproles, 1208 N. Baxter St.

LIMESTONE (A. Harold Arrington)
Vernon Brethren Church (106)
R. R. 1 (on Washington College Station and Oakland Rd.)
Miss Lelia Arnold, Washington College

Virginia

ALEXANDRIA (Robert W. Markley)
Commonwealth Avenue Brethren Church (132)
Willis Wood, 406 Groveton

BUENA VISTA, VA. (Edward Lewis)
First Brethren Church (345)
100 E. 29th St. (Tel. 4882)
Mrs. George Smals, 29th St.

CLEARBROOK—See Roanoke

COVINGTON (Paul L. Mohler)
First Brethren Church (263)
R. R. 6, Parrish Court (Tel. 9154)
Miss Lois East, Parrish Court

HOLLINS (Archie Lynn)
Patterson Memorial Brethren Church (174)
R. R. 1 (State Route 115, near Hollins railroad station) (Tel. Roanoke 3-6983)
Betty M. Newson, 4008 Richland Ave NW., Roanoke

RADFORD (K. E. Richardson)
Fairlawn Brethren Church (134)
Pepper and Lee Sts., Fairlawn (U. S Route 114)
Mrs. Leslie Boyd, R. R. 1, Cambria

RINER (Thomas J. Craghead)
Grace Brethren Church (51)
R. R. 1 (Rt. 8, 3 miles south of Riner)
Miss Lorene Farley, R. R. 1

ROANOKE (William E. Howard)
Clearbrook Brethren Church (140)
R. R. 5, Box 380
7 miles south of Roanoke on U. S 220-S (Tel. 2-3041))
Mrs. Vera Lescare, 830 Dale Ave. SE

ROANOKE (Robert E. A. Miller)
Ghent Brethren Church (300)
Wasena Ave. and Maiden Lane SW., zone 15 (Tel. 2-2625)
Mrs. J. L. Lloyd, R. R. 9, Box 23
ROANOKE (Vernon Harris)
Washington Heights Brethren Church (67)
Michigan Ave. and Westside Blvd. NW,, Roanoke 17
Frank W. Campbell, R. R. 4, Box 172, Salem
SEVEN FOUNTAINS (Paul E. Dick)
Trinity Brethren Church (73)
Mrs. Clyde Ritenour, Waterlick
WINCHESTER (Paul E. Dick)
First Brethren Church (236)
645 Berryville Ave. (Tel. 6360)
Mrs. Helen Smith, Marlboro Rt.

Washington

GRANDVIEW (Robert Griffith)
First Brethren Church (27)
Fourth and Elm Sts.
Mrs. Ruth Wear, Box 147, Prosser
HARRAH (Donald Farner)
Harrah Brethren Church (216)
Box 203 (1 block west of P. O.) (Tel. 2132)
Mrs. J. M. Kopp, R. R. 3, Wapato
SEATTLE (Thomas E. Hammers)
View Ridge Brethren Church
6242 30th Ave. NE., zone 15 (in pastor's home) (Tel. FIllmore 0163) (Building site corner 35th Ave. NE. and E. 68th St.)
Mrs. Ralph J. MacConahay, 3119 E. 83d St., Seattle 15
SPOKANE (Jesse Hall)
First Brethren Church (101)
W. 402 Montgomery Ave., zone 17 (cor. of Washington and Montgomery) (Tel. EMpire 1683)
Mrs. Lewis Pilger, W. 2308 Boone Ave.
SUNNYSIDE (Harold D. Painter)
First Brethren Church (295)
7th and Franklin Sts. (1 block south of P. O.) (Tel. 7-4763)
Mrs. Keith McDaniels, Tacoma Ave.
YAKIMA (Henry Dalke)
Grace Brethren Church (92)
904 S. 26th Ave. (Tel. 3-3720)
Mrs. Harold Shaver, R. R. 2, Selah

West Virginia

GRAFTON (Lee Crist)
First Brethren Church (138)
45 W. St. Charles St. (U. S. Rt. 50 and St. Charles St.)
Mrs. Helen Dennis, 335 W. Francis St.
MARTINSBURG (Earle E. Peer)
Rosemont Brethren Church (151)
Illinois Ave. and W. King St. (Tel. 6330)
John F. Davis, 514 E. Moler Ave.
PARKERSBURG (Lester O. Smitley)
Grace Brethren Church (13)
1610 Buzzard Dr.
Mrs. Maurice Conley, Davisville

Wyoming

CHEYENNE (Russell L. Williams)
First Brethren Church (32)
1613 E. 22d St., corner of Logan Ave.
Miss Sally Gravelle, 1639 Western Ave. F. E. Warren Air Base

DIRECTORY OF BRETHREN MINISTERS

(Giving Nome, Address, Telephone Number, Type of Work, and Church Membership)

ADAMS, EVAN
Counselor Trading Post, Cuba N. Mex.
Missionary to Navajos
Grace Brethren Church, Mansfield, Ohio

AEBY, JOHN M.
5729 N. Cloverly Ave., Temple City, Calif.
Pastor, Temple City Brethren Church

ALTIG, J. KEITH
517 Glenwood Rd., Glendale 2, Calif. (Tel. CItrus 4-2358)
Pastor, First Brethren Church

ARRINGTON, A. HAROLD (Licensed)
R. R. 1, Oakland Rd., Limestone, Tenn. (Tel. 2-413)
Pastor, Vernon Brethren Church

ASHMAN, CHARLES H., D. D.
803 S. Lolita St., West Covina, Calif. (Tel. Edgewood 2-7324, Covina Central)
Pastor, West Covina Brethren Church

ASHMAN, CHARLES H., JR.
2727 W. Rovey Ave., Phoenix, Ariz. (Tel. Crestwood 4-2462)
Pastor, First Brethren Church

ASHMAN, KENNETH B.
205 Ihrig Ave., Wooster, Ohio (Tel. 2-5285)
Pastor, First Brethren Church

BAERG, HERMAN
11881 Jacalene Lane, Garden Grove, Calif.
Missionary Deputation Secretary, Gospel Mission Union
Norwalk, Calif., church

BAKER, W. WAYNE
Box 147, Jenners, Pa.
Bible Teacher
Jenners, Pa., church

BARNARD, RUSSELL D., D.D.
Box 588, Winona Lake, Ind. (Tel. Warsaw 1120-W; Office 727-J)
General Secretary, Foreign Missionary Society
Winona Lake, Ind., church

BARNHART, WALTER J.
c/o Brethren Home, 750 Chestnut St., Greenville, Ohio
Dayton, Ohio, First church

BARTLETT, DON
Sharpsville, Ind.
Teacher, Kokomo Bible Institute, supply pastor, Bible conference speaker, high-school teacher.
Middlebranch, Ohio, church

BATES, ROBERT
11873 Dune Ave., Norwalk, Calif.
Norwalk, Calif., church

BAUM, ARCHER (Licensed)
4476 New Jersey St., San Diego 16, Calif. (Tel. CY-5-6019)
Pastor, First Brethren Church

BAUMAN, PAUL R., D.D.
Box 419, Winona Lake, Ind. (Tel. Warsaw 422-W; office 880)
Vice President and Director of Public Relations, Grace Seminary
Winona Lake, Ind., church

BEATTY, CHARLES A. (Licensed)
1601 Harding St., Long Beach 5, Calif.
Visitation minister
Long Beach, Calif., First church

BEATTY, JAMES C.
1830 S. San Gabriel Blvd., San Gabriel, Calif.
Community Brethren Church, Los Angeles, Calif.

BEAVER, S. WAYNE
French Equatorial Africa
Missionary
Fort Wayne, Ind., church

BEERY, NEIL L.
R. R. 1, Bellville, Ohio (Tel. Fredericktown 3777)
Pastor, First Brethren Church, Ankenytown, Ohio

BERGEN, JOHN J. (Licensed)
c/o Sudan Interior Mission, Bauchi Nigeria, West Africa
Missionary
San Diego, Calif., church

BESS, S. HERBERT
Winona Lake, Ind. (office tel. Warsaw 880)
Teacher, Grace Seminary
Long Beach, Calif., First church

BETZ, ROBERT W. (Licensed)
5623 N. Maryvale Dr., Phoenix, Ariz.
Student, Grand Canyon College
Dayton, Ohio, North Riverdale church

BISHOP, DONALD
Argentina
Missionary
Ashland, Ohio, church

BOWLEN, EDWARD C.
Box 31, Summerland, Calif.
Pastor, Independent church
Inglewood, Calif., church

BOWMAN, EDWARD D.
R. R. 1, Hollins, Va. (Tel. Roanoke 2-9937)
Roanoke, Va., Washington Heights church

BOYER, JAMES L., Th.D.
Box 677, Winona Lake, Ind. (Tel. Warsaw 1041-R; office 880)
Associate professor and financial secretary, Grace Seminary
Winona Lake, Ind., church

BRACKER, GORDON W.
526 Howland St., Fremont, Ohio (Tel. Federal 2-1323)
Pastor, Grace Brethren Church

BRENNEMAN, MAXWELL
342 Sespe, Fillmore, Calif. (Tel. 532-M)
Pastor, First Brethren Church

BRICKEL, CLAIR E.
Box 105, Clayton, Ohio (Tel. Englewood 2-6247)
Pastor, First Brethren Church

BRILL, FRANCIS (Licensed)
203 E. Boscawen St., Winchester, Va.
Winchester, Va., church

BRUBAKER, CLAIR D.
201 Killian Rd., Akron 19, Ohio
Pastor, Hillwood Fellowship Chapel, Akron, Ohio
Cuyahoga Falls, Ohio, church

BURCH, RICHARD L.
1670½ Third St., Cuyahoga Falls, Ohio (mailing address, Box 50) (Tel. SWandale 4-1840)
Pastor, Grace Brethren Church

BURK, BILL A.
Brazil
Missionary
Community Brethren Church, Los Angeles, Calif.

BURNS, JOHN J.
Box 65, Listie, Pa. (Tel. Somerset 3134)
Pastor Listie Brethren Church

BURNS, RALPH S.
2934 Maple Ave., Altoona, Pa. (Tel. 2-7642)
Pastor, First Brethren Church

BUTTON, BRUCE L.
469 N. Kings Rd., Los Angeles 48, Calif. (Tel. Whitney 3485)
Brethren missionary to the Jews
Inglewood, Calif., church

CAES, CLYDE (Licensed)
535 Napoleon St., Johnstown, Pa.
Asst. pastor, First Brethren Church

CAREY, G. ARTHUR
6115 Falcon Ave., Long Beach, Calif.
Pastor, Rialto Brethren Church

CARTER, DONALD
Chaplain, U. S. Armed Forces
Long Beach First Church

CASHMAN, ARTHUR D.
Box 64, Dallas Center, Iowa
Pastor, First Brethren Church

CASHMAN, EDWIN (Licensed)
938 College Ave., Ashland, Ohio
Asst. pastor, Grace Brethren Church

CESSNA, ROBERT S.
1099 Irene Rd., Cleveland 24, Ohio
Pastor, First Brethren Church

CHURCHILL JACK
Argentina
Missionary
North Long Beach, Calif., church

CLARK, EDWARD (Licensed)
Box 185, Sharpsville, Ind. (Tel. 148)
Pastor, Grace Brethren Church

COLBURN, RALPH J.
1118 NW. 18th Ct., Fort Lauderdale, Fla.
Pastor, Grace Brethren Church

COLLINS, ARTHUR F.
R. R. 1, Box 63, Meyersdale, Pa. (Tel. 431-M)
Pastor Summit Mills Brethren Church

CONE, GEORGE E., JR.
France
Missionary
Winona Lake, Ind., church

CONE, GEORGE E., SR.
Box 332, Winona Lake, Ind. (Tel. office, Warsaw 880)
Superintendent of grounds, Grace Seminary
Winona Lake, Ind., church

COOK, JAMES S.
348 Poplar St., Mansfield, Ohio (Tel. 3-9666)
Assoc. pastor, Grace Brethren Church

COVER, ROBERT (Licensed)
R. R. 1, Box 1090, Tracy, Calif.
U. S. Armed Forces
Tracy, Calif., church

CRAGHEAD, THOMAS J. (Licensed)
R. R. 1, Riner, Va. (Tel. EVergreen 2-2030)
Pastor, Grace Brethren Church

CREES, ROBERT D.
112 Godfrey Ave., Philadelphia 20, Pa. (Tel. WAverly 4-7639)
Pastor, Third Brethren Church

CRIPE, GEORGE
Winona Lake, Ind.
Student, Grace Seminary
Modesto, Calif., La Loma church

CRIST, LEE W.
45 W. St. Charles St., Grafton, W. Va. (Tel. 187)
Pastor, First Brethren Church

CULVER, ROBERT D., Th.D.
823 Hamilton St., Geneva, Ill.
Professor at Wheaton (Ill.) College
Harrah, Wash., church

CUNDIFF, DAYTON F. (Licensed)
Beaver City, Nebr.
Pastor, Grace Brethren Church

DALKE, HENRY
4407 Tieton Dr., Yakima, Wash. (Tel. 2-5950)
Pastor, Grace Brethren Church

DAVIS, PAUL
Cainsville, Mo.
Pastor, Community Church

DeARMEY, RICHARD P.
1315 Randolph St., Waterloo, Iowa (Tel. 3-9516)
Pastor, Grace Brethren Church

DELL, ROBERT L.
Winona Lake, Ind.
Student, Grace Seminary
Long Beach, Calif., First church

DICK, PAUL E.
649 Berryville Ave., Winchester, Va (Tel. 6360)
Pastor, First Brethren Church, Winchester, Va., and Trinity Brethren Church, Seven Fountains, Va.

DILLING, JOHN R.
1917 Third St. SE., Canton, Ohio (Tel GLendale 5-8844)
Pastor, First Brethren Church

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10624½ Stilson St., Palms, Calif.
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DUNNING, HAROLD
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The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

NOVEMBER 5, 1955



Some of the missionaries and their families present at the National Conference at Portland, Oreg., in August 1955 (reading left to right): Rev. Harold Dunning, Ruthie and Verna Dunning, Mrs. Dunning, Rev. William Samarin, Mrs. Samarin, Miss Ruth Kent, Rev. Jack Churchill, Mrs. Churchill with Margaret and Charles, Rev. Sibley Edmiston, Rev. Fred Fogle, Kenneth Churchill, Rev. James Marshall, Rev. Don Hocking, Miss Dorothy Robinson, Mrs. Walter Haag (nearly hidden), Rev. Walter Haag, Miss Elizabeth Tyson, Rev. J. P. Kliever, Mrs. Loree Sickel, Mrs. Kliever.

For Your Information . . .

By CLYDE K. LANDRUM
Assistant to the General Secretary



Dr. Barnard presenting missionaries in Sunday-morning foreign-missions service.



Foreign-mission banner and lighted displays in auditorium at Jennings Lodge.

Reflections on Portland—The National Conference at Portland is history, but its blessings linger in our hearts. The cover picture and the two pictures above tell at least a part of the story as far as foreign missions was concerned. The messages by the missionaries and the fellowship with these who labor in foreign lands proved to be blessed indeed! May the revival spirit of Portland and the zeal and enthusiasm of the missionaries work to stir our hearts as never before for foreign missions.

Home Missions and Foreign Missions—Our foreign-missions program is dependent upon the church at home for its workers and support. As more home-mission churches are built, the work of the Brethren Church at home is strengthened and at the same time the potential for foreign missions is increased. Let us all work, pray, and give during this home-missions season that more and more churches may be built.

". . . He will be our guide . . ."—There are no truer words than these, ". . . He will be our guide . . .," says the Jack Churchill family. Plans were complete for their sailing for Argentina—the necessary papers had been obtained and passage arranged. En route to New York a stop was made in Stockton, Calif., to visit relatives. The Lord changed the plans, and instead of continuing on to their port of embarkation, Mrs. Churchill went to the hospital for major surgery. However, she recovered satisfactorily so that they booked passage on the S. S. Argentina for October 26. As we go to press we have every indication that they will sail on schedule. The testimony of the Churchills still is, ". . . He will be our guide"

Trip into Mexico—Our General Secretary, Brother Barnard, and the three missionaries to Mexico, Brethren Walter Haag, Roy Howard, and Sibley Edmiston, left October 5 for a month-long investigative trip into Mexico with the view (1) to gather information that will help in better reaching the people of that land; and (2) determine the advisability and location of a Bible training school deep down in Mexico. There is information elsewhere in this issue concerning the first few days of the trip.

Plea from Hawaii, "We need more space!"—Praise the Lord for His abundant blessing upon the work in Hawaii. God has been good in literally overflowing the meeting place. The plea now is for more space! This is one problem for which we can praise the Lord! Through the month of August the average attendances were: Sunday school, 65; church (a. m.), 25; church (p. m.), 19; and prayer meeting, 12.

The situation in Argentina—Things have been happening in Argentina! Dictator Juan Peron has been thrown out of office and a new regime installed. Our missionaries tell of tense moments but testify of God's keeping power through it all. No injury to personnel or damage to property has been reported. There is no clear pattern of things to come. Promises have been made of more constitutional liberty which, we hope, is for all.

Brazilian elections—Christians may well take a second look at the results in the recent election in Brazil. Juscelino Kubitschek, follower and political heir of the late President Getulio D. Vargas, won the presidency. He had the active support of the Communists, who, although outlawed in Brazil, make up about 10 percent of the total vote. Watch this situation!

Showers of blessings in France—Bro. George Cone, Jr., on a language-study tour of duty in France, tells of great blessings in the recent meetings in the portable tabernacle. Since Brother Cone is directing the work in France during the absence of the Fogles, he planned and directed the revival-evangelistic services, the first in the portable tabernacle. The preaching was done by a national evangelist. Besides strengthening the work in Lyon, there were definite decisions for Christ, among them the salvation of the husband of one of the faithful believers of our group.

"...He Will Be Our Guide..."

By Jack B. Churchill

Going to a foreign country for the first time to bear witness to Jesus Christ and His salvation is in some ways like the experience of Abraham when "he went out, not knowing whither he went." Of course, we knew *where* we were going when we left New York on November 5, 1949, but in actual experience Argentina was then little more than a name on the map. Even Miriam, my wife, felt the excitement and strain of facing unknown experiences there, for the 11 years she had been away from the land of her birth had erased many childhood memories.

But there was one factor that eased the strain of going. A number of years earlier we had come across this verse in Psalm 48: "For this God is our God for ever and ever: he will be our guide even unto death." Already we had seen Him guide us through the days of training and preparation in such a way that made us marvel at His wisdom and provision. And now something new was before us—preaching and living the Gospel in Argentina. As it was His leading that was taking us there we knew we could count on Him to guide us through whatever might lie in our path.

And so it proved to be. As we took up the unexplored paths of adjustment to the language, the customs, and the conditions, we found the Lord could hear prayer and be praised in Spanish. We found that He blessed the preaching of His Word even when the evening services began at the unearthly hour of 9:30 p. m. And during those endless days of wind and dust so common in central Argentina, His all-sufficient grace was more than just a phrase we had memorized out of II Corinthians 12:9.

As the five years of our term rounded out and we began to make our preparations to come to the States, we found that it was not a simple matter of packing and boarding a plane. Some roots had been put down, almost unconsciously, into hearts and lives; into plans and projects for the spread of the Gospel; even into the Cordoba landscape with its vast rolling fields and pasturelands and its rocky hills crowned with thorny *peje* and golden *aromito*. But when the Lord led us to Argentina, He gave what was needed to leave home and loved ones. So now He enabled us to leave what we had come to love, and set before us the joy of reunion with our families and the responsibility of showing to the churches at home what their prayers, dollars, and missionaries were doing in Argentina.



Rev. and Mrs. Jack B. Churchill, Margaret, Kenneth, and Charles

The furlough year has come and gone. Psalm 48:14 still reads, ". . . He will be our guide" And His leading indicates a return to Argentina even though obstacles have thrown shadows across the path: a revolution in Argentina with subsequent unrest and uncertainty, and an emergency operation for Miriam which caused a last-minute change of schedule. But as a dear Bible teacher used to say: "God's trains run on scheduled time and never miss connections." At the moment, the door is still open, our desire is still strong, and our confidence is in His leading.

Once back in Argentina we shall continue to remember the fine fellowship we had in so many of the churches this year. We shall always be thankful for the privilege of having been at the National Conference in Portland. And we will not soon forget the interest and earnestness of many of you in the Lord's work in foreign lands. We know you will do all you can to share the Gospel with those who have not heard yet. We trust that your dedicated enthusiasm for the cause of missions will arouse others who may not yet be doing their part to see that a witness to Jesus Christ and His Gospel goes to the uttermost part of the earth.

Our return to Argentina will reunite us with our

(Continued on Page 700)

The interesting double-citizenship story of Mrs. Jack Churchill has been tape-recorded and is ready for distribution to any church or group desiring it. There are good color slides to go with it. It is about 12-14 minutes in length and is ideal for use in the prayer meeting or first part of a Sunday-evening service. Write to the Foreign Missionary Society office at Winona Lake for a booking of this production. Also avaliable are two tapes with slides to synchronize: (1) "God's Way Is the Best Way," about 23 minutes, the story of the illness of little Anne Goodman; (2) "I Want To Go Back," about 13 minutes, an account of the desire of Miss Mary Emmert to return to Africa.

The General Secretary Reports

-- FROM SOUTH OF THE RIO GRANDE

As I am writing this we are traveling down a Mexican paved road at 60 miles per hour, with Bro. Roy Howard as the driver and Brethren Walter Haag, Sibley Edmiston, and myself as passengers in the car. That is, we were traveling that way! Since I began this report the pavement ended and now we are *not* traveling 60 miles per hour! We are just completing the fourth day of the 21 days we purpose to spend in Mexico. We entered Mexico at Reynosa, across from McAllen, Tex., and proceeded to Monterrey, Saltillo, and Torreon. This evening we are some 100 miles northwest of Torreon and about 500 miles south of El Paso, Tex. We plan to take a circuitous route to Mexico City, spend some time within a 100-mile radius of that city, and then return by the more direct route to Laredo, Tex. We have come this circuitous route largely because of floods and road hazards resulting from the visit of "Hurricane Janet."

Monterrey, Saltillo, and Torreon are larger cities, very prosperous and progressive. Yesterday and today we have visited other types of places, chiefly the little adobe villages where abject poverty is in evidence on every hand. While writing this report we came upon a very old village, Mapimi, which is quite different. On the plaza there is a Catholic church said to be about 300 years old. There is no evangelical testimony. During the half-hour we visited there, we gave out tracts and the brethren testified to the people who seemed very receptive, with one man even asking to buy a Bible from us. A permanent gospel testimony might easily be established there.

During the few days we have been here, we have noted that the cities indicate prosperity and wealth. There are paved streets, tiled sidewalks, well-stocked stores, and markets filled with foodstuffs, with very reasonable prices for that grown in the land. Hotel rooms have cost us from 65c to $1.25 per night per person, and meals from 25c to 75c per meal. The villages indicate a different story. The people seem to have few pesos, the villages are poorly planned, the houses poorly built of adobe, and they are poorly kept.

The people—Between 20,000,000 and 25,000,000 live in Mexico. We understand that the concentration of population is in the southern part of the country, chiefly around Mexico City. In the northern part of Mexico there are concentrations of population, usually in a few centers. Many, many miles stretch out between the cities, with not too many villages but with ranches, of course. The people seem to be most hospitable, and that hospitality seems to be increasing as we go south. They are very musical, with guitars and singing being very prominent in every village. I suppose we would need to say that the people express themselves emotionally more freely than we do in the United States. This is certainly not a bad characteristic, for, as they can be incited to hate us and the Gospel with a fanatical hatred, so when they are converted they love with such a fervor that they would gladly give their lives for the Gospel.

Temperatures—We have had one hot day, but most of the time it has been quite cool. This evening we are about 200 miles north of the torrid zone, but we are in our motel with coats on and a very chilly night ahead. Much of the time we are from 3,500 feet to a mile high.

Industry—Industry is on the increase in the larger cities. Many new factories are in evidence. We are told that Mexico is now building an automobile. In the smaller communities there is, of course, little industry other than that which has to do with small items made in the homes and offered for sale.

Yesterday we drove through the cotton country around Torreon. It is an irrigated country and very fertile cotton fields were in evidence everywhere. Today we met whole fleets of cotton trucks hauling both cotton and cotton pickers, since this is in the middle of the cotton-picking season.

Gospel testimony—There is much gospel testimony in Mexico; yet only a small fraction of the country has been evangelized. Christian leaders in cities and larger villages alike have invited us to come in and help them with the big job. They seem overjoyed that we are interested in helping in our small way in the evangelization of Mexico. Even in the better-evangelized areas I suppose not more than one out of every 100 people are evangelical believers. Most of the villages up to 5,000 in population have no gospel testimony other than those in a small radius of larger cities. Many of these small villages, however, have one or more believers who are hungry for gospel truth and fellowship. Believers in Mexico are in the minority and, hence, feel a very close kinship to each other. They magnify their agreements, minimize their differences, and worship and work together. There is a surprising amount of gospel good will, and even in the villages the people thank us for the gospel literature.

Self-supporting testimonies—Mexico seems to be quite far from full self-support in its gospel testimony. There are some such testimonies, some where congregations are even sending out workers to other areas. Day laborers with whom we have talked are receiving from around 4 to 30 pesos per day (32c to $2.40), with most in the lower bracket. You can see how difficult it would be for these people to support their own testimony, especially when they have been poorly taught in the Chris-

(Continued on Page 699)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 45

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

My Name Is John Mane

[*Editor's Note: This article, by J. P. Kliever, is the first in a series of articles on the seven senior African elders. The next, to be written by Dr. Orville Jobson, will feature Noel Gaiwaka.*]

I am the youngest son of my mother. I don't know the year of my birth, but I know I was a young unmarried man when Pastor Jobson came to build some houses for a mission station. This station could be seen from our village. (Time, 1935.)

My father was the village chief and head adviser for the idol worshipers. My mother was the instructor of young women to be good caretakers of the women's responsibilities in idol worship. I was not anxious to be a chief some day, nor was I anxious to be a leader in idolatry. I had already spent a year looking for something to satisfy my inner unrest. Everything seemed so empty and hopeless.

My father had died, and my mother wanted me to make a large garden for her so she would have enough to eat, and yet I didn't want to settle into this unsatisfactory village system. Just then the missionary came, seeking someone to work for him so that a missionary might take up residence among our people. I decided I could work there and help mother, as well as be in a position to learn about something new, to see if there was something that gave me more satisfaction than I was getting in idolatry.

Each morning we heard the white man talk. He talked about God the Creator (we believe there is a Creator-God), he talked about a Great Spirit (we believe in a supreme Spirit who has control of life), and he talked of Someone he called the Lord Jesus Christ, who was God and who was also man (our chiefs are only men); what kind of a Man is this?

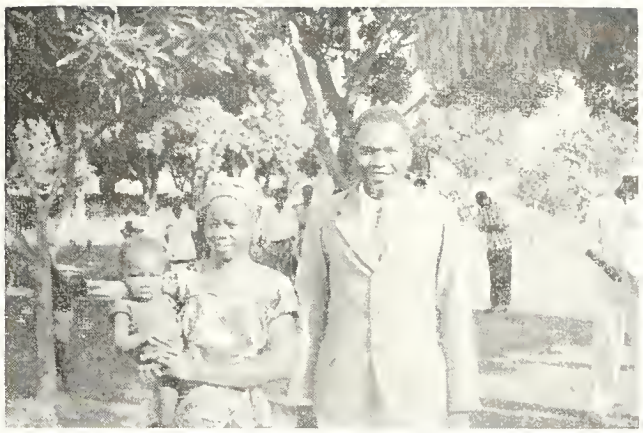
One day I saw my need and was sure that this One they called Jesus could satisfy it. Peace came, joy came, and I began to want to know the Book that was the container of all these wonderful truths.

The Morrills had now come to Bekoro to live and with them came several lady missionaries. Some of these came for a short time, like Miss Myers, Miss Byron, Miss Emmert, and Dr. Gribble. Then Mrs. Kennedy came to live with us, too. The workmen thought I was foolish taking my noontime and learning how to read paper as the lady missionaries took time to teach me, but three of us went each noon. How happy I was when I could read some verses all by myself.

I met a young maiden named Marie. She had that name because she too had become Christ's. We became man and wife, and then I asked to be trained so that I could go to Bible school to become a preacher.

I went for one year. In due time Pastor Kliever came to be our missionary, and has been ever since. He took me with him on preaching trips, and soon the Lord laid a group of 22 villages on my heart. He also laid a whole tribe on my heart. When I talked of going to this tribe, my friends and family thought I was foolish to be interested in another tribe. I volunteered to go to this tribe, but it worked out that I was to open a chapel in the 22-village group.

I had much joy and also many, many trials as I worked there. The name is Benamkor Chapel. They asked me to stay, and then asked that I be made their elder. This was all very serious with me and I was afraid. The Lord has promised to be with me, and I asked Him to strengthen me. I passed the examination, but I was still afraid. I know now that it was good for me to be afraid (I am still afraid), and so I trust the Lord for all things and He never leaves me in the lurch.



John Mane with his wife, Marie, and child.

I was invited to help this other tribe to hear the Gospel, and my chapel folks loaned me to them for one and two months at a time. I left my wife and children each time, but the Lord took good care of them, and this tribe soon responded to the Gospel.

Our missionary had so much to do that he asked me to help him with the examining of the converts and the baptizing, as well as the communion. After he had shown me how to do all this, he turned that part over to me. I was still more scared. Then he scared me some more when he told me to ask the Lord to show me leaders among the people there, and to show them, tell them, and teach them how to do all these things also. I still kept my chapel and at the same time I was able to help this tribe (the Laka tribe) to be evangelized. So you see I did get to work with them, and the Lord did not burden my heart for them in vain.

I have been asked several times to be chief of my home village; I have been offered many positions in the things of the world; but I know I will be happy only as I do His will for my life. It means so much to me to know that we do not do this work alone. God has made every provision for us through His Spirit who guides us and leads us in the way. I am so happy that you obeyed the Lord in sending us the missionaries. I would like you to include me on your prayer list also, that we may share together in this work.

I greet you in the Saviour's name,

I, John Mane.

(Pronounced—the "a" is pronounced like "o" in *hot;* the "e" like "i" in *it.*)

Missionary's comment: John preaches to over 250 in his local church, supervises the reading classes, the prebaptismal classes, the postbaptismal classes, and the workers' classes. He counsels with his people; he is invited to preach and teach in other chapels; he does much personal work. We missionaries seek his advice contin-

(Continued on Page 701)

Jottings From Bangui

By Dr. and Mrs. Orville D. Jobson

1. During the afternoons of last month we were able, for the first time, to visit all of the 13 different villages where believers are gathering for daily instruction and edification. Most of these groups begin before 4 o'clock and continue on until sunset. The leaders teach reading and memory verses, and close with a service of singing, exhortation, and prayer. We praise the Lord for these faithful leaders, but some of them have very little training and need more instruction themselves. To provide more teaching for them we conduct a weekly class in systematic study of the major Bible doctrines, using Dr. McClain's excellent little booklet, "Bible Truths," as a foundation. This booklet has been translated into Sango.

2. Pastor Noel Gaiwaka has now moved nearer the temporary chapel, which is two miles from our central-city location, and has resumed the daily early-morning prayer meetings which have been such a blessing throughout our Mission. The meetings are averaging an attendance of 20, and still growing. We praise the Lord for those who have a burden to pray and ask that you pray that more may have this burden.

3. Three of the young men in the church are preparing to attend the Mission's normal school at Bassai this year. These boys have completed their grammar-school work in government schools and now offer themselves as prospective teachers for regular French schools under the church and mission. Pray that they may apply themselves and be good students, and above all that they shall not lose the vision of serving the Lord in this capacity. The local church is assuming partial support of these students, which will require additional giving on the part of the members.

4. The bookroom at the central-city station proves to be a constant source of blessing to many. A tract with the message of salvation, prepared by the Intermission Language Committee and printed by the little mission press at Bozou, is given to all who make purchases. Also a personal witness is given, and those unsaved are dealt with. We make available the Scriptures in several languages and a limited number of books in French as aids to Bible study. By far the books that we sell the most are the Sango New Testament and Songbook. Since November 1, 1954, our sales have averaged $160 a month. Last month was the highest, with $240. We do not sell school supplies, cards, or stationery, and thus have no license to pay.

5. In the weekly Bible class for the women we are translating and using the lessons on the Life of Christ that are written in our Brethren quarterly. The women are very much interested in these classes and the attendance is growing. Last month the Women's Missionary Council members gave their special offerings to purchase 15 new benches for the temporary chapel.

6. The vernacular classes, consisting of two grades, are taught by two young men whose names are David and Louis. These boys are very faithful, and do this work at a real sacrifice. The small amount given by the church each month is far from sufficient for their full sustenance. An all-time high had been reached just before the vacation in August, with 125 boys and girls enrolled. We are looking forward to resuming these classes in October. Pray that David and Louis may continue humble, and that the Lord will show them just the young girls they should marry as future helpmeets.

7. The church attendance has increased to where the little temporary chapel is no longer adequate. Last Lord's Day there were approximately 1,200 in attendance. Our great need is for a church building large enough to accommodate 2,000 people. With walls and a roof, we would be very happy. An increasing number of the members are now tithing regularly. The tithe is put into the building fund. This fund now has $660 toward the building. This is commendable but far from sufficient. The building we need here will cost in the neighborhood of $5,000. We do not know just how the Lord will provide, but we ask that you remember the need in prayer.



"*. . . the little temporary chapel is no longer adequate.*"

8. During the month of August, 76 people were baptized and added to the church, bringing the membership to almost 500. At our last love feast, a few over 400 gathered at the Lord's table. It is our earnest desire that the church in Bangui be a separated and spiritual church with a real testimony. There is every inducement in this evil city for fulfilling the lusts of the flesh, but even in Corinth God had His own who were sanctified in Christ Jesus. Pray that His saints in Bangui may be overcomers.

9. May we also ask prayer for the missionaries needed in Bangui. There is so much to be done, and we are only two. The Roman Catholic Church has a great educational program which enrolls thousands of children. If we are to hold our young people, both boys and girls, we must have an energetic youth worker who can give his full time to a program for all ages. Administrative duties make it impossible for us to devote the time we should to teaching and visitation. If we are to realize the best from the opportunities before us, we must have another couple to assist in the work and take over full pastoral responsibilities. Pray with us that these needs may be met.

SUFFERED TO THE GLORY OF GOD

By Mrs. Elmer Cheney

[*Editor's Note—Miss Estella Myers continues to improve from her recent illness. She is able to be out now and is beginning to do some writing. The first article in a series she is writing on the early history of our work in French Equatorial Africa will appear in our December issue. This article by her friend, Mrs. Elmer Cheney, of Des Moines, Iowa, is introductory to the series.*]

Since the return of Miss Estella Myers to the homeland on furlough, it was the happy privilege of my husband and myself to have her as a dinner guest. We were thrilled as she told of her many and varied experiences as a missionary in Africa. Then our thoughts returned to incidents of pre-missionary days.

Miss Myers took nurse's training in the Methodist Hospital of Des Moines, Iowa, to prepare her for her work in Africa. She and her family were looking forward to the day she would sail, when her father became quite ill.

Immediately the majority of the members of the church to which we belonged and of which her father was pastor, said: "It seems to us Estella would be serving the Lord better if she stayed home and nursed her father through his illness instead of going to Africa." Naturally this criticism hurt the family, especially the father and Estella. The father urged her to pay no attention to what folk were saying but to continue her preparation to go to Africa. Estella replied: "God doesn't want me to go under such opposition." Therefore, both of them took it to God in prayer and left it all to Him.

Thus the spring and summer passed and autumn came with its usual work. Among the various types of work, Estella helped her sister to harvest a large crop of onions. During the process of harvesting, a slight scratch on her nose developed into septicemia (blood poisoning). How greatly Estella suffered, she alone can testify. The doctors fought a brave but losing battle to save her life and admitted defeat in these words: "We have done *all* we can." It was then that those of the opposition realized that unless Estella was healed in answer to prayer that God would take her to be with Him. So with one accord they began to pray for her recovery, that God might use her in Africa to His name's honor and glory. God answered these petitions and has blessed the work of His servant in Africa for 37 years, and she plans, with His blessing, to return to Africa.

"THE OPEN BIBLE"

"I am following, with great enthusiasm, all of the broadcasts that are so good and necessary for our lives," are the words from a letter from one of the listeners to our weekly broadcast. Another writes: "I am greatly blessed listening to the broadcast of the Gospel."

Such letters, together with the knowledge that thousands are listening to the Gospel for the first time, cause us to rejoice for the open door for "The Open Bible" on the local station. For a good many months we were unable to get permission to go on the air. But finally it was granted and we now have a 12-minute broadcast each Saturday at 3:45 p. m.

I can almost hear someone say: "But 12 minutes, what can be done in that time?" If well planned, much can be given. Perhaps you would like to know what we have in the program. The announcer puts us on the air by saying that it is the program of "The Open Bible" presented by the Brethren Church of Rio Cuarto. We then have a few words of the theme song that speaks of the Bible as the infallible voice of the Spirit of God. This is followed by a brief Scripture reading from "the open Bible." After one stanza of a song related to the Scripture reading, a message of six or seven minutes follows. Then an invitation song and the closing announcements of Sunday services to close the broadcast.

We hope to be writing from time to time of the blessings of the Lord in this phase of His work in the Argentine. But in the meantime we sincerely ask your cooperation—especially in prayer that God will save many souls through the radio broadcast.—*Lynn D. Schrock.*

THE GENERAL SECRETARY REPORTS

(Continued From Page 696)

tian graces, including the grace of giving. Our goal is to have a fully self-supporting Brethren Church in Mexico at the earliest possible time. Pray that this may be soon.

Some conclusions—At this juncture a few things seem to be quite clear:

1. Mexico needs the Gospel.
2. There are many born-again people in Mexico.
3. Many more Mexican Christian workers are needed.
4. All of these workers need to be trained for service.
5. In our Brethren testimony, without losing what we have gained along the border, we purpose with God's help to enter into this greater ministry in the interior of Mexico.
6. The time for this work seems to be very short. Six months ago, in a meeting in Chicago, a very influential Mexican Christian gave about two years as the limit of time during which United States citizens might enter Mexico for Christian work.
7. As Brethren we are so late getting started. Oh, that we could have been present here with the Gospel during the last 50 years! But we cannot turn back the clock of time, we cannot buy up past opportunities, and we do not criticize our own past. We only plead that, with sufficient missionaries and money, from this time on you Brethren people will enable us to enter into this great field for gospel testimony.

La Zarca, Mexico — Dr. Russell D. Barnard.

READING AFRICANS REDEEMED

By WILLIAM J. SAMARIN
Missionary on Furlough From Africa

The success of the missionary work now being done in Africa is endangered by an illiterate church. That is, although Africans are being saved by the *hearing* of the Gospel, an illiterate church will not be able to stand against the "false prophets" and the deceit of the Devil in all its forms. Christians must *know* for themselves the Word of God in order to grow and to know the difference between right and wrong. Therefore, if the African church remains illiterate, there is little hope that the wonderful work accomplished by the Lord through the testimony of Brethren missionaries will last through many years of "propaganda warfare" conducted by Satan.

That is how the first African church fell. There once was a healthy multitude of Christians in Africa, in Egypt and in various parts of north Africa, but only the leaders were trained and the rest had little opportunity to know for themselves the Word of God, so it was easy for Satan to sidetrack them. By the time Mohammed



Africans are eager to learn.

arose, the Christian church was divided and astray. So lost was the church that they apparently had little courage to persevere against the threat of "worship Allah or die." The Christian church perished, so to speak, and it arose only in the modern period, that is, slightly less than 100 years ago.

Realizing how terribly important is a literate church, in December 1954 the Brethren African Mission adopted as part of its Five-Year Plan the goal of a LITERATE INDIGENOUS CHURCH. Consequently, every pastor, every medical worker—that is, *every* missionary—is going to do his best in the next five years to achieve this goal.

The first year is almost up, but missionaries have not been idle. Pastors have been making surveys of the various fields to determine the rate of literacy. The Christian leaders ("catechists" they are called in Africa) are being trained to teach people to read. But most important of all, perhaps, is the basic literature necessary to conduct a literacy "campaign." First, 10,000 each of three primers, graded to gradually lead an illiterate to a knowledge of the process of reading the Bible in Sango, are being printed in the United States. (These were three years in the making. They were first duplicated, then mimeographed and used throughout the field to determine their effectiveness.) The Foreign Missionary Society, urged by the missionaries on the field who put the primers on a "must" list, has already expended over $1,000 in order to get these primers to the field as quickly as possible.

Missionaries are now working on easy reading material to help the Christians to read the New Testament.

There is every indication that the present literacy campaign will have many heartwarming results. In the first place, literate Christians will be able to read the Bible in Sango, so being more faithful in obeying the commandments of God. (Many have said: "I thought our catechist was preaching from his own heart, but here is what he said—right here in God's Word!") Moreover, literate Christians will produce more young men who can take up the ministry. One reason there is a shortage of African pastors is that there are not enough well-read young men. There are many who are willing, but apparently too few who are able.

Of course, the Africans themselves are thrilled at the recent emphasis on reading-knowledge. The African leaders are eager to cooperate in seeing that the Christians learn to read. And although many, many people have been embarrassed by the fact that they did not pass the reading examination, they have parted with their little and hard-earned money to buy the primers. Church after church has sent some delegate to the mission stations to buy the primers. Some have come from as far away as 100 miles! Missionary pastors have been flagged down on the roads by Christians who wanted to buy primers.

There is also a thrill for every missionary. As he travels in his pickup down the bumpy African roads, he sees mothers learning to read—children are seen to be teaching adults—and sometimes one even sees a husband teaching his wife.

One by one, or two by two, these African Christians are learning to read, to read God's Word—to the honor and glory of Jesus Christ.

". . . HE WILL BE OUR GUIDE . . ."

(Continued From Page 695)

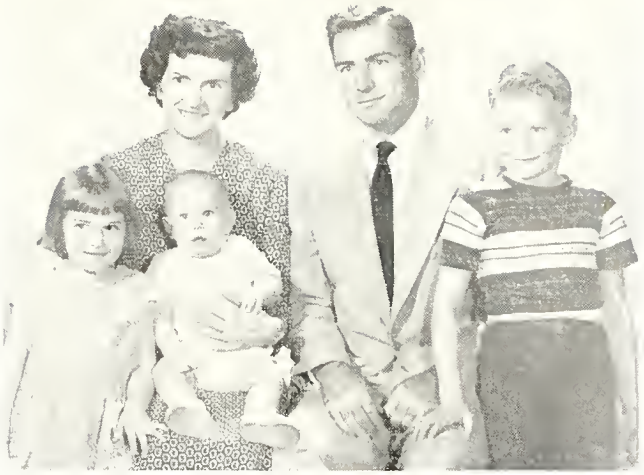
fellow missionaries and our Argentine brethren, and we are certainly looking forward to that. We want to make every day of this new term count for the salvation of those without Christ.. And we want to give our support to the establishing and strengthening of the Argentine church.

If the Lord delays His return and we are permitted another furlough, we shall look forward to seeing you in another five years; but if not, then we shall see you in "that meeting in the air."

IN BRAZIL I'D LIKE TO SEE . . ."

By JOHN W. ZIELASKO

Missionary on Furlough From Brazil



Rev. and Mrs. John W. Zielasko, Ann, James, and Johnny.

One of the most challenging opportunities for Christian missions at the present time is the land of Brazil in South America. It is one of the few frontiers left to be conquered by man, and each year a greater interest is being taken by peoples of the world in this land of the future. For years men have talked of the wealth of the country; they have dreamed of conquering the jungles and of making Brazil a tropical paradise and a first-rate power. The land area, the climate, the natural resources, and the electric potential of the country all help to place man's dream well within the realm of possibility.

One thing is certain, and that is that the population of Brazil is increasing rapidly. Now wherever there are people there is a need for the preaching of the Gospel, and Christians ought to be anxious and ready to meet that need. The door is open; the Christian missionary is welcome. The opposition and resentment to the missionary that is so prevalent in some other Latin-American countries is not to be found in Brazil. However, the situation may not always be thus and we need to take advantage of the opportunities now.

In Brazil I'd like to see another missionary family joining the ranks of those who are already on the field. There are two areas already selected by the missionaries in the Amazon Valley as the next fertile spots to establish a mission station. These areas cannot be occupied without a missionary for each location. Two families are needed, but we would be more than thrilled to hear that one would be ready to go within the next year.

In Brazil I'd like to see the continuation and expansion of our Christian day schools. The future of our work in Brazil lies with our young people. We need to educate them now so that they will be prepared to take positions of leadership in the church and in the community. However, the key to a successful school is the teacher and, frankly, the day schools in Icoraci and Macapa face a teacher shortage. Good Christian teachers are hard to find, and unless our young girls in the churches begin now to prepare for teaching careers there is the possibility that the day-school program will fail. Your prayers are needed that more of our young people will dedicate their lives to the Lord for this work.

I'd like to see in Brazil a Christian nurse. The medical facilities available to the poor (and the majority are poor) are inadequate to say the least. At least 200 of every 1,000 babies born in the Amazon Valley will die before reaching one year of age. The missionaries in Icoraci are constantly being called upon to render assistance to sick people by transporting them to the city for better medical aid. We have seen the seriously ill remaining in their hammocks for weeks without any qualified medical attention whatsoever. A missionary nurse ministering to the physical needs of the people would have unlimited opportunities to reach souls for Christ.

I'd like to see in Brazil a greater distribution of gospel literature. Sects and cults are not lax in this matter. Their literature is widely read and they gain a following because of it. We need to take advantage of the evangelical literature that is available, but more than this we need to print some of our own that will be appropriate to the areas where we are working. A printing press will soon be on its way to Brazil. For this we praise the Lord. Pray that God will enable us to use most effectively this valuable tool in His service.

And finally, we are praying that one day *we shall see in Brazil an indigenous Brethren Church.* We are working toward that end, but there is a long road to travel before this ideal can be reached. Economically the situation seems hopeless; fortunately the economic is not the most important. When the believers in Brazil are ready spiritually for an indigenous church, the economic situation will take care of itself. The Apostle Paul prayed for the Ephesians thus: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." This is our prayer for the Brazilian church, that they might have a perfect understanding of Jesus Christ and that He might be foremost in their lives.

MY NAME IS JOHN MANE

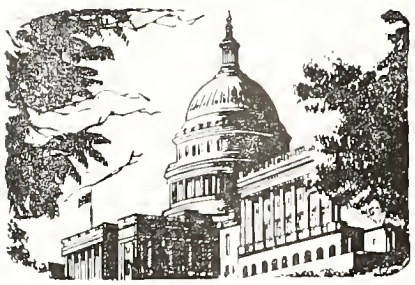
(Continued From Page 697)

ually. We praise God for this man, a power, a leader, a deeply spiritual man with many gifts; yet not once has he become puffed up or unbalanced by popularity or in testings by his brethren. He has been the leader of his chapel at Benamkor since 1940, which alone speaks of faithfulness. He has a very keen insight into the mind and methods of his people and has truly earned the place that they give him in the native church.

John has six living children, and he usually has three to five orphans with him. These are a real drain on his time, income, and strength, but rather than see them go into idolatrous homes, he takes them in.

When I see how much we have in the way of means, training, and earning power, and compare that with a man like John Mane who is doing so much with so little, comparatively, I am ashamed. Pray for John and the others who have dedicated their all to our Lord.

NEWS



WARSAW, IND. Dr. Herman A. Hoyt was one of 10 guest speakers at the annual meeting of the Indiana State Conservative Baptist Association which met here Oct. 24-26 at the First Baptist Church.

ROANOKE, VA. The Roanoke Bible Institute reports a 50-percent attendance increase over last year, with 25 of the students from Brethren churches in this area. Two Brethren pastors serve on the faculty, William Howard and Robert E. A. Miller, who is also chairman of the board of trustees.

GOSHEN, IND. The Indiana District Laymen's Fellowship met at the Grace Brethren Church on Oct. 29. Dinner was served by the ladies of the Goshen church. Herman Hein was host pastor.

FORT LAUDERDALE, FLA. The charter membership of the Grace Brethren Church, new home-mission church here, closed with 22 members. Ralph Colburn is pastor.

INGLEWOOD, CALIF. The First Brethren Church celebrated her golden jubilee on Oct. 16. The church was incorporated on Oct. 16, 1905. The featured speaker of the celebration was Rev. N. W. Jennings, who pastored the church in 1920 when the congregation was located in the Los Angeles area. The only remaining charter member is Mrs. Belle Sherer. Glenn O'Neal is pastor.

FORT WAYNE, IND. The prayer retreat for the ministers of the Indiana District was held here at the First Brethren Church Oct. 24-25. Mark Malles was host pastor.

HOBOKEN, N. J. Rev. and Mrs. Chauncey Sheldon, Miss Elizabeth Tyson, and Rev. and Mrs. Donald Hocking will sail from here Nov. 7 aboard the S. S. *Nieuw Amsterdam*, on their way to French Equatorial Africa for their terms of service under the Foreign Missionary Society. Rev. and Mrs. Hocking will spend about a year in France in language study before going on to Africa.

WINONA LAKE, IND. Fred Fogle, missionary on furlough from France, will be doing deputation work in the churches of the Indiana District during the early part of November.

LONG BEACH, CALIF. Brethren Day School education in southern California is making tremendous progress. According to a recent report 1,121 students are enrolled in the Brethren elementary and high schools of California. The breakdown is as follows: Temple City Brethren Church, of which John Aeby is pastor, has an enrollment of 111 pupils, with grades 1 to 8, with 5 teachers, 1 office clerk, and they operate 3 busses; Community Brethren Church of Whittier, of which Ward Miller is pastor, has 191 pupils, with kindergarten through the 7th grade, with 6 teachers, 1 office clerk, and they too operate 3 busses; Grace Brethren Church of San Bernardino, of which Joe Marvin is pastor, has an enrollment of 20, with grades 1 to 4, with 2 teachers; First Brethren Church of Inglewood, of which Glenn O'Neal is pastor, has an enrollment of 86, with kindergarten through the 6th grade, with 3 teachers, and 1 bus operated; First Brethren Church of Long Beach, of which Charles W. Mayes is pastor, has an enrollment of 241 in the elementary schools and 326 in the junior high and high school, which includes grades 7 to 12, with 29 teachers, 3 office secretaries, and 7 busses operated; and the Norwalk Brethren Church, of which Henry Rempel is pastor, has an enrollment of 146, with kindergarten through the 5th grade, with 5 teachers and 1 office clerk. Anyone desiring information with regard to the operation of a Christian day school should contact any one of the aforementioned pastors.

SPECIAL. Sewell Landrum, home missionary in Kentucky, will be doing deputation work in Iowa and Indiana during November.

ROANOKE, VA. The wallet which Robert E. A. Miller, pastor of Ghent Brethren Church, lost on his return from National Fellowship at Portland, Oreg., has been returned with the $100 enclosed. Brother Miller writes: "Marvelous how God works for a poor, dumb preacher with nine kids."

GARWIN, IOWA. The Iowa District WMC met here at the Carlton Brethren Church Oct. 14. Rev. Raymond Kettell was host pastor.

BUENA VISTA, VA. Rev. Kenneth Teague was guest speaker at the First Brethren Church on Oct. 16. Edward Lewis is pastor.

JOHNSTOWN, PA. The cornerstone for the Riverside Brethren Church was laid Oct. 16. The speaker at the special services was Ralph Burns, pastor of the First Brethren Church, Altoona, Pa. Ralph Hall is pastor.

RADFORD, VA. Harold Arrington, pastor of the Vernon Brethren Church, Limestone, Tenn., will close a special campaign Oct. 6 at the Fairlawn Brethren Church. K. E. Richardson is pastor.

DAVENPORT, IOWA. Nancy Jo, weighing 6 lbs., 1½ oz., arrived in the home of Rev. and Mrs. True Hunt on Oct. 9. Nancy Jo has already indicated her willingness to attend the Sunday school of the new home-mission church here where her daddy is "the preacher."

FORT WAYNE, IND. A record Bible-school attendance was established at the First Brethren Church on Oct. 2 when 295 were present. The Fort Wayne church has voted unanimously to look with favor on starting new Brethren testimonies in this city. A prayer meeting was recently held in the home of Bert Leiter, looking forward to the start of a branch Bible school in the northeast section of the city. Mark Malles is pastor.

WINONA LAKE, IND. Sunday-school orders for the Jan.-Mar. 1956 quarter should be mailed at once to the Missionary Herald. Early orders assist the office staff in giving speedy and accurate service.

MANSFIELD, OHIO. Gene Witzky, pastor of the Second Grace Brethren Church here, was ordained to the Christian ministry on Oct. 23. Full details in later issue.

The BRETHREN MISSIONARY HERALD

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"And two olive trees by it . . . What are these, my lord? . . . Knowest thou not . . .? And I said, No, my lord" (Zech. 4:3-5).

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).



Two Olive Trees

(ZECHARIAH 4:3)

By HAROLD D. PAINTER

Pastor, First Brethren Church
Sunnyside, Wash.

ZECHARIAH'S VISION of the candlestick and the two olive trees is a prophecy to be fulfilled in the end time of this present age. We have the olive trees explained and identification established in verses 11 to 14. Here we see "two anointed ones" the same as the "two witnesses in Revelation 11:3-12. The identity of the "two witnesses" here is not the important point. Let us be concerned with the purpose of God. That which marks their ministry is power.

The prophecy of Zechariah came at a time when real purpose was lacking and energies were lagging. Because of great opposition and outstanding adverse circumstances they had practically stopped the work of rebuilding the temple.

It seems that the continuation of the work would be up to Zerubbabel, who, receiving his power from God, would lay the "headstone" which would finish the work, amid the shouts of the people. Zechariah is urging them to get busy at the work by inspiring them with hopes of a glorious future. The whole picture is indicative of the fulfillment of the ministry of the "two witnesses" of Revelation and of the coming of the real "headstone" (Christ).

In considering the two olive trees we should see the eight visions described by the prophet as coming to him in a night as one harmonious picture. This series of visions apply to God's chosen people in their connection with the world, the dangers of their errors, and God's eternal purpose concerning the world powers which was surrounding the restored remnant. As the visions are described and explanations are given, we can see the great purpose of God and the future that awaits the church.

There is a marked warning of the past and a distinct call to repentance. Day does not dawn nor night shadows fall more surely than God's favor on His people when they are in His will. God has not changed. The world is still operated under God on the same principles. Repentance is turning from sin unto God. We need this today! Repentance not only to the removal of guilt but restoration of character as well. If we would serve Him in the center of His will, it must begin with conversion. Then there must be real zeal and a renewed consecration. If Satan resists, pleading at the bar of conscience to crush and hinder, let us remember that Christ is for us. His victory is our victory. It is Christ supreme. All forces are under His control. Here is comfort for times of depression and fear. Are there personal troubles? Are you distressed because things are not going like they should? Take courage; in the darkest hour we can pray and the heavens are opened.

The Lord's message to Zerubbabel (vs. 6) would tell him that the work will be accomplished through the grace of God alone. Not by might! Not even a great army! Nor by human means however potent. The messenger does not say just what is to be done, but whatever it is, it is "by my spirit." Only by the aid of the Spirit could these things come to pass. The oil in the bowl to light the lamps comes not by human agency, but directly from the olives.

Man's idea is to fix and limit the boundaries. The visible church may be so outlined and measured, but not the invisible. Truth is not measured by what we believe nor godliness by the piety of our own little group to which we belong. Neither can we illustrate God's principles by man's example. The capacity and the means are lacking. So the work now undertaken shall be supported by God's means.

Zerubbabel must surely have been greatly discouraged when he thought of how much work there was to do, the mountainous and formidable opposition, and the feeble means at his disposal.

"Who art thou, O great mountain? . . . thou shalt become a plain."

How often we see great mountains to discourage us. Is not this the work of the adversary?

"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
God specializes in things thought impossible,
And He can do what no other power can do."

Thank God! The prince of this world is judged (John 16:8-11).

"And I answered again, and said unto him, What be these two olive branches? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones" (Zech. 4:12-14).

The prophet now having seen the chief point in the mystic olive trees changes the question from "trees" to "branches." "Knowest thou not?" The messenger desires to impress upon him the source of power. The oil evidently dropped of itself from the fruit-bearing branches into the tubes or sprouts and so to the central reservoir.

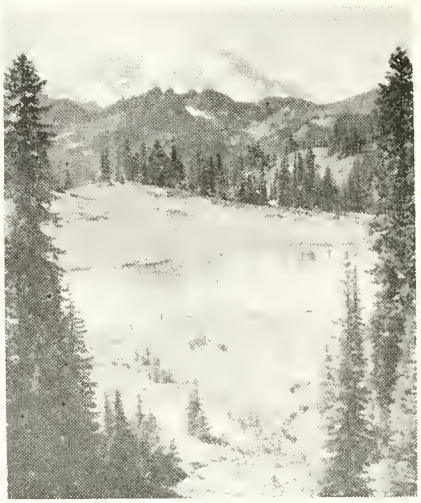
"Then said he, These are the two anointed ones" (vs. 14), literally, the two sons of oil. It is thought that the expression "sons of" often denotes a property or a quality, as used in "sons of Belial," and here used "sons of oil" could mean people possessed of oil, or oil bearers, channels

(Continued on Page 705)

MUSTARD AND MOUNTAINS

By W. RUSSELL OGDEN

Pastor, Sunnymede Brethren Church
South Bend, Ind.



MT. RAINIER NATIONAL PARK
(Photo courtesy Seattle Chamber of Commerce)

"Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

This confident assertion of our Lord is a blunt denunciation of the prevailing unbelief of His day, and of ours. It is more than a promise to those who believe. It is a rebuke of any professing followers of Christ who fit the description He had just assigned to His disciples, "O faithless and perverse generation" (Matt. 17:17). Their faithlessness had just been manifested in their impotence to repel the forces of the Devil. Jesus asserts that not only shall demons flee, but the very physiognomy of the landscape shall be altered by the man who has faith in God.

The stark reality of the statement cannot be softened by any maneuvers of exegetics. Inquiry into original languages and oriental customs only reenforces the blunt meaning which appears on the very surface. We cannot minimize the promise nor spiritualize the meaning. What Jesus said to His disciples in Aramaic is quite literally what He appears to have said in our English Bibles—that the man with faith as a grain of mustard seed can command mountains to move about from one place to another, and the mountains will get up and move. In fact, Jesus pointed out a particular mountain, "this mountain," the Mount of Transfiguration from which He had just descended. We identify it today as Jebel Jermuk (I. S. B. E.), rising 4,000 feet above the sea as the highest mountain in Palestine, and the most conspicuous feature of the Galilean landscape.

The principle behind this assertion is the fact that spiritual power is greater than material hindrances. When in the providence of God it best serves His purpose to move mountains about, His believing servant may merely call upon Him to move them, and they shall be moved. Such occurrences have happened before, and are yet prophecied for the future. In the rebellion of Korah against Moses, the earth "clave asunder . . . and swallowed them up" (Num. 16:31-32). It is stated that when Messiah comes to reign, "every valley shall be exalted, and every mountain and hill shall be made low" (Isa. 40.4). If these things are true of the hills of the earth, how much more the spiritual "mountains," the obstructions to Christian life and service, shall be removed by Almighty God in response to the plea of faith!

In this age of power, which extends from our home appliances to automotives, to atomic fission, the preaching of the Gospel of Christ calls for a demonstration of the Spirit and of power. The power which belongs to God only has become available to man. The power of the material universe has been tapped for human consumption by the scientific laboratory, but the power of the spiritual realm which may only be tapped by faith, has been practically undeveloped in our present experience. Moving mountains by bulldozers and atom bombs is now a common occurrence. Moving mountains by spiritual power is virtually unknown; yet our Lord used this method exclusively, and recommended it as the most efficient of all methods.

The *object* of effective faith is revealed in the incident of the barren fig tree (Mark 11:12-14, 20-22). When the disciples wondered at the withering of the tree in response to Jesus' condemnation of it, He told them, "Have faith in God."

The *power* of effective faith is demonstrated in the stilling of the tempestuous sea (Matt. 8:23-27). The marveling disciples exclaimed: "What manner of man is this, that even the winds and the sea obey him!" Are we to suppose that the realm of Him who is master of sea and sky ends where He sets His foot ashore? Is the power which controls mountains of water and billows of air to be baffled by like amounts of sand and stone? If Jesus meant anything by His oft-repeated admonitions to have faith, He meant that we should recognize that which He had so conclusively demonstrated, that the power of God through faith is superior to any conceivable combination of material obstacles. It remains simply for the disciple to call upon his Lord to see the obstruction miraculously removed.

1. FAITH THAT FAILS.

The disciples, on the occasion that leads to our text, had exercised at least a degree of faith. They had tried to heal the demon-possessed boy but had failed. The degree of faith which they had used is translated in our text as "unbelief." Actually, our Lord called it, "little faith," as the margin of your Bible indicates. But "little faith" practi-

cally amounts to "unbelief" when it is insufficient to cope with the obstacle at hand. Little faith is good for some things, but it is severely limited. For instance, little faith will obtain one's physical necessities: "Shall he not much more clothe you, O ye of *little faith?*" (Matt. 6:33). But the disciples had at least two occasions to discover that faith which suffices for ordinary needs is not always sufficient to meet the sterner tests. On the fitful sea, Jesus had attributed their fear to their "little faith" (Matt. 8:26). In their failure to heal the lunatic son, Jesus' explanation was "because of your little faith" (Matt. 17:20). Little faith may obtain the ordinary provisions of food and clothing for the body, but leaves the spirit *fearful* in the face of great danger, and *futile* in the face of great need. Little faith is the babbling of the new-born babe, but it is not the forceful speech of a full-grown man. "Little faith will take your souls to heaven, but great faith will bring heaven to your souls," says C. H. Spurgeon. It is not the little faith, but the faith as a grain of mustard for which God calls.

2. FAITH THAT SUCCEEDS.

"But," someone will ask, "is not 'faith as a grain of mustard seed' meant to be little faith?" So many have supposed, although our text would instruct us otherwise. The *little faith* and the *mustard faith* obviously cannot be the same when our Lord places them in such definite contrast. The first is His explanation for spiritual failure, the second His key to accomplishing all things. What then, we may earnestly inquire, is the meaning of "faith as a grain of mustard seed"?

Perhaps the whole point of the story has been missed by throwing the emphasis in the wrong direction. The significance of the mustard seed is not is *size,* but its *potential.* It may be small, but it is living, and placed into the earth it will draw upon the power of the soil until "it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mark 4:32). It not only has spectacular development, but usefulness and blessing to others as well. We are told that there are several such varieties of mustard in the land of Palestine which have small seeds, but which under favorable conditions will grow in a few months time into tall herbs, reaching from 10 to 12 feet in height. The rapid growth of this annual herb is always a striking fact. The birds readily alight on its branches, not to build nests, but to eat the seeds (I. S. B. E.). However, the lesson from the mustard seed is lost when it is placed in a small globule of plastic and hung as a pious fetish from a necklace or watch fob, for such a seed will no more become a source of usefulness and blessing than will a meager faith which is hoarded within one's bosom and contemplated for some value within itself. Mustard seeds are to be placed in the earth; faith is to be actively placed in the omnipotent God, who shall then be enabled to manifest His limitless power in behalf of those who trust Him.

Examples of the power of active faith may be found abundantly in the history of the church, which sprang from an insignificant beginning to gigantic proportions, and has brought blessing to all the nations of the earth. It is also illustrated in the lives of countless individuals who have turned from lives of sin to lives of faith, and have shaken continents and molded history for God. An active faith in the living God is the core of every true success and spiritual attainment.

3. THE FAITH WE NEED.

The Bible is a continuous record of spiritual triumphs through faith. The Christian church today is writing a record of practical infidelity. "God helps those who help themselves," we say, explaining our frenzied busyness and shameful prayerlessness. "After all, we must be practical," we hear, which all too often means: "I can trust God for some things, but this job is so important that I'd better take care of it myself." Planning has taken the place of prayer. Organization is killing the organism. Business machines clutter our church offices until they bear more resemblance to a brokerage firm than to a house of prayer. Instead of begetting live babes in Christ, we are producing an assembly-line herd of mechanical robot Christains that need all the ingenuity of industrial science and Hollywood combined to keep them functioning.

Sometimes one wonders how Peter and Paul ever managed without a single one of our multitudinous gadgets. Yet they conquered the world for Christ in a few brief years. If our equipment increases our efficiency in turning men to Christ, then it is justifiable. But most generally it does not. And the reason it does not is that spiritual results are not produced by machines but by God. They are not achieved through fervor but through faith. What we need is not more *machines* in the office but more *mustard* in the Christians. We need men and women with warm hearts for the Lord, whose experience with Christ is real to them, and whose faith, regardless of its apparent size, is actively placed in the omnipotent resources of the living God. When this point is reached in our private lives, in our homes, and in our churches, we will have discovered the power of the faith in God which moves mountains.

TWO OLIVE TREES

(Continued From Page 703)

through which the oil could flow to others.

How I praise Thee, precious Saviour,
That Thy love laid hold of me;
Thou hast saved and cleansed and filled me
That I might Thy channel be.

Emptied that Thou shouldest fill me,
A clean vessel in Thy hand;
With no power but as Thou givest
Graciously with each command.

Channels only, blessed Master,
But with all Thy wondrous power
Flowing through us, Thou canst use us
Every day and every hour.

—*Mary E. Maxwell.*

MUSEUM OR MENAGERIE?

A modernist, who believed in evolution, met an old Christian man one day, and both discussed their belief. Said the modernist: "You are not old-fashioned enough to believe the Bible surely?" "Yes, I am, thank God," replied the Christian. "Well, you ought to be in the museum," said the modernist. "And you are modern enough to believe that man evolved from a monkey?" said the Christian. "Yes," was the reply." "Well, my friend," said the Christian, "you ought to be in the menagerie." *The monkey theory is not only an ignominy, but a libel on the perfect work of God.—Bible Expositor.*

A LESSON IN BOOKKEEPING

By THE LATE DR. J. C. BEAL

Almost everyone is familiar enough with business principles to know that balance sheets and record of accounts have a part in bookkeeping. We are not so much concerned with balance sheets as we are with the record of accounts. There are people who today will take a friend into a business establishment and say to the proprietor: "Now give this person what he wants, and charge it to my account." It is in this sense, based on the Book of Philemon, that we desire to think of bookkeeping.

"If he hath wronged thee, oweth thee ought, put that on mine account" (Philem. 18). These are the words written by Paul under the inspiration of the Holy Spirit while a prisoner in Rome and sent to Philemon by a man called Onesimus, concerning whom the message was written. Philemon was a very influential Christian who lived at Colosse.

God not only used Paul as His instrument to reach Philemon, but He also used him as the instrument through which Onesimus, the slave, found fellowship with God the Father. The fact that Onesimus was a slave does not mean that he was a colored man, for in that day men of the finest class of people were made slaves when the country in which they lived was overrun by the enemy, and the enemy's army was strong enough to overtake them.

Apparently there had come into the household of Philemon an unprofitable slave—Onesimus. Because of something that happened, this slave ran away from his master; then found himself in Rome and in touch with the Apostle Paul—Onesimus was led into fellowship with Jesus Christ through Paul's ministry. Paul then sent him back to his master (a wonderful spirit manifested by Paul).

In order to understand the story better, we must understand some of the human history of that time. A slave of that time had no right to any hiding place, but might make an appeal to a friend of the master to plead for him. The owner was in absolute possession of the slave. However, the slave could be adopted by the owner as a son (this was sometimes done) and in this way made free.

Man originally was God's property, but he ran away from his rightful owner. We find this record in Genesis. Therefore man needs to be brought back into fellowship with his owner. Reformation or resolutions do not hide the stain of sin. Law does not bring man back to God, for law demands certain things and is rigid in its enforcement. But *grace* steps in and makes possible the change in man's heart which is necessary for salvation. It is only under grace that the individual has a right to appeal for help. We may appeal to Jesus whom God calls His partner (vs. 17), and through faith we are begotten as sons. We cannot understand how this is possible, but God's Word says so; therefore we can accept it as truth. In being free from sin, we have the right to expect the power to be kept from sin and to be free from the power of sin. In this new relationship we do not return to God as slaves but as believers in Christ.

Paul requests that Onesimus be received as a brother beloved (vs. 16). The reason man can be begotten of God and have this fellowship is because of Christ's own name and for Christ's sake. This can be illustrated in a story of a boy who went into World War I from a very wealthy home. The parents were grief-stricken when they were advised of the fact that their son had been killed in action. After a few years their wounds were healed somewhat, but they became rather hardened by the thought of some who were unfortunate in having to return from the battlefield with scarred and mutilated bodies. One day a poor, dirty-looking soldier appeared at the home of these parents and asked for help. The father rather carelessly refused help, feeling there were entirely too many calls for help from returned soldiers. However, the forlorn-looking soldier pulled a letter out of his pocket and handed it to the father. After opening it, this is what he read: "Dear Father, the bearer of this letter made my last moments easier and helped me to die. Receive him and help him for Charles' sake." It makes all the difference in the world when we come to God as lost sinners by believing in the only begotten Son of God, and He graciously receives us for Jesus' sake (Acts 4:12).

How are things put on the account of Jesus? Jesus answers for our sins —they are put on His account. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3); "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Every man and woman owes God their very life because Jesus Christ says: "Father, I have borne their sins; I have taken their place on the cross of Calvary; I have paid the price, and if that man owes You anything, put it on My account."

Not only does He answer for our sins, but He takes them away. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:3). In the Old Testament sacrifices two goats were used. The one they killed and used the blood in their offering for their sin, signifying the One who was to come and bear our sin and die for them; the other, the priest laid his hands on its head, pronounced the sins of the people upon it, and it was then taken into the wilderness and left there—signifying the "bearing away" of our sins as far as the east is from the west. When you are a sinner, your sins stand between you and God. When you are a born-again believer, God stands between you and your sins. What a wonderful difference!

Christ not only became our sin-bearer and carried our sins away, but He is now our Advocate interceding for us, for we do sin from day to day (I John 2:1-2).

He also takes our cares and tells us to put them on Him—our great burden-bearer (Matt. 11:28). When we are tempted to be discouraged, we should think of Paul. "Be careful for nothing; but in every thing by prayer and supplication with thanks-

(Continued on Page 707)



Grafton, W. Va.

We were fortunate in having Crusade Team Two here Sept. 4-18 for two weeks of evangelistic meetings. Truly we were impressed with the youthfulness of the team, comprised of Evangelist Dean Fetterhoff and Truymond Haddix, and the good influence they had upon our young people, as well as older folk. The messages given by Evangelist Fetterhoff were exceptionally good and appropriate for our day and church. Their ability to give several and varied numbers of special music was most helpful and greatly appreciated. The direct results of the meeting were these: there were six who made first-time decisions. There were 21 who stepped forward to rededicate their lives to the Lord. We believe that it has been most worthwhile to have this team with us.—*Lee Crist, pastor.*

Everett, Pa.

Rev. Walter A. Lepp, Rev. Charles Bergerson, and Mr. Lorenzo Durham were used of the Lord in a great evangelistic campaign in the Everett Grace Brethren Church Sept. 25-Oct. 16. The meeting was far greater than anything we have ever witnessed here in Everett. We praise the Lord for the many souls that received Christ as Saviour. There were 70 first-time confessions of Christ as personal Saviour and many other decisions made by God's people for a closer walk with Him. The men and women of the church are planning a follow-up program which we believe will be a real blessing to them and also a great spiritual help to these new babes in Christ.—*Homer Lingenfelter, pastor.*

Compton, Calif.

Evangelist Bill Smith conducted a series of meetings here September 25 to October 9. Prior to his arrival here the BYF group had distributed about 1,800 leaflets from door to door advertising the services. Many personal calls were made on prospects by members of our church.

The prayer meeting each evening before the service was well attended. The Lord blessed abundantly in answer to prayer. A total of 19 public decisions were made in response to the invitations given by Bro. Smith. The average attendance for the two weeks was 81. There were many visitors in our church for the first time.

Mr. George Link from Whittier was in charge of the music. He is a teacher of music in the Whittier Christian Elementary School, and is excellent in evangelistic songleading. He is also a splendid soloist and musician. There were delegations from South Gate, Whittier, Paramount, Bellflower, and Long Beach.

Bill Smith preached powerful messages from the Word of God that the Lord was pleased to use in bringing about concern and conviction in the hearts of many who attended. Some of the long-time members of the church said this was the most spiritual revival the Compton church has had for a long time. All praise goes to our wonderful Saviour who is willing to work through those whose lives are yielded to Him.—*Dennis Holliday, pastor.*

PRAY FOR THESE MEETINGS

Church	*Dates*	*Pastor*	*Speaker*
Englewood, Ohio.	Oct. 30-Nov. 13..	Lon Karns.....	R. Paul Miller.
Fremont, Ohio...	Oct. 30-Nov. 13..	Gordon Bracker..	Dean Fetterhoff.
New Troy, Mich..	Oct. 31-Nov. 13..	Richard Jackson..	Scott Weaver.
Johnson City, Tenn.	Nov. 4-6.....	Dean Risser.....	R. I. Humberd.
Summit Mills, Pa.	Nov. 6-13.....	Arthur Collins....	Arthur Collins.
Flora, Ind.	Nov. 13-27.....	Charles Turner...	Bill Smith.
Clayton, Ohio....	Nov. 13-27.....	Clair Brickel.....	A. R. Kriegbaum.
Limestone, Tenn..	Nov. 15-27.....	Harold Arrington.	Dean Fetterhoff.
Goshen, Ind.....	Nov. 20-Dec. 11.	Herman Hein, Jr.	R. Paul Miller.
Johnstown, Pa....	Nov. 20.....	W. A. Ogden.....	Hyman Appelman.

In Memoriam

CHARLES LEFFMAN, 86, died Sept. 29 as a result of a fall. He had been a member of the First Brethren Church at Clayton, Ohio, for over 40 years, and was faithful in the support of his church.—*Clair Brickel, pastor.*

WILLIAM M. WEAVER, 95, went to be with the Lord whom he loved on Sept. 13. He was a charter member of the Grace Brethren Church, Berrien Springs, Mich. The Lord blessed him with many years of service, 40 of which was as a Dunkard preacher. He donated the lots on which the Berrien Springs church is located.—*Gilbert Hawkins, pastor.*

FRED KAUFFMAN, a faithful member of the Bethel Brethren Church, Berne, Ind., for over 30 years, went to be with the Lord on Sept. 14.—*Ord Gehman, pastor.*

A LESSON IN BOOKKEEPING

(Continued From Page 706)

giving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7). You ask how Paul can be so sure—read verse 5: "The Lord is at hand." Paul says by prayer ye shall overcome. Oh, if we would just learn how to ask God for the things which are ours, He would do far more than we ever dream of.

Jesus put our sin on His account by standing by us in death. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2: 10). Jesus met death and came away the victor.

A Scotchman lay dying, and his wife asked him if he were not afraid. He replied: No, lass; why should I be afraid? I know Jesus, and Jesus knows me." It does make a difference when we have a Captain—a perfect Captain—to lead us through the valley of the shadow of death.

SUCCESS

Men usually get somewhere when they devolop a brake for the tongue and an accelerator for the brain.—*Fifth and Cherry Light.*

Prayer Pointers

By Mrs. Frank Lindower
Uniontown, Ohio

HOME MISSIONS—

1. Pray that the reorganization of the Altoona Grace Brethren Sunday School by Rev. Etling will make it more effective in its ministry.

2. Praise the Lord that funds have been supplied and construction started on the new Seattle, Wash., church.

3. Pray for Rev. Vernon Harris as he has assumed the pastorate at Washington Heights, Roanoke, Va. Also pray that the family may become permanently situated as to living quarters.

4. Praise the Lord for the large number of young people recently baptized at Parkersburg, W. Va., and pray that the work will register greater growth since moving into the new church building nearing completion.

5. Pray for the new pastor, Wayne Flory, the Christian day school work and the plans for a new sanctuary at the Stearns Street Brethren Church, Long Beach, Calif.

6. Remember this is the last month of the home-mission offering period, and pray for an offering sufficient to meet the great need!

GRACE SEMINARY—

1. Praise God for the record number of young people who have enrolled in Grace Seminary and College this fall.

2. Pray for spiritual wisdom on the part of the faculty and administration in guiding the lives of these young people committed to their care.

3. *The offerings for the general fund are the lowest in many months!* Pray that the Lord will lay the responsibility of the monthly offering on the hearts of an increasing number of God's people.

4. Pray that the Lord will provide the necessary funds for the new building so greatly needed on the Grace campus.

FOREIGN MISSIONS—

1. Praise the Lord for restoring Mrs. Jack Churchill to health after her operation. Pray for the Churchills and Mrs. Sickel, who, according to their schedule, should now be en route by boat to Argentina.

2. Pray for the Marvin Goodman, Jr., family who were scheduled to leave France for their field in Africa November 1.

3. Pray for Rev. and Mrs. C. B. Sheldon and Miss Elizabeth Tyson as they sail for France on November 7 and then fly on to Africa.

4. Pray for Rev. and Mrs. Don Hocking who are now finishing their packing in anticipation of their sailing on November 7 for France where they will engage in language study for approximately one year.

5. Pray for lasting results from the investigative trip into Mexico by Dr. Barnard and Brethren Haag, Howard, and Edmiston. Pray that we may see great progress in the expansion of our Brethren gospel testimony in Mexico.

6. Pray that the results of the recent election in Brazil will cause no hindrance to our work there where we have enjoyed complete freedom to preach the Word.

7. Pray for the George Cone, Jr., family as they continue to faithfully labor in France in the absence of the Fogle family who are on furlough.

8. Pray that the way may soon be opened for Miss Cochran and Miss Emmert to go from France to their work in Africa.

9. Pray for additional space in Honolulu in which to care for those who are coming to the services.

10. Pray for continued freedom and liberty for our workers in preaching the Gospel in Argentina. Praise the Lord for keeping them safe in the recent time of poltical change.

11. Pray for our largest home-mission offering yet, that the work of the Brethren Church may be expanded at home and abroad.

MISSIONARY HERALD—

1. Pray that the new denominational office building might be under roof before the winter weather comes.

2. Pray for the building committee that wisdom might be given to them in the many decisions that must be made.

3. Pray that the offering to publications, which is coming in from the churches, will be sufficient to meet the needs of the expanding Missionary Herald program.

EVANGELISTIC CRUSADE—

1. Pray for the teams as they fill the heavy fall schedule which is listed under "Pray for These Meetings."

2. Pray for Scott Weaver, chairman of the Crusade, as he shoulders great responsibilities and decisions.

WMC—

1. Pray for an emphasis on the spiritual objectives by every lady as we participate in the WMC program in coming months.

2. Pray that the influence of WMC shall be one of blessing to each local church.

3. Pray for special guidance for the national, district, and local organizations—that all might be as unto the Lord!

SMM—

1. Pray for the local and district officers as they make plans for the winter program.

2. Pray for the new SMM groups (Clayhole, Ky., and Washington, D. C.) that have just been organized. Pray that the girls may be faithful in their daily quiet time.

3. Pray for more WMC members who will be willing to cooperate in the patroness training program.

SUNDAY SCHOOL BOARD—

1. Pray for wisdom and strength for the director, Rev. Etling.

2. Pray for God's special blessing on all meetings held by the director.

3. Pray for funds and necessary maintenance and equipment needed to carry on this work.

The BRETHREN MISSIONARY HERALD

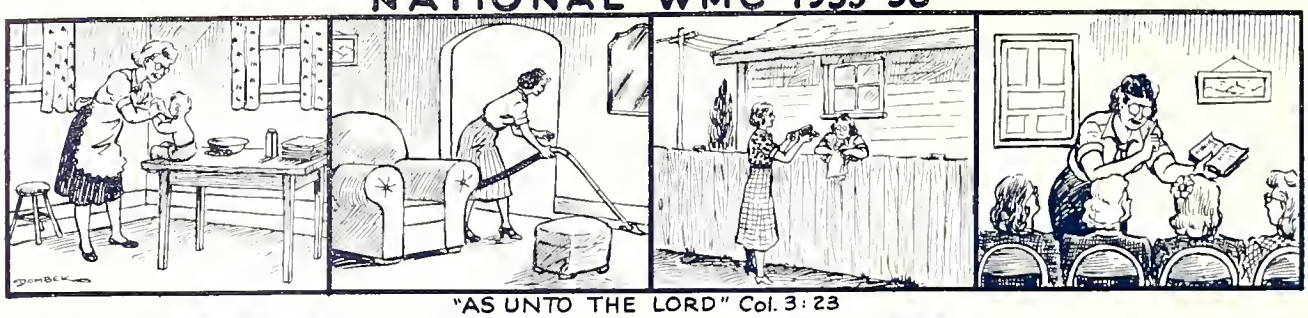
WMC NUMBER

NOVEMBER 12, 1955

Headed For The End Of The Road



NATIONAL WMC 1955-56



"AS UNTO THE LORD" Col. 3:23

AS UNTO THE LORD IN MY PRAYER LIFE

By Mrs. Frank Lindower,
National Prayer Chairman

To my WMC sisters everywhere:—Do you find in your busy world—as I do—that too often we are in a religious hurry in our devotions? How much time do YOU spend in devotions daily? Can it not easily be reckoned in minutes? On the other hand did you ever know of any eminently holy person who did not spend much of their time in prayer? Did you ever see anyone who "exhibited" much of the spirit of prayer who did not devote much time "in the secret place"? Someone who learned of this great need from experience said: "Fall upon your knees and grow there!" It has been said that one of the elemental principles of Christianity is that no large growth in holiness was ever gained by one who did not take time to be often, and long—alone with God.

Is it not true in our own experience that many times our business for Jesus actually separates us from Jesus? I dare you to keep a diary for one week. On one side write the things you do each day for Jesus, and on the other side, write the time you spend daily in personal communion with the Lord Jesus! God bless you good if you are satisfied with the results. And God help us if the results are not pleasing to the Heavenly Father.

The psalmist wrote several thousand years ago: "Rest in the Lord, and wait patiently for him." This is in direct contrast to the restlessness we experience in our own lives and as seen in others. Never has there been such a noisy and restless generation as ours. The cry is: "Faster, faster—on land, on sea, over the earth, under the waters, in the air." It seems at times as if we are all trying to help one another to avoid stillness. Christians are deeply affected by the noisiness of our age. To such comes the admonition *"Be still before the Lord."*

We suppose that all Christians know that the "Our Father" is found in Matthew 6, but how many of these same people are aware that Jesus also said, in the same chapter, "But thou, when thou prayest, enter into thy closet, and when thou *hast shut the door*, pray to thy Father *in secret;* and thy Father which seeth in secret shall reward thee openly."

Our Lord (is He really our "Lord"?) tells us to seek the secret place of prayer. And He would have us remain there until we become still in heart before Him. If the bustle of the world and the restlessness of soul follow you after this, then let the Lord examine you and point out to you what is wrong in your relationship toward Him.

May our WMC ladies see that the problem which confronts us today is not so much to expand our program of Christian work, or to increase the volume of our labors, or to speed up our work; our problem is rather to develop and strengthen the inner side of our Christian lives, to pray for a less strained, a more real and substantial type of Christianity, one which will better stand the test of daily living in this feverishly restless generation.

God's kingdom will not advance by our churches getting more full of people but by our people getting more filled with God. Ladies, let us advance this year on our knees—as unto the Lord!

Oh, WMC member, you sigh and languish
And mourn your lack of power;
Heed ye this gentle whisper:
"Could ye not watch one hour?"

For fruitlessness and blessing
There is no royal road;
The power for holy service
Is intercourse with God!

Or e'er a word of action
Hath stained its snowy scroll,
Bring the new day to Jesus
And dedicate the whole.

The fear not for the record,
He surely will indite
Whatever may betide thee,
It shall be, must be, right.

Soon the last golden sunrise
Shall deck the eastern sky;
Soon the last watch be ended,
Redemption draweth nigh.

Then may this bright incentive
Within our spirits burn,
It may be that this morning
The Bridegroom shall return.

—*F. A. McGaw*

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 46

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

M'BAIKI WOMEN ON THE MARCH

By Mrs. Lester Kennedy, M'Baiki, Africa

Ding, ding, ding—there goes the chapel bell. It is not really a bell but an old tire rim, but it surely does chime out. Come along with me to one of our "Women of the Good News" meetings (WMC). Do not forget your songbook and Bible! We will take the short cut. You cannot see because of the tall grass? Do not worry; you will become accustomed to that in time. Be careful as you cross the bridge! It is really just a log that they have thrown in the water; however, if you do fall in, you will only go in up to your knees. This is the chapel at the top of the hill. You can see some women gathered outside, sitting on the ground reading their New Testaments, while there are others coming down the path carrying their books on their heads. It is 4 p. m. and time to start the meeting, so we all go inside.

That is Marie Yakoussi who has charge of the meetings. She is the pastor's wife. After we sing a few songs (and how they love to sing), we will have prayer and testimony time. There are three who will give testimonies today. What do they say? One says that she is happy that she is trusting the Lord, for just recently her little girl fell in the fire and was badly burned. The Lord has seen fit to heal her, and how happy she is that she knows Jesus as her Saviour. Another says a long time ago they did not have the Lord as their guide, but now they are so happy that they know the Way. Next, a song while they present their offerings. You can see each woman getting her money from a corner of her dress where she has tied it in a neat little knot. What will be done with the money? Marie explains that the women have themselves decided to pay for a sign to be placed in front of the church. The sign will be able to point out to others that this is a house of God, and when there are visitors in the village, they will know where to come to worship and hear the Word of God. All of the women are happy about this because they know that the money will be used in a good way.

Marie will bring the message today. She tells about Rachel and her stealing her father's gods and hiding them. In the application she tells us that we are not to take other "gods" and try to hide them, for the Lord knows and sees all.

After prayer our meeting is dismissed. We had a good group—55. Has the meeting been a blessing? It always is to me. It is real joy to gather with these women to hear their notes of praise and also to see them willing to take an active part in the work. Once they were in darkness, and their sin was much blacker than their skin, but now, praise the Lord, they have found the Light—even the Lord Jesus Christ!

Remember to pray for these women. How? Pray that they might be kept from the temptations that lurk on every hand. Pray that they might grow in the Lord and become real testimonies in their villages.



M'Baiki women and the new church sign. Marie Yakoussi sitting under the sign.



Men at M'Baiki planting the sign.

On August 7 we had a dedication service at which time the sign was "planted" in front of the church—"Eglise Evangelique des Freres—M'Baiki" (Evangelical Brethren Church) with blue letters on natural red wood.

WMC Missionary Miriam Churchill Undergoes Major Surgery

The return to Argentina of Mrs. Loree Sickel and the Churchill family was delayed approximately one month by the sudden illness of Mrs. Churchill. After leaving Southern California for New York it was necessary for Mrs. Churchill to consult a doctor. He recommended immediate major surgery. His recommendation was followed and the operation was performed at Stockton, Calif. The Lord wonderfully undertook for Miriam so that she was able to travel in a few weeks. As soon as she was able the party continued on to New York and sailed for Argentina on October 26. Let us remember our missionary in daily prayer that she may soon be completely restored to her former strength.

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Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

YOUR GIFT—OUR SCHOOL

By Miss Angie Garber

Somebody with a vision must have started it, that project for a school in Navajoland; and all over our country women sacrificed to see its fulfillment. Every block was purchased by those gifts of love, and every beam and nail. No wonder we, who have seen struggling WMC groups faithfully gather in monthly offerings, cannot look on those blocks and beams of our new building without thanking the Lord for His own who gave for this work. And we want to say publicly to every one of our dear sisters in the Lord, "May He reward you abundantly."

School began September 5 with a record enrollment of 38. We have had a couple of drop-outs, but each teacher has plenty of pupils to keep her busy. And



Janice Baer with the younger classes.

we have been busy! The opening weeks were spent mostly in review, relearning last year's lessons. But very soon we were able to get into our material for this year and we find, as always, the children are eager to be in school and anxious to learn. It is satisfying to see their minds grasp the new lessons and become acquainted with unfamiliar material.

Our theme verse for the year is II Corinthians 5:15: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." We emphasize daily living for the Lord. Our theme song, "I'll Live for Him," stresses the same idea. How I wish you could hear these brown-skinned children sing that song of devotion! "My life, my love, I give to Thee, Thou Lamb of God Who died for me; O, may I ever faithful be, My Savior and my God." It is thrilling to hear such a prayer on Navajo lips.

We have half an hour of chapel every morning for the schoolchildren. On Tuesdays and Thursdays Mr. Adams is in charge and all of the people on the Mission station come for a service. When we go into our classrooms our older students spend the first 15 or 20 minutes reading from the Bible. They enjoy it very much. We began at Genesis 1 the first of the year and read the easier chapters. When we finished the book we made a brief outline of the material covered. We have begun Exodus and plan to do the same with every book we read. The children are not only learning to read the Bible but are storing up in their minds the wonderful

MISSIONARY BIRTHDAYS—JANUARY

Africa—

Mrs. Albert W. Balzer January 1
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Dr. Harold A. Mason January 1
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Mrs. Martin M. Garber January 22
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Mrs. Minnie Kennedy January 28
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Argentina—

Lynn Arthur Hoyt January 3, 1948
Calle 31, No. 33, Don Bosco, F.C.G.R., Argentina, South America

Charles Loren Churchill January 8, 1951
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Argentina, South Amerıa.

Mrs. Carson Rottler January 10
Remedios de Escalada 74, Rio Tercero, F.C.B.M, Argentina, South America

Brazil—

Arthur Allen Burk January 10, 1954
Caixa Postal 861, Belem Para, Brazil.

Jeanette Elizabeth Miller January 22, 1951
Macapa, Terr. Federal do Amapa, Brazil.

Mexico—

Leandra Marie Edmiston January 15, 1947
Box 384, Laredo, Texas, U.S.A.

In the United States—

Ramona Marie Samarin January 8, 1953
2918-C Regent St., Berkeley 5, Calif.

Mrs. J. Paul Dowdy January 27
Box 588, Winona Lake, Ind.

lessons gained from the great characters we read about. It is surprising how many things we can apply to Navajo schoolboys and girls. Nobility of character is one thing we especially like to stress out here where the path of least resistance is easiest to follow. How much these teen-age children are getting we do not know, but we do know in a few years they will be adult men and women, and we have God's promise that his Word will accomplish that which He pleases.

Miss Janice Baer is the teacher of the smaller children,



Angie Garber with the older children.

and they have already won her heart, as she has theirs. We do not have very many new students as we still are limited in dormitory space. We have the boys in the two dorms and the girls where the chapel used to

(Continued on Page 714)

THE PRESIDENT'S CORNER

Presenting this month—

MRS. IVA CASHMAN

President of the Iowa District

Hi! there! This is the Iowa District WMC bringing greetings to the sisters of the other Women's Missionary Councils. One group consists of six councils who are affiliated with the National Fellowship of Brethren Churches, and one cooperating council from an independent Brethren church. The total membership of our district as reported last year was 175, but this included the inactive members, as well as those who are active in the work. Although we are widely separated as to distance, we still meet three times a year as a district—in a fall rally, a spring rally and at the time of district conference.

These dear women assisted substantially in getting their president to the very splendid National Conference at Portland. There we were privileged to receive firsthand knowledge of the plans and aspirations of our National Board for the coming year. The next problem for the Iowa prexy was how to transfer this knowledge and enthusiasm to the local councils.

A district officers' and local presidents' meeting was called for September 15. We met at the Marshalltown YWCA (a central location for all of us), with almost a hundred percent attendance. After a season of prayer, we spent the rest of our day talking over our problems and planning the program for our fall rally. The Lord gave us a beautiful day and a real blessing when we met at the Carlton Brethren Church, Garwin, on October 14. Our own Miss Estella Myers, of the Pleasant Grove Church at North English, much improved in health, brought us the message of the morning on "Highlights of My Thirty-seven Years in Africa." Some had never had a graphic firsthand picture of the beginning of our work in Africa; others needed to have memories refreshed. Miss Myers told us of the many steps of progress made through the years in the spiritual training of converts, the progress in the medical work, the educational work and in the building work. The message was a real challenge to those at home to increase our praying and our giving and to continue to "hold the ropes" for those who have been called to this far-off foreign field. Many expressions of appreciation of our sister's labor in Africa were heard, and we could almost visualize the many rewards that will be hers when her work here is finished.

More than 70 women were present at this rally, but the North English group carried away our beautiful new Honor Attendance Plaque with 65 percent of their membership present. This lovely plaque was provided through our project committee of which Mrs. Vernon Schrock, our vice-president, is chairman. We predict some competition for this plaque at the spring rally.

One of our projects for this year is the providing of a new range to aid Mrs. Lynn Schrock in serving the meals to the visiting delegates at conference time in Argentina.

Christian Home and Marriage Forum

By Althea S. Miller

STYLES OF THE WORLD AND YOUR CHILDREN

Do blue jeans and shorts have any place in the Christian girl's wardrobe? In answering this question one could arbitrarily say yes or no, and then open himself to challenge from those who disagree. Since the Christian's final court of appeal is God's Word, and no child of God will argue with "thus saith the Lord," it is to that Word we'll turn.



Mrs. Althea Miller

The Bible standard for the dress of Christian women and girls is modesty. It is a foregone conclusion that modesty must begin with mother if daughter is to have the right example. I Timothy 2:9-10 says: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness), with good works." Have you ever fully realized that modesty and good works are an *adornment* to the Christian woman? God is not against adornment when it is what He has commanded.

In your wildest imaginations can you say that a woman walking down the street in shorts, puffing on a cigarette (these usually go together), is modestly dressed? How can that little girl walking by her side learn the A, B, C's of modesty when Mother doesn't set the example?

Deep within the being of every thinking woman is a God-given knowledge that some things are modest, some are not. When she ignores that warning bell (many Christian women do), and casts away the priceless possession of modesty, she suffers irreparable loss, and does dishonor to the Lord and her husband.

There's nothing more important in the life of a growing girl than the example of a godly and modest mother. Your standards will be hers. If you differ now, it might be wise to take an inventory of your inconsistencies of life which nullify those standards. Set the standards when your child is young (before she's born is best), stick to them personally, and insist upon them firmly, but in love.

Using God's definition of modesty, do you honestly believe your daughter can wear shorts, no matter how hot it is, or how young she is? Our girls had some shorts given them. I foolishly allowed them to wear them around the house. One day one of the girls rode her bike down to the shopping center with a neighbor girl. That marked the end of shorts around here.

The 20th century has witnessed the ever-increasing desire of women and girls to wear men's style clothing. Why women want to ape men and look masculine is beyond my comprehension. But on the basis of modesty, there are some things to be said for the "pedal pusher" version of blue jeans. The tree climbing set; those who help hoe and weed a garden; the

(Contineud on Page 714)

YOUR GIFT—OUR SCHOOL

(Continued From Page 712)

be, in the basement of the Mission building.

The center room of our new building is our chapel now and we have more room for it. As there are no steps, it is easier for the older people to enter. On either side is a classroom. We have plenty of space for all of our students and they especially appreciate the division into older and younger groups. The old schoolroom in the Mission building is now a lovely dining room with shining new tables which the children enjoy after eating on their desks for four years.

I told them how you women of our churches sent the funds to build them a nice school and asked them to write their appreciation. Here are some of their comments expressed in their own peculiar style.

Sue—I sure like our new school building. It is very nice to have two classrooms, so we don't have to be crowd in one room with the little children.

Jimmie—I like the new schoolhouse and dining room and new tables.

Amos—I am glad to have dining room and the other little children have their school, and I am happy we have our school too. We have 3d, 4th, 5th, and 6th.

Jack—I like my new school building. I'm happy that the people make our schoolhouse. We learn hard in our classroom this year. We learn arithmetic, spelling and language. We go to church in the new schoolhouse.

Bessie—I like my school very well and the other children like too. Our dining room are pretty too and our new church too. May God bless you.

Thus you see we are all really thankful for the building your sacrificial gifts made possible, and it stands as a monument out here in Navajoland to your love and devotion to the One true God.

CHRISTIAN HOME AND MARRIAGE FORUM

(Continued From Page 713)

hiking or picnicing teen-age girl all seem more modestly clothed for the activity on hand when pedal pushers are the order of the day. Activity determines the use of this type attire.

Good taste and feminine nature itself would rule out the use of any type trouser for the young lady, married or unmarried, and the more mature lady and mother. One is swept with revulsion at the sight of young and old women walking the streets and shopping centers dressed in unflattering men's style clothing!

Christian girls and women must wage a constant battle against the tide of worldly fashions which engulf the modern, godless female. If "they" are wearing it or doing it, that is a pretty safe indication that we had better not. "They" are conformed to the world. We are to be conformed to the image of God's Son.

If every woman were "fully persuaded in [her] own mind" on the basis of God's revealed will through His Word, there isn't a problem which could not be resolved. Do we want God's mind on everyday affairs? Then look to The Book. It is practical, and you'll never be a happy Christian if you live contrary to His will. "Let no man despise thy youth; but be thou an ensample to them that believe in word, in manner of life, in love, in faith, in purity" (I Tim. 4:12 ASV).

Thank you for the letters with suggestions and questions which are coming to us.



Are your hands helping lift the load for "Miss Evelyn's" house? This is the final month of our home mission project and she is counting on every woman to



help her build this home which will give her some of the everyday conveniences without which she has served in Kentucky so many years and which most of us accept as absolutely essential to our everyday life. May we once again abundantly meet our goal and provide this faithful missionary with the home she needs so badly.



Editor's Mail Box

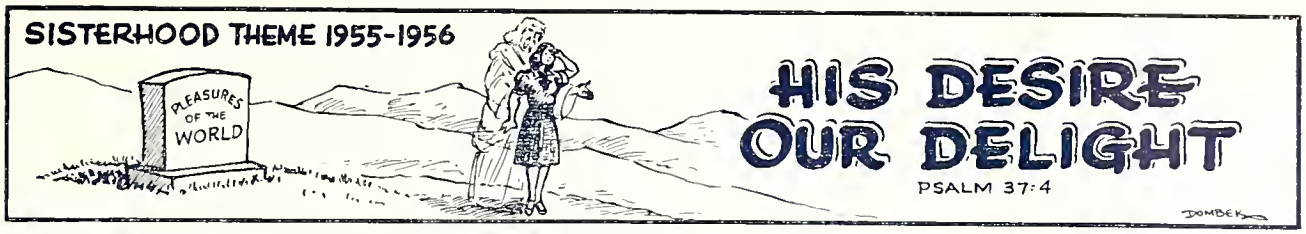
The La Loma Grace Brethren WMC of *Modesto, Calif.*, had a very busy year. In addition to helping a local boys' home, they sent 16 boxes of clothing to our own missions. The senior and junior Sisterhoods entertained the mothers at a breakfast. The pre-Easter meeting featured a flower-arrangement and corsage-making demonstration.

A card from the Jr. WMC at *Waynesboro, Pa.* reports that they have been busy in Child Evangelism, sending birthday and Christmas cards to missionaries, and sponsoring activities for their BYF. They also presented a skit in Sunday school to encourage a larger home-missions offering.

The Sr. WMC of Pike Brethren Church, *Mundy's Corner, Pa.* has completed a number of projects this year, including communion towels for the local church, and boxes of clothing and linens sent to Philadelphia and Navajo missions.

Rather belatedly we report a musical program using local talent, which was presented by the councils at *Martinsburg, Pa.* during the summer to help their building fund. Prof. Wayne Snider of Grace College brought a short message.

The Jr. WMC at the Ghent church, *Roanoke, Va.* has started a membership drive. Results, two new members received in the October meeting.



RUTH—AND OUR CHRISTMAS

By Mrs. Arnold R. Kriegbaum

Have you ever heard of a movie actress being named Ruth? No. Nor have I. There is record of only one Ruth in the Bible, and she was a woman who cleaved to that which was good. Let's take a look at the heart of Ruth, and we will soon discover why no movie actress wants the name, Ruth.

For aught we know, all Ruth had was what she wore; she was poor. But it is no disgrace to be honestly poor. Ruth was bereft. She was a widow with no strong arm to lean upon. But she was kind and helpful to another widow. Ruth was sad, and rightfully so. Ruth had a crowning quality, she was virtuous. She had what money cannot buy.

With a heart like this, there is little wonder at the decision Ruth made when her hour of crisis came. When her mother-in-law, Naomi, decided to return to her native land of Bethlehem, Ruth had to make a decision. Should she stay in Moab or go to Bethlehem? Before Ruth was Bethlehem, a strange land, the true God, but real friends such as she knew Naomi to be. Behind Ruth was her native land, Moab; a people who worshiped idols, a land of riches, and a land of sin. Ruth's decision was prompt, personal and firm, not an ignorant stubbornness but an intelligent firmness.

Literary critics have adjudged Ruth chapter I and verse 16 as the *Gem of All Literature*. Ruth gives us this gem as she makes her momentous decision. "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16-17). Naomi had borne a true testimony of her God. Ruth's surrender was supreme, "Thy God, my God." Ruth was saying: "Let me go with you; let me pray with you, let me give with you, let me serve with you." She had counted the cost; her mind was made up; her heart was fixed; her course was set toward righteousness, no matter how much hardship it might bring. Naomi saw that Ruth was steadfastly minded. This is a quality the Lord wants all of us to cultivate. In I Corinthians 16-13 we read: "Watch ye, stand fast in the faith."

Was God faithful to Ruth? Yes; our God is faithful. After all her trials and hardships, Ruth was rewarded with a husband, a home, and happiness. Ruth's sadness was turned to exultant joy. Boaz, a mighty man of wealth and a saint of God, sought and won Ruth for his bride. Ruth's nomadic life was ended. She was to settle down in the peace of Bethlehem. Besides all this, God honored her by giving Ruth a place in the bringing of Christ into the world. Matthew 1:5 reads: "And Salmon begat Boaz of Rachab, and Boaz begat Obed of Ruth."

Ruth was a Moabitess of an accursed race, who, according to the law of Moses, was not allowed to enter the congregation of the covenant. A real problem existed for Ruth. Would the Hebrews look with disfavor upon her? No such obstacle remains when faith in God is exercised.

Ruth is a type of us, the gentile bride of Christ. Boaz is the type of Christ, the Bethlehemite, who redeemed us unto himself. (Read Ruth 4:7 ff.).

"And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons hath born him" (Ruth 4 14-15). As we read in Matthew 1:5, a greater Kinsman than the neighbor women ever dreamed of came through Ruth the Moabitess.

To Ruth was granted rewards a hundredfold for her faith. In her future generation, at the birth of the Kinsman who brought us eternal redemption, the heavens opened and the angels burst forth with, "Glory to God in the highest, and on earth peace, good will toward men." Is Ruth's Redeemer, your Redeemer?

PROGRAM GUIDE FOR DECEMBER

THEME SONG—Sing the theme song and repeat the year verse, Psalm 37:4.

OUR DAILY GUIDE—Read the Scripture, Ruth 2.

PRAYER CIRCLE—"Let your requests be made known unto God." Remember the requests in the prayer corner.

DEVOTIONAL TOPICS—The Middlers and Seniors study, "Ruth—and Our Christmas," written by Mrs. Arnold Kriegbaum. The Juniors study, "Mary," written by Mrs. R. Paul Miller.

SPECIAL FEATURE—Have a time of testimony relating what Christ has done in and for each one of our lives.

MISSIONARY BIOGRAPHY—The Juniors will study an interesting article entitled "Traveling into the Interior." The Middlers and Seniors will be challenged with a short biography of "Lenora (Mrs. Robert) Williams."

BUSINESS MEETING.

SMM BENEDICTION.

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
Vice President—Amy Lou Bracker, Winona Lake, Ind.
General Secretary—Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif.
Treasurer—Mary Hooks, Winona Lake, Ind.
Literature Secretary—Jean Pittman, R. R. 1, Wapato, Wash.
Bandage Secretary—Marie Sackett, 1010 Randolph St., Waterloo, Iowa.
Patroness—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.
Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

ON INTO THE INTERIOR

By Mrs. Rose A. Foster

Our stay at Matadi, Africa was not very long. How happy we were about that. To us, it seemed like the hottest place we had ever been. It is sea level, with high hills all about. So down in the bowl of the earth lies this one oven of a hotel town, cooking everyone who sleeps there.



Mrs. Rose A. Foster

The train running up country left Matadi twice a week, and at that time it took two days to make the trip. It was a unique train to say the least! The engine burned wood in order to get the needed steam. The cars were small and every two benches had a table attached to the wall, which when let down served many purposes. There were no timetables because no schedule could be kept.

The morning of our departure arrived, and with all the other passengers we boarded the "wood burner" with such equipment as food, water, baggage and bedding. We got off with a fair start and felt that the trip might be quite enjoyable. Soon, however, one of the passengers, a native, saw his hat floating in the air toward the bush. The bell was rung, the train stopped and the native ran after his hat. The engineer waited until the hat was retrieved and the native was back on the train before we went on.

We were on fairly level ground just then, and everything seemed to be going quite well. But a very nice incline loomed ahead. We began to ascend, but the farther we went the more tired the engine became until it could mount no farther. Then it stopped going forward and began going backward. We did not know what to expect. At the foot of the hill the train gradually came to a standstill. More wood was added until they had enough steam to get over the top.

The day proved to be very interesting. At one place we passed a large native market. The train stopped so those desiring to buy food could do so. There we saw all kinds of people, dressed in all types of regalia from leaves to European outfits. Some wore helmets, some straw hats, some kerchiefs, more nothing. Some of the old women were smoking long-stemmed pipes, some shorter ones, some cigarettes. Some carried their babies on their backs and some on their hips.

This first view of all kinds of native food was a revealing geography lesson. Never had we seen such an abundance of bananas. Needless to say we bought more than we could eat, even though they were the biggest and best we ever had. We passed many villages and much bush. Darkness had already set in when we arrived at Copville and Mr. Jenkins from the Baptist Mission was at the station to meet us. Soon we were in their delightful living room and a little later in between snowy white sheets in a good, comfortable bed with cool breezes to refresh us. What a difference from Matadi where it was so hot and dirty!

But the next day brought a repetition of many of the former days' experiences, the same train, the same dirt and dust left over from the previous day, same hot sun over us, and the same starting and stopping motions. We reached Leopoldville, which was then Kinshassa, before dark, and found much confusion with trying to get accommodations for the night and customs.

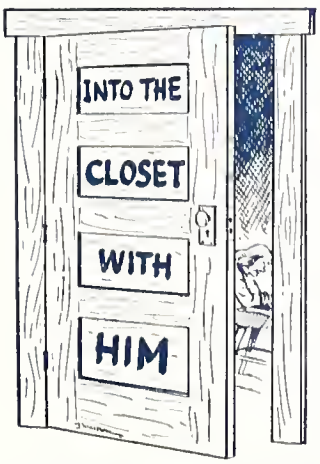
The following morning found us crossing Stanley Pool to Brazzaville, where we had to make reservations for the river boat to Bangui. We had picked up outfits for different ones of the missionaries, so there was really a great deal to be cared for. The boat must have been the oldest the company owned. Every evening they stopped along the river bank to load wood so they could run the boat the following day. Natives cut the wood during the day and had it ready for the boat when it arrived in the evening.

Days were extremely hot on the water and the nights not much cooler. The whole boat was thoroughly heated by the fierce fire they had to keep the boat running, and the African sun added tremendous heat pressure.

The Congo and Oubangui Rivers are full of islands, and in dry season there are obstructive sandbars. If we happened to get on one, we had plenty of trouble getting off. The islands were so numerous that at times we could see no way out. But the native pilot knew the river like we know our streets; he had no difficulty at all. He knew the way and brought us safely to Bangui. We will reach our eternal home just as safely, if we follow the Lord Jesus, our Heavenly Pilot, because He said: "I am the way, the truth, and the life: no man cometh to the Father, but by me."

It took us two weeks to make the trip of about 1000 miles. Of course we fully expected to see Mr. Hathaway when we arrived at Bangui. But not a soul we knew was there. So we settled down to wait for one of our missionaries. Next month you will find out what happened when we were so near and yet so far from our work.

PRAYER REQUESTS



Pray that the general fund offering might cover the expenses of this year in SMM.

Pray for our national officers that they might be given wisdom and strength in their time of need.

Pray for our national project and for the mission at Taos, New Mexico, that the Word of God might reach many souls.

Pray for the district officers that they might depend upon Christ for their strength.

Pray for all the foreign and home missionaries that the Lord will bless them and give them needed strength.

Pray for the Sheldons as they leave for Africa once again.

Pray for the Hockings who are beginning their service for Christ in Africa this year.

The Hand of God in the Life of—

LENORA DEISCH WILLIAMS

By Althea S. Miller

Have you ever enjoyed the thrill of swinging on a rope during your early childhood? The Brethren Church almost didn't have a certain missionary because she swung on a rope which somehow became fastened around her neck instead of waist. In the providence of God, a mother's sharp ears kept this time of fun from becoming a tragedy.



Mrs. Robert Williams

For the past 13 years Mrs. Robert Williams, with her husband, has served the Lord in Africa. Her jobs of nurse (R.N.), teacher, and housewife kept our missionary more than busy. The Williams' have no children of ther own, but Lenora's heart goes out to the girls and women of Africa who live in heathen darkness. She is thrilled when they open their hearts to the Saviour and grow in grace and the knowledge of God. As for satisfaction in her work (and who doesn't want that?), Mrs. Williams finds it in the accomplishment of reading among the children. As she wrote her letter to us, voices of schoolchildren came through the window. They were reading from the Gospel of John, and one year ago they couldn't read a word! This triumph of God's grace makes teacher Williams rejoice.

Lenora Williams agrees quite positively with the Apostle Paul who said many times in his epistles: "I would not have you ignorant, brethren." Our missionary believes every Sisterhood girl should learn all she can about the peoples of this earth who are yet unreached with the Gospel. Then each girl choose a missionary to pray for daily. Learn to know the missionaries by meeting them when they are in your church, by reading about them, and by corresponding with them. And who knows but that God may choose you, a very ordinary girl, to do an extraordinary job for Him somewhere in His vineyard?

It isn't ncessary that a girl be reared in a preacher's home, or be the daughter of a missionary to be used of the Lord. Lenora grew up on a farm in Indiana. She was saved at the age of 15 and at the same time became a member of the Brethren Church near Peru, Ind. She has a college education, an R.N. degree, and studied Bible two years in Grace Seminary before going to the field. So she is well qualified to encourage every girl to get as much education as possible if she would serve the Lord well. She knows every Sisterhood girl will experience "His Desire, our Delight" as she says with the psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1).

A LETTER FROM OUR NATIONAL PATRONESS

Hello Girls:

The months have been rolling around since the beginning of our SMM year, and I trust that each one of you has been endeavoring to attain the goals set up for us at our National Conference. These goals have been prepared for one purpose and that is that you might be developed spiritually and that you might also be a "living testimony" for your Lord and Master. Every one of these goals have been bathed in prayer, and we trust that you will not think of them as boresome, but that they might be the spiritual exercise to keep your soul "in trim." Just as we need some exercise to keep physically fit, so we need to read the Word and have a time daily to commune with our Lord to be spiritually fit and serve Him in every way possible in our local church.

There is one thing that is very needful in our world today and that is a girl who will be a "living testimony" for her Master. If every SMM girl would take this seriously, the Brethren church would not be able to contain the revival that would come our way. I wonder, girls, in your school life, at your work, or at home, are you bearing a testimony that will lead other girls, and boys, men and women to your Master. Or do they say: "If she is a Christian, I don't need what she has. I am as good as she is." I trust that this will never be said of one girl who is a member of our Sisterhood family.

Yours,

Mrs. H. Leslie Moore, *national patroness*



1. IMPORTANT DATE—The general fund offering should be sent to the national treasurer by January 31. All entries for the writing contest must be into the national patroness on this date also.

2. ARE YOU A MEMBER OF SISTERHOOD? Then you should have a SMM pennant. Have you learned all the points of the merit system? You are not actually a member of Sisterhood until you have done this. After learning the merit system you can secure a pennant for $.65 from your district literature secretary.

3. DISTRICTS!! Don't forget to send a list of your officers to the National General Secretary. This is one of your district organization goals, so let's meet it, and be one step closer to becoming an honor district.

4. WHAT ABOUT THOSE BANDAGES? Here's just a hint which will help you in rolling your bandages efficiently. They are to be 7 yards long, 2 inches wide, ravelled and sewn at the end. Let's aim for a large number of bandages for this year, and let's make them neat and exact.

5. WHERE'S THAT NEWS? Don't forget to send at least one postcard news item to the national general secretary. She's awaiting them with great anticipation trusting that they will be very interesting and different.

Mary's Christmas Baby Was Her Saviour

By Mrs. R. Paul Miller

It was the dream of every little Jewish girl that she would become the mother of Jesus, the one who was to be the Messiah, the Saviour. Some people say that Mary was the Mother of God. The Bible teaches us that this is wrong. To say that Mary is the Mother of God is called blasphemy.

God used Mary to give Jesus a human body so He could show himself to us. But Mary needed Jesus Christ to be her Saviour just as much as you and I need Him for our Saviour. In Luke 1:46-47, Mary said: "My soul doth magnify the Lord, and my spirit has rejoiced in *God my Saviour.*" So you see Mary realized she needed to accept Jesus to be her Saviour.

Mary continues: "For he that regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name." God honored Mary by writing this in the Bible for all people to read. We know she was a good, kind girl, and grew to be a woman of pure heart and mind for God calls her blessed. She believed all those things which were told her from the Lord.

We know this was all of God because everything turned out just as the angel told Mary it would. No matter how mean people talked about her, Mary trusted and believed God, and God took care of Mary.

The Bible tells us Joseph was *not* Jesus' father. Jesus was a unique baby. He came to earth for a different purpose than any other baby who was ever born. The angel of the Lord appeared to Joseph in a dream and told him that Mary was pure and not to be afraid to take her for his wife. The angel further told Joseph to call the baby's name JESUS; "for he shall save his people from their sins." While Joseph was a man who believed God and did all the angel told him, still he needed Christ to be his Saviour.

After the shepherds had left, and much later after the wise men had come and gone, Mary and Joseph returned to their home in Nazareth. Mary kept all these things about Jesus and pondered them in her heart. Never once did Jesus sin, so He was set apart in many ways from all people around Him. All the children of Joseph and Mary needed Jesus to be their Saviour. Jesus increased in wisdom and stature, and in favor with God and man.

Jesus is our example. Jesus is our Saviour! Jesus was born so He could give His life on the cross and shed His blood, which has power to cleanse us from all our sin. For God so loved us that He sent His Son that whosoever believeth in Him should not perish but have everlasting life. This is the Christmas story. Whatever we do, let us not be guilty of giving Mary a preeminent place in our Christmas celebrations. Mary said: "My soul doth magnify the Lord," and that should be our prayer.

ATTENTION!!

Two new societies have been formed at Clayhole, Kentucky. The California District would like to report that they have nine new societies born into the family of Sisterhood.

S.M.M. ORATORICAL CONTEST

ATTENTION!! ATTENTION ALL MIDDLER AND SENIOR GIRLS!!

Here's what you been waiting for, the rules for the Oratorical Contest. They are as follows:

1. Three national judges are to be selected.
2. It shall be an original oration on II Timothy—some blessing the contestant received from her study.
3. The oration is to be from 3-5 minutes in length.
4. The entrant may not have any "outside" help with the content, but advice may be given as to the preparation or delivery.
5. Local organizations should choose the best one to represent them at the semifinals at the district youth rally in the spring.
6. One winner and one runner-up shall be selected from each district.
7. The district should make some effort to aid each winner to attend Bethany if possible.
8. The finals shall be held at Bethany Camp.
9. The winner of the National Contest will receive her choice of a Sisterhood Sweater (white or green), an SMM Key Necklace, or $7.50 worth of material from the Brethren Missionary Herald.
10. Specific details on judging will be sent out very soon.

Start working on your oration NOW!

WMC

SISTER ESTELLA MYERS IMPROVES IN HEALTH

Dear Sister Hammers:

What a pleasant surprise it was to receive a message from so many women who were attending the WMC at Portland. And God has answered prayer and I am gaining strength every day. The Lord has been good.

How happy I was to hear of the good conference at Portland and that many have a longing to be winners of souls. As we abide in Him God will answer prayer. I am expecting great things from the Lord through the Brethren Church here and in the foreign fields.

The longer we work in Africa the more we realize we do not have long to stay there. The spirit of communism is there as in other places and it is something the unconverted native will grasp. The other cults are coming in. How easily the natives listen to their teaching. How anxious they are to spread their belief.

May God continue to bless and keep all you women as you labor for Him. Sincerely yours,—*Estella Myers.*

A report from *Seven Fountains, Va.,* shows us that the women there have been busy this past year for the Lord. They have a membership of 34 and acquired four new members during the year. They not only used the program packets but passed them on to the BYF, who also used them in their meetings. They gave generously to all project offerings and had a fruitful year for the Lord.

Newsmakers

CORRECTION: The name of Paul Dick, and not Charles Ashman, should appear on page 45 of the Brethren Annual, under vice president of the corporation of Grace Theological Seminary. Wrong information was supplied by the seminary.

DAYTON, OHIO. Russell Ford of Cadle Tabernacle, Indianapolis, Ind., was guest speaker at the First Brethren Church Oct. 30-Nov. 2. Wm. Steffler is pastor.

DAYTON, OHIO. Dr. R. E. Gingrich, president of Cornus Hill Bible College, Akron, Ohio, was guest speaker on Anniversary Sunday, Nov. 6, at the North Riverdale Brethren Church. Russell Ward is pastor.

DAYTON, OHIO. Mrs. Anna Miller, mother of Mrs. William Steffler, departed from this life on Oct. 22. Rev. Steffler is pastor of the First Brethren Church.

SOUTH GATE, CALIF. The 26th homecoming service was held Oct. 30 at the First Brethren Church. Bob Hill, missionary on furlough from Africa, was guest speaker at the afternoon and evening services. Alfred Dodds is pastor.

WAYNESBORO, PA. A record attendance of 377 was attained at the the First Brethren Church Oct. 24. A new Hammond organ is being presented to the church by the Men's Bible Class. William Gray is pastor.

TAOS, N. MEX. Miss Efren Herrera was united in holy wedlock, Oct. 23, to Rev. Tony Luna, pastor of the Cordillera Brethren Church. Sam Horney, pastor of the Canon Brethren Church, performed the ceremony. The couple spent their honeymoon in Denver, Colo.

WINONA LAKE, IND. The daughter of Mr. and Mrs. Richard Maycumber, Rebecca Ann, was taken back to be with the Lord just a few hours after birth on Oct. 20. Mrs. (Ruth) Maycumber is the daughter of Rev. and Mrs. Jesse Hall of Spokane, Wash., who traveled here to be with their children in this hour of sorrow.

WINONA LAKE, IND. Rev. and Mrs. James Marshall, missionaries in Argentina, have arrived here from New Vienna, Ohio, and plan to make their home here for the next few months.

SAN DIEGO, CALIF. Final services for the First Brethren Church in their present building were held Oct. 30. Services are now being held in the National Guard Armory at 7401 East Tecolote Road. Acher Baum is pastor.

FREMONT, OHIO. A new blacklight sign has been erected on U. S. 20 and Collinwood Blvd., by the Grace Brethren Church. Gordon Bracker is pastor.

SPECIAL: Christmas mail to the foreign missionaries should be mailed at once. Mail to Africa should have been mailed by Oct. 1.

LAKE ODESSA, MICH. Homer Miller, graduate from Grace Seminary ('54) has accepted the call to become pastor of the Grace Brethren Church here. His address will be R. R. 2. Clarksville, Mich. Please change Annual.

BUENA VISTA, VA. "Buena Vista Congregation Has Sent Many to Ministry" is the heading of an article about the First Brethren Church in the Buena Vista Times. Among those sent to the ministry is Norvelle W. Jennings, retired; Archie Lynn, of Hollins, Va.; M. H. Ramsey, deceased; Kenneth Teague, Army chaplain. Paul Campbell, James Smals, and Edward Ramsey are at Grace College and Seminary preparing for the ministry, and others have gone out as ministers and missionaries in other denominations Edward Lewis is pastor.

GRANDVIEW, WASH. The First Brethren Church, Robert Griffith, pastor, has become a 100 percent church in Missionary Herald subscriptions.

LONG BEACH, CALIF. The address of Rev. Harold Dunning is now 4723 Pepperwood Ave., Long Beach 11. Please change Annual.

WINONA LAKE, IND. R. Wayne Snider, Dean of Men at Grace College, has been reelected president of the William Jennings Bryan Alumni Association for the year 1955-56. Homecoming activities were held Oct. 7-9.

MIDDLEBRANCH, OHIO. Sunday, Oct. 16, was the celebration of the founding of the First Brethren Church. A fellowship dinner was followed by an anniversary service in the afternoon and communion service in the evening. Rev. Jake Kliever, missionary to Africa and former pastor, was guest speaker.

WINONA LAKE, IND. The Brethren Missionary Herald board of trustees announces the resignation of Jesse B. Deloe as linotype operator. Brother Deloe came to Winona Lake February 12, 1945. Since that time he has faithfully performed his duties as printer for the Missionary Herald. Robert D. Crees, president of the board of trustees of the Missionary Herald states the feeling of the board when he expresses appreciation for the many years Brother Deloe served the Lord and the Brethren Church through the Brethren Missionary Herald. The sacrifices and the many extra hours of labor will not be forgotten.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

Filling the vacancy at the Missionary Herald is Leland Larmon, who joined the staff on October, 30. Brother Larmon comes to Winona Lake from Johnstown, Pa., where he is a member of the First Brethren Church, and was known throughout the East District for his work with the young people. Brother Larmon served as linotype operator on the Somerset Daily American from 1939-47, at which time he was a member of the Listie Brethren Church, Listie, Pa. During this period he served three years in the United States Army in the European and African theaters of war. Upon completion of his enlistment in the army he returned to the Somerset Daily American where he continued until 1947, at which time he became linotype operator for the Johnstown Tribune Publishing Co., publishers of the daily newspaper in Johnstown, Pa. Clarence Larmon, father of Leland, is circulation manager of the Somerset Daily American in Somerset, Pa., and is a member of the Listie Brethren Church.

Mrs. Leland Larmon was a charter member of the Jenners Brethren Church, Jenners, Pa., before moving to Johnstown. Mrs. Larmon has also been active with her husband in youth work in the East District. The coming of Brother and Sister Larmon to Winona Lake and to the Missionary Herald Staff is an answer to prayer.

TRUE THANKSGIVING

By PAUL MOHLER
Pastor, First Brethren Church
Covington, Va.



Mrs. Higgins' pastor heard that she had a particularly good crop of potatoes. Thinking he would please her, he called upon her and said, "I hear that you have a grand crop of potatoes this year, Mrs. Higgins. That must cheer your heart and make you especially thankful." "Oh, they're good enough," she replied, "but where's the bad ones to feed the pigs?"

It was not the spirit of Mrs. Higgins but the kind of spirt of gratitude in the heart and soul of Billy Bray that gave us our Thanksgiving Day.

When Billy was digging his potatoes one season, he discovered that he had raised a poor crop. Satan suggested, "That's what you get for serving the Lord." Billy said, "Get away from me, Satan! I'm glad and thankful for these few. When I served you, I had no potatoes at all."

The seeds of true thanksgiving are implanted in the human heart only by God himself through the new birth.

Modern Thanksgivings

"Thanksgiving" is the name of a national spiritual holiday. This special day in America originated long ago. When the Mayflower landed on the rocky coasts of New England, after three months on the rough Atlantic, there was great joy in the hearts of our forefathers. They had arrived where they could worship God unmolested.

Their joy was short lived. A cold winter was ahead of them. Winter came. There was not enough food. There was not enough medicine. There was sickness, disease, and starvation. Nearly half the number died.

Spring finally came. A new hope surged in the souls of those who had been spared. They had a good summer, a fruitful harvest, and a fine autumn. God had been good to them. And again their hearts were glad. Their storehouses were full. Their provisions were plentiful. And again their hearts were glad. They overflowed with praise and thanks to the Lord.

After that first harvest by the Pilgrims in 1621, Governor Bradford set a day for special thanks and prayer. Friendly Indians were present. Tables were spread with a sumptuous feast. Around the tables sat red men and white men. Thanksgiving, praise, and prayer, lasted for three days and God was pleased.

In 1623 another day of fasting and prayer was observed in the midst of drought which turned into a Thanksgiving Day when God opened heaven's windows and poured water upon earth for their crops. It became a custom. Several governors of the New England Colonies recommended an annual day for thanksgiving to Congress.

New York adopted an annual Thanksgiving Day in 1817. The custom spread. In 1864 President Lincoln appointed a day for thanksgiving and presidents since have issued Thanksgiving Proclamations designating a day for thanksgiving.

Ancient Thanksgivings

Special thanksgiving times are not a modern innovation. Thanksgiving, in the form of sacrifices and blessings to the Lord for His Goodness and mercy, was offered up frequently in the days of the patriarchs, judges and kings. There are many references to special thanksgiving from Genesis to Revelation.

After Noah was delivered from the flood he built an altar unto the Lord. He offered burnt-offerings on the altar to the Lord in thanksgiving (Gen. 8:20).

Israel observed feast days after God delivered her out of Egypt. One of these was a thanksgiving feasting time. It is called the feast of the tabernacles. It was a feast of ingathering (Lev. 23:33-39 cf Exod. 23:14-16). After the crops were harvested, in the fall of the year, the thanksgiving feast was held. It was a time for rejoicing. It was a time for special thanksgiving. God meant it to be a time of remembrance, a time to think about the goodness and grace of the Lord. The words "thanks" and "thought" have the same root. And so, thanksgiving in the past and in the present should be, and was meant to be, a time of thought-giving—a time when we give careful and prayerful thought to what God has showered upon us in blessings. Our hearts should overflow with both praise and thanks as we ponder and meditate on His faithfulness.

Gross Ingratitude

Many today, like some in Israel of old, are disgustingly unthankful. They eat God's food. They drink God's water. They breathe God's air. They receive God's rain. They accept His sunshine. They harvest His produce. They let Him fill their barns. And they delight themselves with His other blessings. But, material prosperity becomes their downfall and destruction. Their well-filled cupboards, their overstocked deep-freezes, and their jam-packed barns led many away from God and sweet faith in His Son. Bountiful harvests and plentiful provisions become their sufficiency. God's greatest and most precious blessing is ignored and refused.

There was a time in the life of Israel when the "harvest was past, summer was ended, and they were not saved" (Jer. 8:22). The same is true today in America with multiplied thousands. How it must grieve the heart of God when people receive His houses, His lands, His automobiles, His clothes, and reap His fruit, for whom harvest is past, summer ended, and they are still unsaved. What gross ingratitude to refuse God's best provision—forgiveness of sin and eternal life.

Only a child of God can offer true thanksgiving. For the child of God all crops, all health, all wealth, peace, happiness, and every liberty are blessings for which to be thankful.

WE THANK THEE FATHER . . . FOR THY HOLINESS



By CLAIR BRICKEL
Pastor, First Brethren Church
Clayton, Ohio

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness."

Well might these words of the psalmist be applied to the Son of God and we should "give thanks at the remembrance of His holiness." In our manner of giving thanks we find ourselves praising God for shelter, clothes and food, but little do we express our thanks for just himself, so pure and good. We thank Him for the answers to our pleading prayers but pause little to thank Him for His lovely, matchless name. The person of Jesus Christ and all His divine attributes are taken for granted and relegated to a minor place in our volume of praise given to the Lord God during this festive and sacred occasion that we call Thanksgiving. The psalmist says: "My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever" (Ps. 145:21). Holy praise is contagious, it spreads from lonely hearts to all flesh. During this season of giving thanks let us as Christians who know and love the adorable Son of God start a spreading wave of thanks to God for the person of His Son who is the very central figurehead of all of God's Holy teachings.

The Lord Jesus was sent to earth as God's holy man. The announcing angel appeared to Mary and proclaimed: "That holy thing which shall be born of thee shall be called the Son of God (Luke 1:35). Peter's second sermon to the Jews denounced them as denying—"the Holy One and the Just, and desired a murdered to be granted unto you" (Acts 3:14). We should thank God for the holiness of Jesus Christ because it is

Absolutely Independent

Jesus Christ, although assailed by His foes as an imposter, was shrouded with holiness that was altogether His own. The holiness of man is not so. We are not holy by our will or by our own efforts. We are not holy by our own discipline as something that has been wrought out by ourselves. *It is of God.* But the holiness of Jesus Christ was His own. It was the outshining of the glory that He had from the beginning and shall receive again when every knee shall bow before Him and every tongue shall confess His name. The holiness He possessed was essential to His being. Isaiah beheld this when in his vision he saw the glory of God (John 12:41). Let us thank God for such a glorious Saviour.

Absolutely Perfect

We who believe in the depravity of man will still recognize the fact that there have been good men and still are good men upon the earth. But none of them is perfect. None is good from the first; none is wholly and always good. The holiness of the very best is not only derived, but imperfect. This is the confession of everyone who has stood before God and pleaded Christ as Saviour. But the holiness of Christ was perfect. Nothing could be added to it—nothing higher could be conceived. In this respect He stands alone, the first, and the last, and the only one, in human likeness, who had kept the Law perfectly, and who could say, in the face of enemies and of friends, "Which of you convinceth me of sin?" (John 8:46). Let us give thanks at the remembrance of His holiness.

Absolutely Pure

Some men on the face of the earth may seem pure—that being because they have not been tried. They had never been put to the test and been tried under fire. But our Saviour, for whom we are thanking God, was subjected to the severest trials and temptations; yet His holy soul was never stained by sin. This one was born pure; He lived a pure life in a world that was full of sin; His death manifested no sin whatsoever. John calls Him Jesus Christ the righteous. Paul longed for the day when he would receive his rewards from the righteous Judge. Such a one is our High Priest interceding for us. Have we thanked God enough for Him? Every prayer breathed by a Christian should contain this note of thanksgiving.

Absolutely Beautiful

The psalmist says that we should worship the Lord in the beauty of holiness (Ps. 29:20). The beauty of holiness is the supreme and perfect beauty in the character of Christ Jesus. This beauty we see in Him challenges our admiration, inspires our confidence and commands all the love within us. The holiness of Christ Jesus is not against us but for us. It is because of His holiness that He is fit to be our Saviour. He not only perfectly represents God to man but also man to God. Only as we stand clothed in His cloak of holiness imparted unto us are we able to see God. What a beautiful picture is given of sinful men, lost and condemned; yet robed in the holiness of Christ received at their acceptance of Him. This one is now ready to meet a thrice holy God because he is trusting the merits of a perfect Saviour who did a perfect job in canceling our sin debt on Calvary's cross. The beauty of Jesus and all His holiness should be seen in the lives of His own. It will be if you are thankful for what He did and will live for His glory.

Many who call themselves Christians hate to think of holiness; they never hear it without pain and the principle part of their studies of God's Word is to find out with how little holiness they can rationally expect to enter into the kingdom of God. None of all God's perfections carries in it more terror to the wicked, nor mere comfort to the godly, than His holiness.

Christian, thank God that Jesus Christ was the perfect one who sealed your redemption. You could not do it, but He, and He alone.

THE SACRIFICE OF THANKSGIVING

By KEITH ALTIG

Pastor, First Brethren Church
Glendale, Calif.



Outstanding among all the religious feasts and holidays of the world is the Christian observance of Thanksgiving. Our Heavenly Father has revealed that for His children to engage in a season of thanksgiving is one of the acceptable sacrifices which can be offered to Him. The great prophet Isaiah is one of a group made illustrious by the presence of Moses, David, Jeremiah, Jonah, Amos and Paul who speak of offering the "sacrifice of thanksgiving" to the Lord.

"An acknowledging and confessing with gladness, the benefits and mercies, which God bestows either upon ourselves or others," thanksgiving is the one sacrifice which is open and equal for all, rich or poor. It is without time limits and demands no special ceremonies or accoutrements. It is the completely natural and unforced expression of the love one has for his Heavenly Father.

To give thanks is a definite act of worship and adoration of God. The Psalms speak several times of the sacrifices of thanksgiving so we know it to be a definite part of Hebrew worship. It is altogether fitting that it be carried over and even enlarged upon in the New Testament worship of our Lord Jesus Christ.

GOD HAS THIS DAY

God has this day!
What'er may come of good or ill,
I need but say, "My soul, be still,
It is His perfect, holy will."
God has this day.

However difficult to trace
The moving finger of His grace
In circumstance of time or place,
God has this day.

Although this day should bring to me
The entering of eternity,
In that dim vale His form I'll see.
God has this day.

And so with courage strong I'll go
Throughout this day, and meet each foe,
Content, simpley to trust and know,
God has this day.

In American history the day was observed by the godly founders of our nation as a day of feasting and joy. This can readily be understood when we remember that the bountiful hand of God had enabled the pilgrim fathers at last to wrest a living out of the reluctant earth.

Thanksgiving should not be dependent upon having received material blessings alone. Without the spiritual blessings which our Lord is waiting to bestow, the material blessings will be brief and unsatisfying. But with the presence of the Lord, one can offer the sacrifice of thanksgiving even without the material blessings so sought after by those who know not the Lord.

It was on a thanksgiving day a few years ago that the writer made the final move into the city where our first work is located in Brazil. Separated from wife and son because of illness and with two young daughters to care for, not much preparation for thanksgiving was made. In fact, it was entirely forgotten until late in the day. By the time the work was done it was too late to plan or prepare anything. While a favored nation of Americans feasted on the good things which are so readily available, three other Americans on foreign soil sat down to a meal consisting of a few pieces of crusty French bread, dry cheese, bananas, *goiabada* and *guarana*, the latter two being a jelly-like substance made from a fruit like the quince and the national non-alcoholic drink of Brazil.

Thanksgiving should not depend on whether or not there is an ample supply of the necessities of life. Rather we find that thankfulness for what we do have insures an adequate and abundant supply. God's way of dealing with people is that as long as they love, serve and obey Him, they will receive His blessings in a material way. God's chosen people were blessed "in the land," and as long as they remained true to Him, they were blessed. His promise to them was, "Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store" (Deut. 28:4-5).

A thankful spirit will guard against moral degeneracy too. The outstanding contributing factors to the moral degradation of the heathen as recorded in Roman 1:21 were that they did not glorify God and they were not thankful. To express thanks sincerely, admits that one is under obligation to the one being thanked. When this one is none other than God, then the obligation extends into the moral realm. This keeps one from sin.

Being the Creator, and rightful owner of all things, it is certain that God is not greatly impressed with the expense or luxury of any sacrifice ever offered to Him. A turtledove or a bullock were the same in His sight. But to receive the expressions of personal love and appreciation offered to Him gladly and freely by those who delight in His presence and desire to do His will, this without doubt is one of the most acceptable sacrifices ever to be presented to Him.

The Christian and Thanksgiving

By ORD GEHMAN

Pastor, Bethel Brethren Church

Berne, Indiana

As we approach the Thanksgiving season again and become involved in its 20th Century complicities, let us ask ourselves this question: "Why should be as Christians be thankful?" With only a little thought we discover many reasons why we should be thankful for all God's providential goodnesses unto us. We may be thankful purely because of who God is and what He means to us as His children. Or, we may be thankful because of what He has done to us and for us as He seeks to carry out His "all things" in and through us. Let us consider this from the standpoint of Paul's admonition to the church at Colosse.

In the church at Colosse there was a strange admixture of Greek, Jewish and oriental religions. These seemed to have amalgamated into a sort of "higher thought" and as "another gospel" as set forth in the Colossian epistle heresy which had been presented as a part of the Gospel of Christ. Of course, the apostle sternly warns against this "watered down Gospel" and reminds the Colossians of their position in Christ. He comes to the real heart of this matter in Chapter after he has dealt with the heresy itself in chapter 2. He points out in chapter 1 "That in all things he [Christ] might have the preeminence" (1:18b).

Turning to chapter 3 the apostle deals with the believer's position in Christ as a result of His redemptive work in our behalf. Since the "old man of sin" has been put off and we are "risen with Christ," we are to put on those things which are becoming to the children of God. These he enumerates in verses 12-14. Then after we are perfect in Christ by His grace, among other admonitions, he says, "and be ye thankful" (vs. 15c). This is not presented as a matter of choice for the child of God; it is obligatory that we be thankful to God! This is not just one of the possible attributes of the believer's life; thankfulness is a "must"! The Word here says: "Let the Word of Christ dwell in you richly . . . and be ye thankful" (Col. 3:15). The real lasting peace of God finds no place in an unthankful heart!

Paul's epistles especially are literally filled with the admonition to the children of God to give thanks in everything. Our text here presents this as an imperative duty, not a matter of choice. Thankfulness can be cultivated as any attitude of the will. Each new day brings new blessings and added reasons for the believer. The rest and protection of the nighttime and life with all its vibrancy into the new day. Thank God that you are alive. Thank Him that this is the day He hath made, let us rejoice and be glad in it. Thankfulness in the waking hour for the Christian makes for the right attitude toward God for the day. Not only do we think of ourselves in proper relation to Christ, but when we realize daily that it is Christ's will that all men should come to know Him (II Pet. 3:9) our perspective toward others is right. Toward the unsaved, we yearn to bring them to Christ. Toward the saved, we long to see them enjoy the blessedness of their salvation to the very fullest extent. A truly thankful heart has the God-given ability to see others, regardless of their spiritual condition, in the proper light of the Word of God. Whatever comes our way this day let us thank God for making it so.

Again, thankfulness should be the permanent attitude of the believer for even the so-called commonplace things of everyday living. A person cannot go to the Lord's house on His day and sing His praises with great animation and then live all week as though the God of heaven didn't exist! Remember, He is a part of your occupation in life, regardless of how you might be engaged. If you as a believer are so engaged that you cannot seek God's blessing upon even the smallest details of your life, it is time to do some checking! Don't merely take God into your business but be willing that He should be the motivating factor in all that you do. Seek His will in every transaction and praise Him for whatever He permits. It is not just the big things that make a difference; the so-called little things alter the over-all pattern of one's life! Being grateful to God for "all things" is a definite Christian virtue.

In the third place, we ned to realize that thankfulness broadens the blessings we have received. Gratitude enlarges that blessing that is often considered insignificant. Not only does Paul suggest that we give outward expression of our thankfulness in "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (16b), but he goes ahead in the very next verse and says: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (vs. 17). "Whatsoever" refers to all things. A thankful heart praises God for everything, even the sorrowful heartache. "Whatsoever" covers everything that can come into the life of God's child. Job knew something of this secret when he had been informed that his material possessions had been dissipated and that tragedy had befallen his children. Yet the Word tells us that he "arose, rent his mantle, and shaved his head, and fell down on the ground, and worshipped, and said, naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:20-21). So heartbreak becomes praise as it issues from the tested heart. Thankfulness becomes helpfulness in the presence of need. A grateful heart is a sympathetic heart toward those whose lives have been marked by tragedy. Even a cup of cold water offered in the name of our blessed Lord of glory will not fail to bring its reward to the giver. And so, because Christ has done so much for us, let us be grateful to Him and do all that we possibly can in His blessed name. A grateful heart tends more and more to do only those things which will merit His favor. Let us remember that it is of the Lord that we shall receive the reward for the "whatsoever ye do in word or deed" and not from men.



ON TO 60,000

I think I can hear you saying, "Oh we have heard that before." Perhaps no one realizes it more than your Sunday school editor. But I hasten to reply that without doubt, you have not only heard it before, but you will be hearing it again and again, and MORE AND MORE as the year 1960 approaches. This is the slogan of the Sunday schools of the National Fellowship of Brethren Churches—*60,000 by 1960.*

To reach this goal is an absolute essential!

To reach this goal, every Sunday school must do its part. We are not out just to increase our numbers, because we would like to talk about a Sunday-school department of 60,000 people. Rather, increased numbers are our first objective because we want to be obedient to the command of Christ "to teach men whatsoever things" he has commanded them. Evangelism is the command of Christ! Evangelism is the life of the church! The Sunday school is the greatest evangelistic force in your church. Now, what should your Sunday school do? Set a goal for this year of 1955-1956 of at least a 20 percent increase in your average attendance over that of 1954-55. Then take every available opportunity and means to reach that 20 percent increase. Get your Sunday school ready now for the increase that must come. An increase demands more teachers! An increase demands more workers! An increase demands better records! According to the Religious News Service, Sunday schools will have to recruit 12,000 new teachers and add 400,000 classes every year just to keep pace with the population growth in the United States and Canada. It appears that our work is cut out for us for the next few years with the population increase, to say nothing about the 63 percent of children already born, 76 percent of the youth and 86 percent of the adults who have not been reached.

To reach this goal, every teacher must do his part. Teacher, let us face your own class for a moment. If you now have a class of 10, this means in this year you should have a class of 12. You are the key to this challenge. God has called you to be the teacher just as surely as God has called your pastor to be the pastor. Let us look at our goal in a very simple manner. At the present moment, we have approximately 3,000 teachers and officers in our Sunday schools. In the next five years, our goal is to increase our numbers by 30,000 people. That means every Sunday-school teacher will have to see that every pupil now in his Sunday-school class stays with the school, and every teacher and officer will have to win two every year, to approach our 60,000 goal.

Three thousand teachers and officers each reaching two new pupils each year for the next five years will mean 30,000 new pupils by 1960! Is this an impossible goal? Teacher, look at the wonderful opportunity for evangelism which will be yours. Two new pupils each year means that our teachers would have 30,000 opportunities for evangelism in the next five years. *Am I wrong? Is it too much to say this would be the greatest-soul-winning campaign ever in the Brethren Church?* Teacher, will you resolve with me, to win at least two per year for the next five years?

To reach this goal, every pupil must do his part. As we have been traveling across the nation recently, we have been asking Sunday-school pupils everywhere if they know anyone not in Sunday school on that Sunday. Almost without exception, we have found ready response. Think about it! Do you know anyone that was not in Sunday school last week? What are you doing about it to see that they are in Sunday school this next Sunday? Did you invite them? Did you suggest you would come and bring them with you? If not, get busy on your telephone or better yet, go over and visit them *right now* and suggest that you will be at their home next Sunday morning and bring them with you to Sunday school. You bring the one next to you, and I will bring the one next to me, and in no time at all, we will have our 60,000 by 1960 and be ready to go on to new heights for our Lord!

If you are tired of hearing 60,000 by 1960 come along and help me get a new idea, by getting 60,000 for Brethren Sunday schools RIGHT NOW! Let's double our number.

CONTEST GETS OFF TO A REAL START

I wish you could be with me when I open some of the letters that come to our office telling of real increases on the first Sunday of the new Brethren Sunday-school contest. It is our conviction that this year is going to be different! More Sunday schools are going to be sending in their reports, and thus be a part of the contest. New divisions have helped to put every school in a group where they will really have opportunity to make this contest one of real competition.

A recent letter asks me to tell Denver to keep the "Trophy" well polished, for the Sunday school at "Stearns Ave., Long Beach" wants to carry home the trophy in tiptop shape. But to do it, they will have to win over Fort Wayne, Ind., who have set their goals high. And by the way, there is keen competition between Fort Wayne, Winona Lake, and Osceola. Watch the reports from these three, all of whom are in the same class. Did I say Fremont, Ohio? Oh yes, they broke all records last week on Rally Day, too, when they had 69 present. Listie, in another class, is setting the pace for their Division. Challenges have come from Meyersdale, Summit Mills, Martinsburg, W. Va., and on and on. It looks like a close contest all the way, but the Sundays roll around rapidly, and the first month will soon be a matter of history. What will the answer be? Watch the Missionary Herald each month for your own standing! Get those blanks into the National Sunday-school office regularly and on time.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

NOVEMBER 19, 1955

NEW GRACE BRETHREN CHURCH DEDICATED AT GOSHEN, INDIANA







Editorials

By L. L. Grubb

Thanks Be to God!

Beyond human expression is our praise to God for the extent of His blessing upon the Brethren home-mission work this past year.

With a record number of 714 souls born again in home-mission churches and a list of spiritual victories reported by pastors which is unparalleled in our history, we humbly thank God for His abundant grace.

The Brethren home-mission church-building program has exceeded all former ones and as God provides this will be expanded.

Members of the NFBC have made these reasons for thanks a reality by their praying and giving to Brethren home missions. So, into those words goes a wealth of meaning—"Thanks be to God!"

How Can We Give Thanks?

Gratitude is a grace. In fact, it is a Christian characteristic which many of God's children have allowed to go largely unrecognized and little used. There are definite ways in which we can show our gratitude to the Giver of every good and perfect gift.

OUR COVER PAGE

The top picture of the "T" on the cover page is the new Grace Brethren Church, Goshen, Ind., dedicated Sunday, Oct. 2, 1955. Center, Mr. Edward Rife, foreman of the Brethren Construction Company, presents the keys to Mr. Forrest Myers, trustee chairman. Herman H. Hein, Jr., pastor, Mr. Vern LeCount and Mr. Edward Sechrist, trustees, observe the ceremony. Bottom: Dr. A. J. McClain, president of Grace Theological Seminary and College, was the dedication day speaker. The "T" is not only to be symbolic of "Thanksgiving" but is to represent our "thanks" from every one in Brethren home missions to every one of you who has given to the Thanksgiving home-mission offering and continually remember this work in prayer.

There is much indication in the New Testament and even evidence earlier in Scripture under Law that God desires the love and devotion of His child first of all. Daily reading of the Word and prayer with complete dedication of the individual heart to the accomplishment of God's will is saying thanks to God.

"Ye shall be witnesses unto me" is the next step in showing thanks to God. Personal and faithful telling forth of the Gospel of our Lord Jesus Christ is the daily, Spirit-led responsibility of each Christian.

Included in this same category and simply an extension of it is the missionary vision of each child of God. This missionary vision begins *beyond the sphere* of the local activity. It is the responsibility of each child of God to help send the story of redemption into places where they themselves cannot go. This is sending a substitute. As God makes it possible, the ministry in testimony of each believer is never finished until by his giving and praying he makes his influence felt for Christ all around the world.

The missionary vision of the Word of God is *one!* "All nations," "all men everywhere," "the whole world," are phrases used in describing the service of witnessing. We have home and foreign-mission agencies in our Fellowship for the sake of efficiency and more effective work. *There can never be a continued and great expansion of Brethren Christian testimony outside the U.S.A. without a previous extension of such a testimony within the U.S.A.* When we forget this fact, the whole program stagnates and remains so until the vision of God's people is the vision of the Word of God.

Increasing the scope of the local churches activity, building a new church or Sunday-school building, increasing the size of the local testimony in our community is not home missions any more than it is foreign missions. A misconception in this has been responsible for limiting the growth of all departments of our Fellowship in the past. The indication of all Scripture dealing with missionary activity *points beyond* the immediate scope of the local-church field.

Therefore, after a Christian has given his Heavenly Father the worship of his love and devotion, and he has been active in winning souls himself as God's Spirit leads, he can give thanks to God *best* by *praying* and *giving* that others beyond his sphere of personal ministry might hear of Christ and know Him as Saviour. He will never pray as earnestly nor will he give sacrificially until he has first settled his own spiritual relationship to Christ. Therefore, the whole success of the missionary program in the church depends upon the relationship of the individual believer to Christ.

This is the Biblical way to give thanks unto God!

The Mechanics of Giving Thanks

Daily prayer by God's children is an absolute essential for a growing, strong, virile missionary program, whether at home or abroad.

There has not been *enough praying* for Brethren home missions. Perhaps this is the reason for a decrease in the Thanksgiving offering last year. It is difficult and sometimes impossible to convince folks that home missions cannot grow and defeat the Devil any more than foreign missions can without the prayer cries of the saints. Why do not more of our churches

(Continued on Page 730)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 47

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors, Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio

Another House For The Lord

By HERMAN H. HEIN, Jr., Pastor

Dedication Day is past. October 2, 1955, is now history with one more church dedicated to the service of our blessed Lord Jesus Christ. There may seem to be a sound of finality to such a statement, but in reality it is only the beginning. Now the vision is the necessity of filling the house for the Lord as He commanded in Luke 14:23: "Go out into the highways and hedges, and compel [urge] them to come in, that my house may be filled." This is the aim of the Goshen church. It is the desire of every member to see the house filled as it was on Dedication Day with an attendance of approximately 215.

Dedication Day in Goshen was a great day for all of us. Much hard work had already been completed by the Brethren Construction Company with our Brother Tom Bailey as construction engineer and designer and Brother Ed Rife as foreman on the job. We missed two very good members of the Brethren Construction Company crew. Brother Vern Latham and Jim Knepper, who left early during the work to go to Parkersburg, W. Va., but they were needed there. This left us with the two already mentioned, Don Sellers, and Paul Circle. It was a joy to be around men like these and to work with them. They work with the Lord as the Chief Construction Engineer, witnessing at any given opportunity. They are on the job all the time, and many times when they are not required to be there, donating their time to the Lord. Although much of the work was done by the construction crew, a great amount of the finishing plus much help during the general construction was donated by the members of the church. In completed form we have a building well worth $50,000 with approximately $33,000 in the actual cost. Pray with us that the Lord will lay it upon the heart of some business concern, loan company, or a brother of our denomination to supply us with the amount needed for refinancing.

It was a great joy to see the people flocking in on October 2 to see our new building, and to hear a very challenging message from Dr. Alva J. McClain, president of Grace Seminary and College. There were representatives from every branch of our denomination taking part in the ceremony. Many friends came from neighboring churches. We want to take this opportunity to thank each one of you for your earnest prayers and interest in our work here.

On. Feb. 14, 1954, the Grace Brethren Church of Goshen was organized in a little country church called the Inbody Community Church, just four miles southwest of Goshen, Ind. There were about 25 persons present at that session with 19 of them signing the charter membership. The church grew in numbers with many young converts and some adults. We reached a Sunday-school attendance of 115 during the month of May, 1955. Our new church was already under construction, and the anticipation of soon entering the new building filled us with anxiety. That day came on July 31 with 77 souls present on opening day. Many of these were visitors from other towns and churches. During the national conference and absence of the pastor the attendance dropped, but we began a steady climb from then until on Oct. 23 we had 71 in Sunday school. We now have a group of people who love the Lord Jesus Christ, who work at the business of bringing people in, who attend prayer meetings and Sunday evening services, and who have a oneness in the will to work for the Lord.

We are praising God for that which has already been done, and with a very bright outlook for the future, we are praying for a rich harvest of souls in the future and during our three-week evangelistic campaign with Brother R. Paul Miller, Nov. 20 through Dec. 11. Goshen is a pleasant field in which to work with very little antagonism and much interest. Pray with us for a real blessing as we reap the harvest in Goshen, Ind., for the Lord.



Capacity crowd attends Goshen Dedication

Riverside Brethren Church Lays Cornerstone October 16









Upper left: Left to right, Fred Bentz, Thomas Watkins, Jr., Joseph P. Wentz, contractor, Ralph C. Hall, pastor, Don Rager, Thomas Johnson and Richard Moore, subcontractor. (Mr. Bentz, Watkins, Rager and Johnson are local building committee members). Lower left: Pastor Ralph C. Hall leading the congregation in a song. Upper right: New Riverside Brethren Church building in which the cornerstone was placed. Lower right: Rev. Ralph S. Burns, pastor of the First Brethren Church, Altoona, Pa., bringing the dedication message.

The Riverside Brethren Church, Johnstown, Pa., held the cornerstone laying service on Sunday, Oct. 16, 1955. The speaker for the occasion was Rev. Ralph S. Burns, pastor of the First Brethren Church, Altoona, Pa.

Those taking part in the special service included the local pastor, Ralph C. Hall, the building committee, the contractor, and the subcontractor. Dr. L. L. Grubb, field secretary, represented the Brethren Home Missions Council of Winona Lake, Ind. Rev. Arnold R. Kriegbaum, Brethren Missionary Herald editor, who was holding an evangelistic meeting in the area, was present. A number of pastors from the district also took part in the service, and a fine group of Brethren and friends of the church were on hand to witness the event.

The new church building is located on the corner of Liberty Avenue and Boone Street. It is only a short distance from their present meeting place and will mean only a short move when the new church is finished. The latest reports indicate this moving should take place sometime early in December. Pastor Hall says: "We need space right now with Sunday school averaging 119 for October."

The Riverside Brethren followed the cornerstone service with a one-week revival meeting, and the speaker, Ralph S. Burns, with Mrs. Burns made up the evangelistic team. During the afternoon, children's meetings were held. There were 16 boys and girls who made decisions to accept Christ as their Saviour. In the evening services, two first-time decisions were recorded and four rededications of life.

Navajo Mission Staff Increases

By Evan M. Adams

The Brethren Navajo Mission and Boarding School opened the 1955-56 school year with three additional staff members, assigned by the Brethren Home Missions Council Board of Directors. With the coming of the new workers it is now possible for more to be accomplished in the school program and also in the general mission work being done among the Navajo families of the eastern Navajo area. Parts of the program can now be handled more effectively; neglected activities can now be started.

Mr. and Mrs. Robert Metzger, of Ashland, Ohio, members of the Grace Brethren Church, of Mansfield, Ohio, arrived on the mission station on August 22. Mr. Metzger resigned from his position with the Ashland, Ohio, fire department to come to the mission to assume the responsibilities of building and maintainance. His experience as a builder has already proved valuable in the completion of the building program of the mission. Mrs. Metzger (Dorothy) is now matron in charge of the schoolchildren in residence at the mission. Her experience in the care of children and in the teaching of children's Bible classes has prepared her for the big task of clothing and guiding the 37 children in the dormitories.

Miss Janice Baer, recent graduate of Bryan University, joined the mission staff in the capacity of teacher, to supplement the growth in the school work. Miss Baer, sister to Mrs. Joan Adams, has the teaching responsibility of the pre-first, first, and second grades in the boarding school. She is also a member of the Grace Brethren Church, of Mansfield, Ohio.

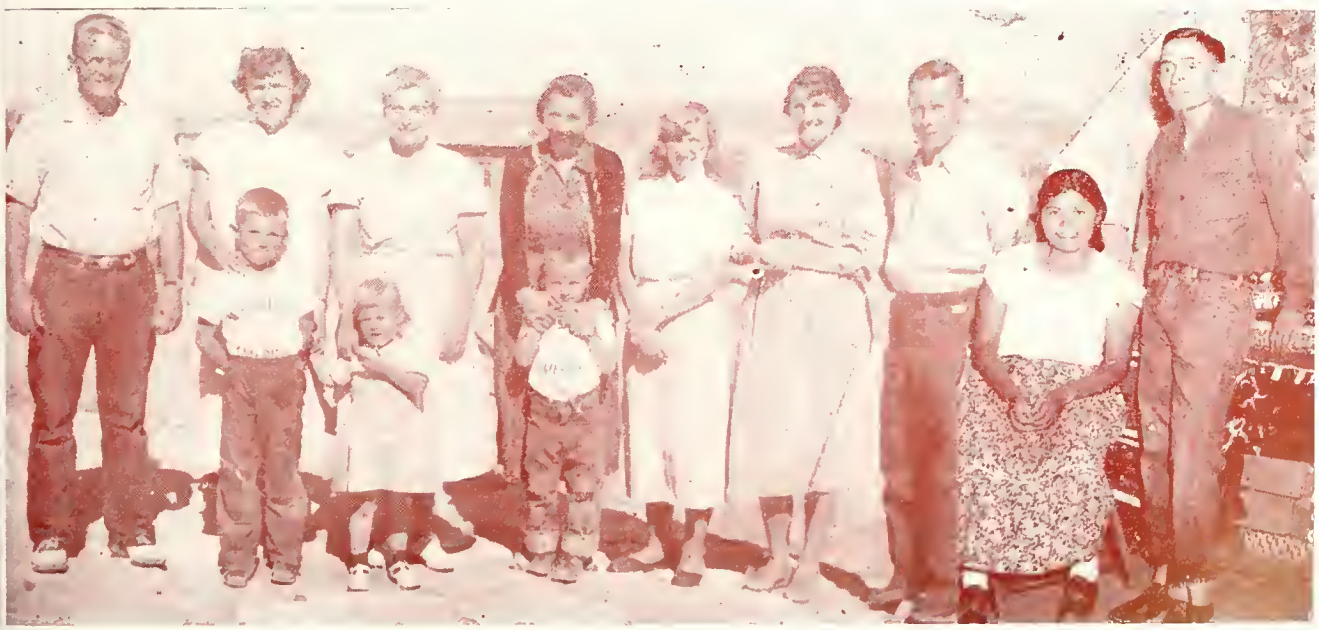
Another staff member, due to arrive about the middle of November, is Galen Moomaw, a young man of Wooster, Ohio, a member of the First Brethren Church, of Wooster, Ohio. He will also assist in the maintainance of the equipment and machinery and in the recreational work with the schoolboys. These additions increase the amount of time spent in the guidance of the young Navajo children in the classroom and in the out-of-class activities.

Mr. and Mrs. Evan Adams and family continue to direct the work of the mission and staff and to specialize in the training of Navajo Christians for gospel work among their people. Miss Angie Garber, now teaching in her fourth year at the mission, is principal over the school and teacher of the third, fourth, fifth, and sixth grades. Mrs. Mary Baer, also a member of the Grace Brethren Church of Mansfield, Ohio, continues in the preparation of the meals for the boarding school program for her fourth year.

Though each member of the staff has specific duties and responsibilities, each shares in the spiritual training of the children. Each is a missionary first, and a

(Continued on Page 736)

PRESENT NAVAJO MISSION STAFF



Left to right: Rev. Evan Adams, superintendent, Mrs. Evan Adams, Mrs. Mary Baer, dietitian and cook, Miss Angie Garber, school principal, Miss Janice Baer, schoolteacher, Mrs. Dorothy Metzger, matron, Mr. Robert Metzger, maintenance, and Grace and Lee Trujillo, interpreters and helpers. (Galen Moomaw was not at the mission when the above picture was taken.) Junior members in the front row are Danny, Laurie, and Timothy Adams.



1955-56 mission-school students with Miss Angie Garber, teacher, left frame and Miss Janice Baer, right frame

In Sacrifice

By Miss Angie Garber

Thanksgiving season nears again and marks the close of our home-mission offering period. Have you been faithful with that which the Lord has entrusted to you? You may say: "It doesn't make any difference if I give more or less," but does it? If you could hear the happy voices of our little Navajo Indians here at the Brethren Navajo Mission and Boarding School and see their response to the Word of God as it is opened to them, perhaps you would understand how very much the work of the Lord depends on your reaction to the appeal of home missions.

Because many were faithful, we have been able to enlarge our school, thus making it possible for more of these children from heathen homes to hear of the true God and have a chance to accept the Gospel of Grace. We have been able to secure another teacher, Miss Janice Baer, to lighten the burden and provide more opportunities for personal contacts and individual help.

But more children means more food, more beds, more clothing and more workers. And all this means an increase in our budget and more funds from which to draw. The mission fund is not unlimited and perhaps it is best that this is so. We expect to sacrifice. That is part of missionary life. It can be a means of blessing, but we are looking for the Christians back in the churches to do likewise. Self-denial is almost an unknown characteristic these days; yet how thrilling to have the privilege of giving up something for the sake of the One who left all of heaven for us.

There are still many who are unreached in this vast stretch of sand, sage brush, mesas and mountains which is formally known as New Mexico. Many hundreds of Navajos still sit in the darkness and hopelessness which have surrounded their people throughout the centuries. Many more little children, alert and precious, are still sitting in their hogans, waiting for the time when they, too, shall be able to come to school and join these who have already learned far more of eternal truths than their parents ever dreamed of learning.

This Thanksgiving season let the Lord direct your giving that it may be a real sacrifice, willingly given unto Him. He will change those coins of earth into eternal souls which shall praise Him through the ages that we may rejoice together in His mercy and love.

EDITORIALS

(Continued From Page 726)

set up special times to pray for home missions? How is it that so often on the 15th day of the month, which is prayer day for all Brethren, there are so few on hand to pray and even then home missions is often forgotten? It is our experience it is true that not many churches can say that their prayer program includes a vital and never-forgotten spot for Brethren home missions.

Men and money; men and money—no testimony for Christ can grow without increasing quantities of these absolute essentials.

How can they hear without a preacher? The answer is, they cannot. How can they have a preacher? Local churches and pastors must lead young people into a vision of the need and so present the Word of God that the Holy Spirit can lead our young men and women into full service. We cannot establish and build new churches without men. Our young people must be shepherded and kept for our own extension program else we will die. This task lies largely with the local church. From the local church must come the funds to help pay the salaries of these trained young people as they are sent into the field to pioneer for Christ.

The cost of buying property and building churches in this day is heartbreaking and discouraging. Nevertheless, the testimony of Christ must increase. The only source of help available is the children of God. We have an open Bible in the NFBC. We know the Gospel and have read the commission to evangelize. Should anything more be necessary?

Increase your home-mission offering this year! We need at least $200,000 to meet the challenges just ahead in establishing and building Brethren churches!

Ground Broken–Building Started At Fort Lauderdale, Fla.



Upper left: l. to r. Mr. Richard Ahl, Pastor Ralph J. Colburn, Mr. William Menees, Mr. Arthur Ervin, building committee members, and Mr. Fred Buechner, song-leader. Upper right: Rev. Larry Love, pastor of Bethany Presbyterian Church, bringing the ground-breaking message. Lower left: Present meeting place. Lower right: A Florida First—Mark Colburn, son of Pastor and Mrs. Ralph J. Colburn.

The ground was broken on Sunday, Oct. 23, 1955, for the new Grace Brethren Church, Fort Lauderdale, Fla. This will be the first church of our National Fellowship of Brethren Churches in the state of Florida. More than 70 people gathered on the building site located at 1800 N.W. 9th Avenue to take part in the ceremony. The group will continue to meet in the North Lauderdale Improvement Association building until the proposed new building is completed.

Rev. Larry Love, pastor of the Bethany Presbyterian Church of Fort Lauderdale, brought a splendid message with a real challenge to every one present. He stressed the theme that though we build the building, only God can build the church.

Members of the church already had some materials stockpiled, looking forward to the time of building. Some of the Brethren Construction Company members were on hand to begin immediately the construction of the church. Other members will be joining as the work is completed on the other building programs.

The charter membership closed on Oct. 2 with 22 adult members. Two more Brethren families have moved to Fort Lauderdale and many new contacts have been made. Brother Colburn says, "The future looks good."

The Lord Blesses in Clayhole, Ky. Meeting

By Sewell S. Landrum

From October 3 to 26 the people around the Clayhole Brethren Church received some wonderful spiritual blessings. Charles Kiloski, a young evangelist from South Orange, N. J., was the speaker for these meetings. The two weeks of meetings proved to be the very thing our church needed. All together there were more than 40 decisions, 16 for salvation and the remainder were rededications. On the last Saturday afternoon a large number of our church members gathered in the church for a special prayer service. We had a wonderful time of fellowship together in confession and prayer. That night we had some wonderful results as we saw quite a number confess Christ as Saviour. At the Sunday morning service more than 25 Christians came to dedicate their lives fully to the Lord. These folks continued in prayer long after the other folks had gone home. Sunday evening several others came to Christ. We decided to continue the services for three days. As a result of this, three more decisions were made. If there is anything that Satan hates, it is a Christian on his or her knees before God. During the last three days Satan worked over time, but in spite of his efforts the Lord blessed the meetings.



Sewell S. Landrum

Almost every service found the church filled to capacity. Many times it was necessary to use extra chairs to take care of the overflow crowd. The average attendance was about 165. The love offering for Brother Kiloski was the best we have ever seen in our church.

While the meetings were going on at Clayhole, the WCTU and the ministers of Jackson were busy organizing a union campaign for Breathitt county and Jackson. The meeting is to be held during the month of March, 1956. Brother Kiloski's evangelistic team will have charge of the meetings.

Brethren, pray for us.

Secure for your church the color film

NAVAJO DAWN

(Sound 16 mm)

Write For Date

BRETHREN HOME MISSIONS COUNCIL
WINONA LAKE, IND.

DENVER DEDICATION DATE SET FOR NOV. 27

The Grace Brethren Church, Denver, Colo., will dedicate their completed building on Sunday, Nov. 27, 1955, at 2 o'clock p. m. Dr. Paul R. Bauman, vice-president of Grace Seminary and College, Winona Lake, Ind., will be the dedication speaker. This will be the formal dedication with other dedication services being held from Nov. 23 through Sunday evening, Nov. 27.

"FUTURE HOME" SIGNS APPEAR IN EIGHT CITIES



"Future Home" signs like the one above now appear in eight cities where new church buildings are needed.

CHEYENNE, WYO.
(meeting in a temporary church building)

DAVENPORT, IOWA
(meeting in the Lend-A-Hand Building)

FORT, LAUDERDALE, FLA.
(meeting in the City Improvement Building)

GRANDVIEW, WASH.
(meeting in a rented church building)

LANSING, MICH.
(meeting in the YWCA Building)

LONG BEACH, CALIF.
(Stearns Street Brethren Church meeting in the day-school building)

MANSFIELD, OHIO
(Second Grace Brethren Church meeting in a residence)

WEST COVINA, CALIF.
(meeting in a Boy Scout hall)

Get Me a Soap Box!

By Lewis C. Hohenstein

Back in my schooldays when some one became agitated or worked up over a favorite subject and would vociferously sound off like a "crusader", someone would yell, "Get a soap box." When home missions and the great need in America today is being discussed, I feel like asking for the soap box. America, with all of her wealth, with all of her culture, with all of her industrial know-how, yes; America with all of her *religion* is in dire need. That need is for the individuals who comprise this great and blessed nation of ours to know the transforming power of the Lord Jesus Christ.



Lewis C. Hohenstein

WE MUST GET A VISION OF THE NEED:

Every newspaper that we pick up has headlines screaming at us of the awful toll of sin in America. This year the taxpayers of this country will pay approximately 16 billion dollars as the bill for crime. Seventeen thousand dollars are being spent every minute on intoxicating beverages. One million of our youth will be arrested for some crime this year. Yes; I know what you think as you hear these statistics. "It's horrifying, but what can I do?"

What can you do? You can do a lot once you get the vision that God would have you to get of the situation. Too often we think that having mentioned the home-mission work to the Lord in our devotions and having given a portion of our means at the Thanksgiving season relieves us of our responsibility. These things we ought to do, remembering that they are not the end but the means to accomplish the end. The vision that I am certain we need is one that will cause us to look out upon the multitude and have compassion upon them, seeing them as "sheep having no shepherd." Home missions will become a challenge to our soul when we see our next door neighbor as our Lord sees him, lost and undone. When we recognize that the man at the machine next to ours at the factory is headed for a Christless eternity if we fail to act, when the grocer, tailor, druggist, newspaper boy and the man we touch daily in our lives is seen to be doomed to an eternal state of damnation without Christ.

I would that it were in my power to tear away the bars and let you look into hell and see these souls, not as they are now in a state of Christ rejection, but as they will be when their state will be that of being rejected of Christ. Many of us have loved ones of our own flesh and blood, friends of whom we think dearly, living in unchurched areas of this great land of opportunity. *Care we not for their souls?* Dare we not pay the price?

After the vision—

WE NEED VOLITION:

I need not labor to bring you the picture of the need. Our pulpits are daily used for that purpose. The appalling thing is that knowing these things seems to be of little value. We often remain in our apathetic condition. What we need is a will to work.

We need a holy compulsion, a selfness willingness to do the job. Oh, for men and women who are willing, willing to say, "Here am I; use me"! Determine in your heart that you will surrender your will to the will of God. "That you may prove what is that good, and acceptable, and perfect will of God" (Rom. 12.2).

God's holy will in your life will produce—

A GODLY VITALITY:

Activity without purpose is foolishness, and purpose without activity is death. God never inspires men with a will without also empowering him to act. God has raised up the Brethren Home Missions Council as an instrument through which YOU can actively serve the Lord in reaching your neighbor, your friends, your loved ones, and the unchurched multitudes in America.

The Brethren Home Missions Council was not designed to use you, but was designed as an instrument that you can use to fulfill your responsibility in reaching the lost in this country.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). As a director in the Brethren Home Missions Council I can assure you that our only desire is to let you use us for reaping precious souls for Christ.

SEATTLE, WASH. STARTS BUILDING



Bulldozer at work

Thomas E. Hammers, pastor of the View Ridge Brethren Church, reports that the excavating is finished and they are getting ready for the footings and foundation. He added that the weather had been fine for six weeks, but it started raining after starting the church. Pray for good weather to get the church under roof.

INCREASED PRODUCTION

By Tom Bailey, Supt., Brethren Construction Company

Do you think it will work? How much will we save? Since these questions were first heard by this writer in spring of 1951 the Lord has revealed himself in a marvelous way. The answer to these and a multitude of other questions has been apparent. A mobile construction company does work! The savings vary, but in every case they are substantial! From the initial 17 months at Dayton, Ohio, schedules have been sped up. Two jobs (York, Pa., and Goshen, Ind.) have been completed in very close to five months each. The abundance of cooperation of volunteer labor was a real factor in reducing these construction schedules.

From the one member at Dayton the Brethren Construction Company has increased to seven men. One evidence of the Lord's leading has been the vision for the work that He has given each one of the crew. During the first year of operation, when it seemed unwise to make any committal to additional personnel, the Lord led three men to enter the work on the basis of a wage of $1.50 per hour as long as there was work. A few short weeks ago the policy of accepting single men into this ministry was adopted. This has increased the personnel to seven. Even before the personnel increased to seven it was decided to divide into two groups in order to get a second crew operating. Brother Vernon Latham, who had been carrying much of the responsibility of the actual construction, was given the job of heading up this second unit. At this writing they are completing their first project, Parkersburg, W. Va. Brother Latham had already moved to Fort Lauderdale, Fla., to begin the project there. Much of the "ground work" has been laid very well by the building committee and the pastor.

The idea of a Brethren Construction Company was entertained by the home-mission board for a considerable time. Only after much prayer and waiting upon the Lord, was the decision made to actually launch a trial unit in the field. The project was chosen which was to prove to be the acid test; namely, the Patterson Park Brethren Church in Dayton, Ohio. With the Lord ever near to guide and the patience of the pastor and congregation the work of construction was successfully concluded. Along with much valuable experience there came the knowledge that talents could be acquired by His Grace in this day even as in Moses's day when God raised up men and women to build the tabernacle. Almost daily the request is voiced to God by one or more of the men to give added skill and talents for a more effective and abundant ministry to His glory. At the very outset the blessing of the Lord was evident on brick laying. The men themselves were pleasantly surprised at what He enabled them to accomplish. At present it has been necessary to revert back to subcontracting brick and block work in most cases until each crew is augmented with sufficient personnel to handle it. Yes; from an idea the Brethren Construction Company has been nurtured by the Lord into a full-fledged organization of two crews and the third crew being sought out by prayer. God has graciously shown us the field and led us through many difficult paths. The needs are greater now than at the time the first unit was sent to the field. There has been expansion into two units.

There are three manmade barriers to further expansion and exploitation of this ministry. The first is that of prayer. If everyone who knows of the needs of this work would pray faithfully and regularly, the results would be astounding. An expanded construction company, which at present is only visionary, could care for not only home-mission churches but branch out into the construction of Christian day schools, expanding established churches, parsonages and other denominational enterprises. Consider what a 10 or 15 percent saving on the total construction program in all phases of the brotherhood would amount to in even one year. Beloved all can pray! Will you? The second barrier is

(Continued on Page 736)



L. to R. Dale Myers, Vernon Latham, Donald Sellers, Paul Circle, Thomas Bailey, Ed Rife, and James Knepper.



DRYHILL, KY. (Miss Evelyn Fuqua, missionary)—

We are thankful for our new well at the chapel. We had to dig 100 feet to get water, but we'll have to dig deeper for dollars to get the electric pump. We are looking forward to the time when the water will be coming into a new house. (WMC project.)

We now have a Brethren Boys Club workshop 12x16, and it was built by the older boys. None of them are saved, but we are praying the workshop will be a starting place in reaching them for the Lord.

YORK, PA. (Gerald Polman, pastor)—

A new record attendance was set on Sunday, Oct. 23. It was Rally Day, and we had 113 in Sunday school and 120 for the morning worship service. On the same day we had 50 take part in our communion service during the evening. These were new records since occupying our new building and were the result of much calling and planning.

CLEVELAND, OHIO (Robert S. Cessna, pastor)—

The first baptismal service was held in our newly completed auditorium on Oct. 30, 1955. Some time ago it was a great blessing to baptize a lady 82 years old in the river not far from the church. Attendance at the services continues to show increases from week to week, and we praise Him for every blessing that has come our way.

GRANDVIEW, WASH. (Robert Griffith, pastor)—

We had a good day Sunday with 70 in Sunday school. Next Sunday is Rally Day, and we are aiming for 90 plus. The work was just one year old in September, and an anniversary party was held following an evening service. The cake was provided by and baked by the pastor.

WEST COVINA, CALIF. (Dr. C. H. Ashman, Sr., pastor)—

The Lord hath done wonderous things for us during the recent months. There have been 17 new members added to the church, a Brethren Youth Fellowship and a Sisterhood of Mary and Martha have been organized and are on the job. Sunday night and midweek services have doubled in attendance. Specifications for lot improvements and plans for a first-unit building have been adopted.

BERRIEN SPRINGS, MICH. (Gilbert Hawkins, pastor)—

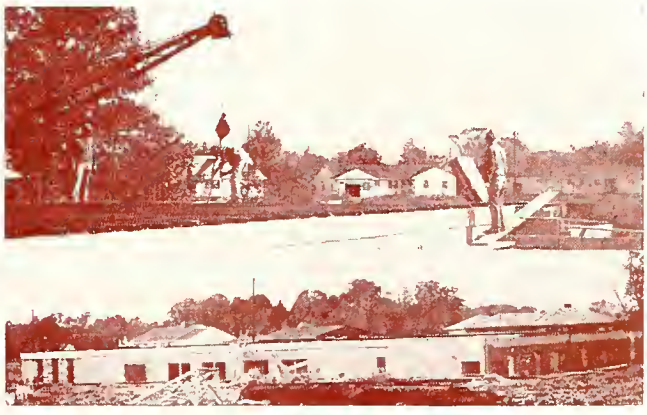
On Sunday, October 30, we had a baptismal service for five people who also united with the church. In recent months we have seen seven first-time decisions for Christ and five rededications of life. The Sunday-school attendance has increased 65 percent this past year, and our offering to foreign missions increased 300 percent. We are well on our way to an increased home-mission offering.

PARKERSBURG PUSHES TOWARD COMPLETION



The new Grace Brethren Church of Parkersburg, W. Va., will soon be ready for occupation. The second unit of the Brethren Construction Company under the direction of Mr. Vernon Latham is working on the "finish up" jobs, making it ready for moving-in day. When this building is finished, the next one will be built in Fort Lauderdale, Fla.

ELYRIA, OHIO, MAKES PROGRESS ON THE NEW CHURCH



Work on the new Grace Brethren Church of Elyria, Ohio, is progressing rapidly, and the Brethren Construction Company is working to get it under roof before the severe winter weather settles in on this northern Ohio city. Mr. Thomas Bailey, Brethren Construction Company superintendent, is directing the work on this project as well as overseeing the work of unit number two.

THERE'S A REASON . . .

By David Morsey

Oh, wad some power the giftie gie us
To see oursels as others see us!
It wads frae monie a blunder free us,
An' foolish notion . . ."

These familiar lines from Robert Burns express the age-old problem of making an accurate evaluation where there is subjective involvement. If we could only stand away from ourselves and make the kind of appraisal that others make when they meet us. Similarly, when we are an integral part of a society or an organization it is difficult for us to judge its character or effectiveness, or even its principles without prejudice. We often are enthusiastic about promoting such an organization, but have never stopped to ask ourselves just what it is that has appealed to us in that particular group. Why is it unique? What makes it more worthwhile than another.

When we come to the subject of Brethren home missions it is a fair question to ask why we should be promoting a Brethren testimony in a community where there are perhaps other denominations already at work. Many people who have had the privilege of being reared in a Brethren church do not realize that while there are thousands of churches in America; yet very fed teach and defend the infallible Word of God. Many that may be classed as orthodox in their theology still are not feeding the sheep with the Word. They are talking *about* the Bible; they are giving sermons on related topics, and they may even have an evangelistic appeal, but they are not teaching the Bible.

This writer was not brought up in the Brethren Church. In fact, he has only been in it a little over a year. He was a member of the Presbyterian Church and had attended schools of several different denominations. At the time he was led into the Brethren Church he was an instructor at Fuller Theological Seminary. His introduction to the Brethren occurred when he was asked to serve as pulpit supply at the Mountain View Brethren Church of La Crescenta. Upon being asked to become pastor he declined on the grounds that he was not in harmony with all of their doctrinal views. Then the Lord spoke to him. He began to investigate the position of the church from the standpoint of Scripture and of history, and found that as a matter of fact their view had strong support from both sources. In a few weeks he accepted the pastorate of Mountain View Brethren Church.

The writer has never before been interested in promoting a single denomination. However, since coming into the Brethren Church he has found a reason to be enthusiastic in promoting it. Based on an objective evaluation, the Brethren Church has a unique place to fill because of its strong Bible-teaching ministry. We must expand the frontiers of the Brethren Church. It is a tragic thing to see even Christian people starving for want of the right food. They are getting plenty of candy and ice cream, but they need the milk and bread and meat of the Word of God. Will we get our people accustomed to strong meat and then send them out into communities where there is no Brethren testimony and let them starve?

NAVAJO MISSION STAFF INCREASES

(Continued From Page 729)

teacher, mechanic, builder, nurse, or cook as an adjunct. All staff members spend time in reaching the Navajo people with the Gospel of Christ by the work in the chapel, Sunday school church services, and gospel meetings in the camps of the Navajo people. The mission being isolated and without the many aids found in the city, there are times that each member of the staff finds himself called upon to do some job either menial or mechanically difficult. A day's work may include a chapel service, an engine repair, a burial preparation, and an evening of games in the recreation room. Missionaries must be "all things to all men" if they would lead some to new life in Christ.

Preparations for Increase in Staff

The new school building, provided by the WMC of the Brethren Church, made possible 40 percent increase in enrollment in the student body. Two large classrooms called for two teachers. Miss Garber is now able to specialize with the older and advanced students. Miss Baer is bringing non-English speaking boys and girls into a new language and leading them through elementary readers.

Use of the new large chapel in the school building opened space for an additional dormitory for girls in the main mission building; more beds, more clothing, more baths, more children to watch. Now Mrs. Dorothy Metzger finds a full day's work in this realm.

The moving from the old classroom left an ideal dining hall. Now there is a well equipped dining facility capable of seating 60. Mrs. Mary Baer sees that the tables are well covered three times per day for hungry schoolchildren and staff members.

More buildings mean more water lines, gas lines, more repairs, more cleaning, more vehicles, more machines—more men needed. Mr. Metzger and Mr. Moomaw have come to fill this big need.

Your Part in the Staff Increase

Interested friends of the Brethren Navajo Mission now have eight to uphold in daily prayer for physical strength and wisdom from above. Operating costs have risen proportionally with the addition of new workers and use of additional buildings and equipment. More meals are prepared each day then ever before. More clothing is worn than before. More trips are being made into the camps of the Navajo people with the Gospel. The advances in the work among the Navajo Indians by the National Fellowship of Brethren Churches are dependent upon the support of the Brethren home-missions work by the members of the various congregations.

INCREASED PRODUCTION

(Continued From Page 734)

being partially broken down through the Brethren Investment Foundation, but with only two skeleton crews in the field bills are sometimes "paid on account" if they cannot be "paid in full." Each one *loaning* a little, would profit everyone a lot! You can! Will you? The third barrier is one of yieldedness. Do you believe within our organism of some 20,000 beings the Lord has called only seven? The call is not for carpenters, plumbers, or electricians! The call is for Christians! Born-again believers! Have you ever asked the Lord if there was a place for you in this work?

ARE YOU SATISFIED?



With the expansion of the Brethren Church?

It depends on your Thanksgiving Home Mission offering.



With the present interest rate on your savings account?

The Brethren Investment Foundation will pay you 3%.



With the present income from your investments?

The Brethren Investment Foundation pays 5% on loans.



With the way your life savings may be used in the future?

You make sure with a will or Home Mission annuity contract.



With the results from your former Home Mission gifts?

Re-read this issue up to this point.

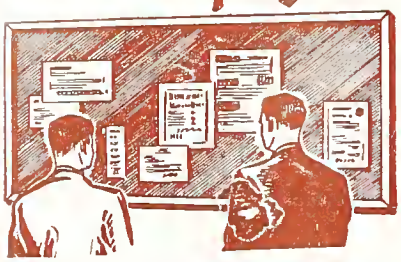


With what you are doing for Christ?

You can do more for Him through Brethren Home Missions.

WITH YOUR ANSWERS?

Newspage



FREMONT, OHIO. Approximately 500 homes were contacted by the junior department of the Sunday school of the Grace Brethren Church on a recent "halloween night." Rather than the usual "trick or treat" it was *"Treat! Not a trick"* as they passed out circulars explaining it was a "treat" to attend special services at the Grac Brethren Church. Gordon Bracker is pastor.

ASHLAND, OHIO. An overnight district youth rally is to be held at the Grace Brethren Church on Nov. 24-25. Miles Taber will be the host pastor.

WOOSTER, OHIO. Homecoming has been planned at the First Brethren Church for Nov. 27. Joe Dombek, from Winona Lake, will be the guest artist.

DAYTON, OHIO. The cornerstone for the new building of the First Brethren Church will be laid on November 27 at 2:30 p. m. William Steffler is pastor.

PHILADELPHIA, PA. The Third Brethren Church, Robert Crees, pastor, has become another church to subscribe 100 percent to the Missionary Herald.

KITTANNING, PA. The Sunday school of the First Brethren Church has been averaging 50 more per Sunday over the similar period for 1954. William Schaffer is pastor.

BEAUMONT, CALIF. A new organ has been installed in the Cherry Valley Brethren Church, and will be dedicated in a few weeks. Gene Farrell is pastor.

WASHINGTON, D. C. Mr. and Mrs. Harry Pennington, members of the First Brethren Church, celebrated their 25th wedding anniversary on Nov. 1.

CHANGE OF ADDRESS: Please change your annual to read: Kenneth Teague, 530 W. 28th St., Buena Vista, Va.

DAYTON, OHIO. The Sunday school convention of the Southern Ohio District will be conducted at the North Riverdale Brethren Church Nov. 28-30. Russell Ward will be the host pastor.

DAYTON, OHIO. The new address of the secretary of First Brethren Church, Mrs. Don E. Wolfe, is 1025 Shakespeare Ave., Dayton 7, telephone TAylor 7172. Please change Annual.

GRANDVIEW, WASH. A record attendance was set at the First Brethren Church on Oct. 30 when 97 were present for Sunday school. Guest speaker for the day was Rev. Leo Polman. Robert Griffith is pastor.

SPECIAL: Miss Evelyn Fuqua, missionary in Kentucky, and Miss Celina Mares, from Taos, N. Mex., will be doing deputation work in the Northern Ohio District during the latter part of November.

TOPPENISH, WASH. A Bible class, under the direction of Don Farner, pastor of the Harrah Brethren Church, Harrah, Wash., has been started here.

PHILADELPHIA, PA. (EP) The "Martin Luther" film has set a record, in that the largest number of prints of a motion picture ever to be released have been produced. It is reported by the sponsors of the film that 1715 prints have been ordered, and it was expected the demand might run to 2,500 prints by Oct. 30. The normal number of prints of any film is between 300 and 500.

SPECIAL: R. I. Humberd was a recent speaker at the Washington Heights Brethren Church, Roanoke, Va.; First Brethren Church, Covington, Va., and Bryan University. On Dec. 5 he will speak at the Moody Bible Institute.

FORT WAYNE, IND. Dr. J. H. Woodward, president of the Arizona Bible Institute was guest speaker at the First Brethren Church on Oct. 30. Mark Malles is pastor.

WASHINGTON, D. C. (EP) William K. Harrison, commanding general of the U. S. Army's Carribbean Command and president of the Officers Christian Union, told the delegates to the Christian Businessmen's Committee International, meeting here, that they should not be deceived by "reports of increased church attendance" into thinking that a deep and genuine religious revival is under way. He observed that too many Americans are like the soldiers in the foxhole, who ordinarily profane God's name a hundred times a day, yet in time of trouble calls upon a God who really is unknown to him. He urged Americans to "repent and believe," warning that "there is no hope that, apart from God, men can solve their social and moral problems."

CHICAGO, ILL. (EP) The Wagner and Mendelssohn wedding marches will be banned from churches of the Roman Catholic Archdiocese of Chicago beginning Nov. 27. Three English songs—"I Love You Truly," "Oh Promise Me," and "Because"—also are on the proscribed list. The ban covers music composed by Verdi, Mascagni, Rosewig, Kahn, Millard, Luzzi, and some by Gounod and Schubert. Samuel Cardinal Stritch, archbishop of Chicago, stated "no deviation can or will be permitted." The reason given was that certain music failed to meet the primary requisite of sanctity.

PRAY FOR THESE MEETINGS

Church	*Dates*	*Pastor*	*Speaker*
Cheyenne, Wyo..	Nov. 6-20.....	Russell Williams.	Harold Painter.
Flora, Ind.	Nov. 13-27.....	Charles Turner..	Bill Smith.
Clayton, Ohio....	Nov. 13-27.....	Clair Brickel.....	A. R. Kriegbaum.
Limestone, Tenn.	Nov. 15-27.....	Harold Arrington	Dean Fetterhoff.
Goshen, Ind.	Nov. 20-Dec. 11.	Herman Hein, Jr.	R. Paul Miller.
Johnstown, Pa. .	Nov. 20-Dec. 4..	W. A. Ogden.....	Hyman Appleman.
Johnson City, Tenn.	Nov. 29-Dec. 11.	Dean Risser.....	Dean Fetterhoff Bill Smith.
Roanoke, Va. ...	Nov. 30-Dec. 11.		

The BRETHREN MISSIONARY HERALD

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Grace Seminary.....Paul R. Bauman Winona Lake, Ind.



Count Your Blessings



By WM. STEFFLER

Pastor, First Brethren Church
Dayton, Ohio

"In every thing give thanks . . ." (I Thes. 5:18).

November 1864, in the midst of the Civil War, Abraham Lincoln asked the people of the United States to meet in their several places of worship to give thanks to Almighty God for blessings enjoyed. This proclamation marked the beginning of our nation's annual observance of Thanksgiving Day.

This day has become less and less a holy day and has become more and more a holiday. Instead of people gathering in the house of God for a Thanksgiving service, sporting events and celebrations foreign to the original intent of the day takes preference. As the population of America increases, the number of worshipers returning thanks to God for blessings received decreases. Why is this? Surely God, who knows and sees everything, takes note. Does ingratitude hurt His great heart? Does our selfishness give Him pain? Are we, as a nation, drifting from the moorings of the faith of our fathers?

It is well to cease thinking of things we are to get or wish we had and be in the spirit of gratitude for that which we have. The sunny side is the thankful side. Paul tells us in I Thessalonians 5:18: "In everything give thanks . . ." Do I hear someone say, "That is not possible"? But the apostle was never more serious than when the Holy Spirit inspired him to pen these words. He believed it was possible to make every day a Thanksgiving Day. Paul practiced what he preached. Read his letters. They seem to say, over and over again, "Thank you, Lord."

These words, "In every thing give thanks," are more than a bit of advice—they are a command. Any command of God is binding. To refuse to be thankful is to be disobedient.

"In every thing"—that means in sorrow as well as joy; in the things bright with morning or dark with night. Give thanks when we are successful and prosperous; be thankful when we fail or are defeated; thankful when we are well; thankful when we are ill. Be thankful when friends are kind and hand us bouquets and when they are unkind and throw mud. "In every thing" means just what it says!

To the one who says: "I will be thankful when everything is right side up for me," does such a time ever come? Your face may be dry today, but tomorrow tears may come.

It seems the most grateful people are not those who have the most in life but those who have the least.

Paul never allowed shipwreck, stones, whippings or prisons kill his gratitude. Gratitude is the child of faith. You must have a real grip on God to be able to give thanks for everything. You must believe down deep in your heart that "all things work together" for our good and God's glory (Rom. 8:28). Even though you may not understand, remember, it is not necessary to understand, it is only necessary to believe.

If a piece of uncut marble had feelings, it would never appreciate the cuts of the chisel or the blows of the mallet while the sculptor works. But, the sculptor knows what he is about—he is carving an angel or a lamb out of that marble. God is working something out of our life that is to last for all eternity. If we could see the end from the beginning we, too, would thank God for the blows and heartaches that often come our way—they are necessary if we are to be what He wants us to be.

While gratitude is a child of faith, it is a child that needs constant training. We must cultivate the grace of giving thanks. It must be tended and nurtured or it may die. Please do not think that Paul reached this height without a struggle. It will be a real struggle before this place is reached.

The best place to start is to be thankful for the things we call the "common, ordinary blessings of life." For health—our faculties. We fail so often to appreciate the value of our hands, feet, eyes, ears, etc., until we are deprived of their use. So often every function of our body is taken for granted. A night's sleep—what a miracle of mercy it is! A new day and awakening with health to enjoy it once again.

We should be so careful to thank God for our daily food. (See Acts 27:35): "He took bread and gave thanks to God in the presence of them all." For our loved ones and friends, we should daily thank our Heavenly Father. How precious these are to us!

Have we ever considered thanking God for the privilege of service? Let us never think we are doing God a favor by serving. It is a happy privilege and a great honor to be called to serve the Lord in any capacity. How thankful we should be when He lays His hand on us to perform any duty!

Constantly we should thank God for salvation and for Christ, God's "Unspeakable Gift" who made this wonderful salvation possible. All that we have in life is ours because of our blessed Saviour.

Let us thank God for answered prayer. Be more like Christ in this. In John 11:41 we read: "Jesus lifted up his eyes and said, Father I thank thee that thou has heard me." Prayer is so important. It keeps the soul warm; it keeps us near God; it keeps us at the place of blessing.

Christ healed ten lepers and only one returned to say "Thank you." Let us be sure we are in the group that lives a thankful life!



LET US BE THANKFUL

By THOMAS CRAGHEAD

Pastor, Grace Brethren Church
Riner, Virginia

The first American Thanksgiving Day was observed by Plymouth Colony Nov. 23, 1621. The observance of the day became general throughout New England. After the Revolutionary War the usage spread to the middle States and over the west, making progress more slowly southward.

In 1863, Abraham Lincoln formalized Thanksgiving as a regular holiday in the United States. The words of his proclamation are as timely today as they were then:

"The year that is drawing to its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they can not fail to penetrate and soften the heart which is habitually insensible to the ever watchful providence of almighty God . . . It has seemed to me fit and proper that His gracious gifts should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people. I do, therefore, invite my fellow citizens . . . to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become . . . sufferers in the lamentable civil strife . . . and fervently implore the interposition of the almighty Hand to heal the wounds of the nation, and restore it . . . to the full enjoyment of peace, harmony, tranquility, and union."

Through the years of the history of our country, Thanksgiving Day has been observed. In the early years of struggle, our forefathers were definitely thankful for the blessings received from God. However, it now seems that Thanksgiving has lost its real meaning. Too many think of Thanksgiving as a time to attend some special football game or a day out of the schoolroom or a day of feasting. This year, let us observe Thanksgiving in the real sense.

As a nation, let us be thankful for the blessings poured out upon us by God. A year of prosperity, a year of peace has been the experience of our country. Are these blessings deserved? Day after day we read in the newspapers stories about murder, adultery and robbery. The highways of our country are littered with bottles and cans having been emptied of their alcoholic contents. How can a Holy God pour out blessings upon a country dominant with sin? David said: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103:8-10). As a nation let us turn from the evil way and offer real praise unto God for His goodness.

As individuals, let us be thankful, for it is a good thing to give thanks unto the Lord. The source of our daily provisions is God. The psalmist wrote: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Ps. 104:14-15).

Then let us be thankful for the love of God. Sometime ago a young man came to me seeking advice. He was very much downhearted and made this statement: "I have no home and nobody loves or cares for me." This provided an opportunity to point out to this young man that there is some One who loves him. Turning in my Bible to John 3:16 I read these familiar words to him: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." After reading this passage of Scripture, and discussing the fall of man into sin, the young man came to realize that there is some One that loves him.

As individuals let us observe Thanksgiving this year with the feelings as expressed by the song writer:

"Love sent my Saviour to die in my stead,
Why should He love me so?
Meekly to Calvary's cross He was led,
Why should He love me so?

Nails pierced His hands and His feet for my sin,
Why should He love me so?
He suffered sore my salvation to win,
Why should He love me so?"

As a denomination let us be thankful. The blessings of the Lord have been so abundant upon the Brethren Church that one cannot begin to count them. It has been thrilling to hear the reports of victory from the various organizations of the denomination. Let us realize anew that all that has been accomplished in the Brethren Church is the result of God having looked upon us with favor. As we express our thanks unto the Lord for the victories of the year, let us be determined that we will ever seek and follow the will of God.

Let us be thankful as a nation, as an individual and as a denomination by spending much time in prayer and praise unto the Lord. These words of Calvin Coolidge should challenge each of us, "We have been a most favored people. We ought to be a most generous people. We have been a most blessed people. We ought to be a most generous and thankful people."

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

NOVEMBER 26, 1955

MONTH BY MONTH

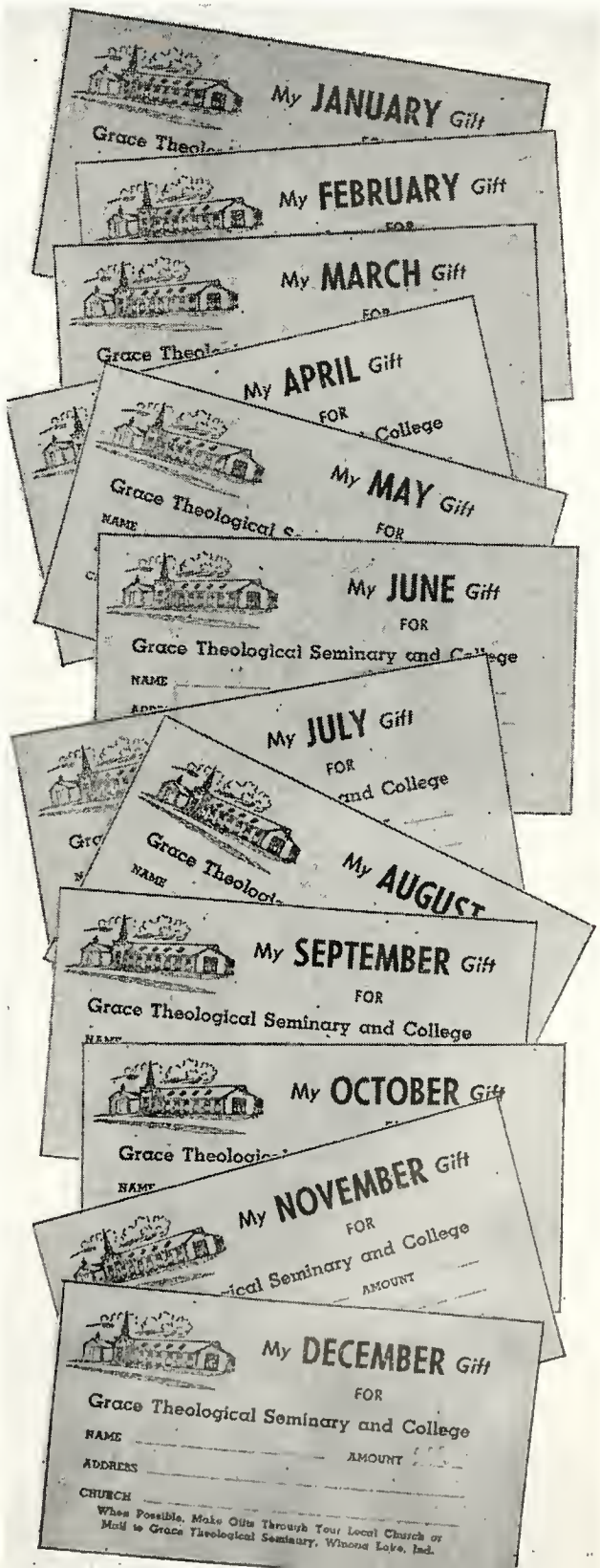
YOUR GIFTS

ARE AT WORK

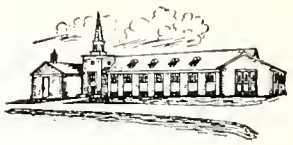
TRAINING TODAY

THE LEADERS

OF TOMORROW



EDITORIALS



By Paul R. Bauman, Vice President

Two Months of Vital Importance

December and January are months that have been set aside by our churches as a period to call special attention to the ministry of Grace Theological Seminary and College, and to present its needs to the people of our congregations. The school is not the responsibility alone of a group of administrative officers and faculty. It is the responsibility of the entire Brethren Church. This is only properly so, for the entire Brethren Church benefits from the school's existence. Have you ever considered seriously what our church would be today were it not for Grace Seminary? What woud be the condition of home missions or foreign missions had it not been that young men and women were given a place of training? What would have been the state of our churches—perhaps your church—had it not been for a school devoted to the training of young men who could become Brethren pastors?

The work of a school does not have the popular appeal to the average individual that missions presents. It does appeal, however, to the thoughtful person who is wise enough to realize that the future not only of home and foreign missions but of all our churches and every other department of our denominational program depends upon the existence and maintenance of Grace Seminary and College. Pastors and laymen, will you give special emphasis to the work of the school in your various meetings during the next two months?

The Financial Need

The amount necessary to operate Grace Seminary and College, apart from other sources of income such as tuition, fees, etc., is $6,500 per month. A quick glance at the school's financial report each month (see pg 749) will show how near the need is met. The offerings for October, given to the school's General Fund, amounted to $5,442.22. While this is considerably better than August ($2,506.22) and September $(2,147.71), the October offerings were still more than $1000 short of the average amount necessary to operate the school. We do appreciate greatly the way many churches responded to the recent appeal. It is not necessary for Grace College and Seminary to be a burden to any church in our national fellowship. Means are provided which, if made available and regularly called to the attention of Brethren people, will furnish all the funds necessary to operate the school. These means are not new, but are suggested again this month as we enter the period devoted particularly to the presentation of our educational interests.

What You Can Do To Help

The financial needs of Grace Seminary and College are met to a small extent by tuitions and fees. In the seminary Brethren young people are given a scholarship and are, therefore, not required to pay tuition. Three means have been provided for God's people to participate in the school's ministry. The first, and most essential of these is prayer. Is the school on your daily prayer list? Will you see that Grace is mentioned each week in the prayer requests at your church? The second means is the little monthly envelopes. A packet of these is available to every individual who desires to participate in the Grace Seminary and College Monthly Plan. In the immediate future these envelopes will be distributed in your church. An increasing number of our churches are inserting these envelopes at their proper places into the boxes of regular church offering envelopes. Wherever this has been done the offerings for the school have greatly increased. Whatever the method, see that you have a supply of the little envelopes and determine to have a part in the big work they are doing. The third means is the Annual Offering to be received on Sunday, Jan. 29, in our churches. Set this date aside now, set a goal for your church, and pray and work toward that goal. We have faith to believe that God will supply every need through his people if this systematic program is carried out. Can we depend upon you?

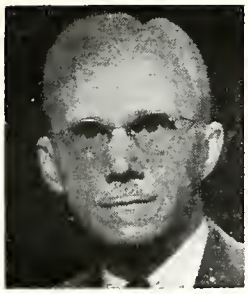
Winona Lake Christian Assembly Officers

Since Winona Lake is the home of our national conference and the center of our Brethren interests, our pastors and congregations may be interested to know that two members of the Grace Seminary Administration are now members of the Board of Directors and Executive Committee of the Winona Lake Christian Assembly. For the current year ending in August of 1956 the officials are as follows: Mr. R. G. Le Tourneau, President of the Corporation and chairman of the Board of Directors; Mrs. Helen A. Sunday, vice-president of the Corporation; Dr. Paul R. Bauman, vice-chairman of the Board of Directors; Dr. Alva J. McClain, secretary of the Corporation and the Board; Mr. Elmer B. Funk, treasurer of the Corporation and the Board; Dr. J. Palmer Muntz, Bible Conference Director; Mr. Robert Hughes, executive manager.

Members of the Executive Committee of the Board of Directors are R. G. Le Tourneau, Helen A. Sunday, Paul R. Bauman, Alva J. McClain, Elmer B. Funk, J. Palmer Muntz, V. Raymond Edman, Lloyd H. Knox, Ford S. Mason, J. F. Strombeck, and P. J. Zondervan.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 48

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.



Dr. McClain

The Second International Congress On Prophecy



Dr. Hoyt

Two members of the faculty of Grace Theological Seminary, Dr. Alva J. McClain, president, and Dr. Herman A. Hoyt, dean, were part of a nationwide group of distinguished Christian leaders to participate in the program of the Second International Congress on Prophecy, conducted November 6-13 in New York. Each appeared twice on the program. Dr. McClain's subjects were: "Premillennialism as a Philosophy of History" and "Pretribulation Rapture and the Commentators." Dr. Hoyt spoke on "The Last Trump" and "A Chronology of Revelation."

For some time, a number of Christian leaders, whose spiritual discernment is universally respected, shared the feeling that another International Congress on Prophecy, patterned after the Congress held in 1952, should be called "to assess the prophetic significance of the present hour and to clear the theological atmosphere which of late has been showing a tendency to condense around some vital junction point of Eschatology."

The Congress was sponsored by an interdenominational committee of over 60 Christian leaders and the American Association for Jewish Evangelism. Among the participants, in addition to Drs. McClain and Hoyt, was Dr. William Kerr, pastor of the Hinson Memorial Baptist Church in Portland, Oreg., who graduated from Grace Seminary in 1942. Sessions of the Congress were held in the Calvary Baptist Church of New York.

A mainfesto was prepared by a special committee appointed for this purpose to represent the faith of the entire group assembled, especially on points of eschatology, giving particular thought to the proper placing of these points of eschatology in the entire system of Christian truth. The manifesto was then presented by a chairman of the committee to the entire group assembled on Friday night. It was adopted without a dissenting vote. The manifesto is to be placed in a book containing the messages of the conference. The messages themselves will more clearly unfold the eschatology points of the manifesto. Copies of the book will be available from the American Association for Jewish Evangelism, Winona Lake, Ind.

MANIFESTO–1955

The world situation has changed little since the First International Congress on Prophecy convened in this church and city in 1952. If any changes have occurred, these have found expression in the intensification of conflict among the nations and the increase of fear and perplexity in the hearts and minds of men.

The knowledge of God, and the salvation He has provided in Jesus Christ our Lord, is still, and forever will be, mankind's supreme need.

Therefore, we, representatives of the churches of God scattered abroad, assembled in the Second International Congress on Prophecy, at Calvary Baptist Church, New York City, November 6-13, 1955, hereby send greetings, and the expression of our innermost faith, to our fellow-Christians everywhere, and to all men and women who have ears to hear.

We believe that the Scriptures of the Old and New Testaments have a message which is relevant to our times, and we affirm our faith in their full verbal inspiration and their divine infallibility and authority. In these Scriptures is revealed the sovereign plan of God in relation to the gentile nations, the people of Israel, and the church of God, a plan which is being worked out in history and shall have its culmination at the second coming of Christ.

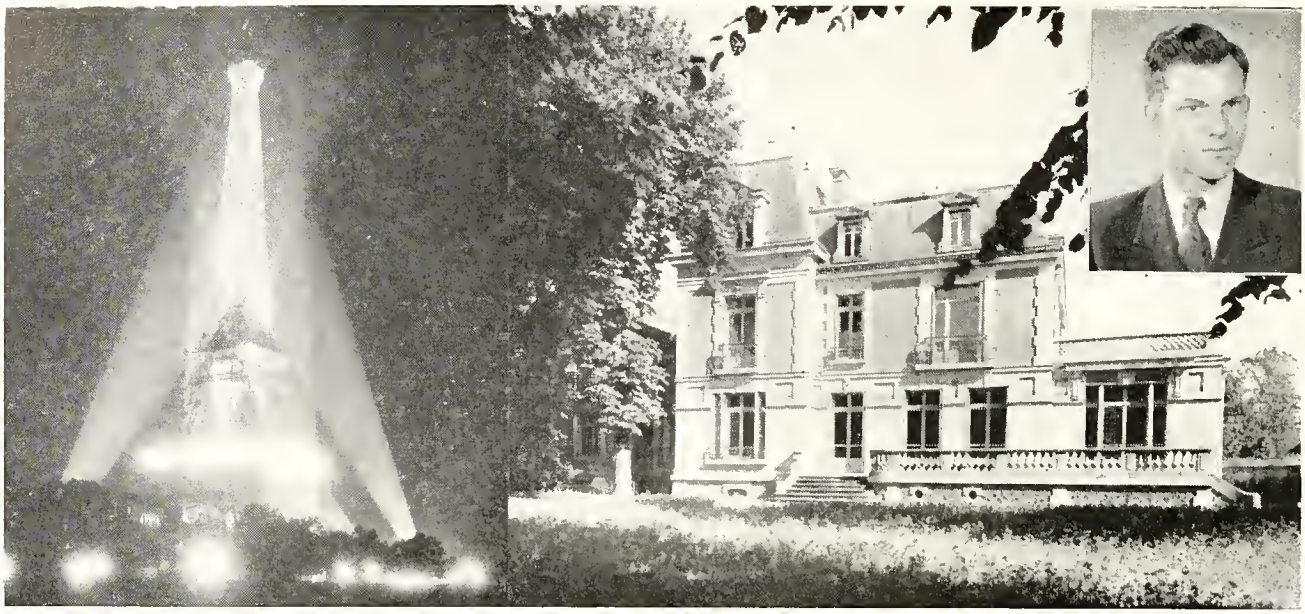
We believe that the crowning revelation of this inspired Book is the Gospel of the grace of God in His Son, Jesus Christ our Lord, who in the fullness of time became incarnate by the miracle of virgin birth, lived on earth a sinless life, suffered and died upon the cross as our divine substitute, rose again bodily from the grave, ascended into heaven to sit at the Father's own right hand until the clock of prophecy strikes the unrevealed hour of His coming for the church. All who believe this glorious Gospel have eternal life as the free gift of God, complete deliverance from the penalty of sin, and shall not come into judgment but have passed from death unto life.

We believe that Christ is the Head of the church which is His body, composed of all true believers from Pentecost to the Rapture. This divine program for the church, the calling out from Jews and gentiles a people for His name, is distinct from His prophetic program for the nation of Israel and does not fulfill Israel's millennial hope.

We believe in the personal and imminent coming of Christ for His church, when the dead in Christ will be raised and living believers will be translated to meet the Lord in the air. The church will then be judged for rewards, joined to Christ the Bridegroom in the figure of marriage, and remain forever with the Lord.

We believe that following the coming of Christ for the church, the closing events of the times of the gentiles and the 70th week of Daniel's prophecy will be fulfilled on earth. This period will be characterized by fearful divine judgments upon the wicked world. The great tribulation, the predicted time of Jacob's trouble, will be fulfilled in the second half of Daniel's 70th week

(Continued on Page 745)



The Eiffel Tower at night (left), towering 984 feet over the city of Paris, forms a fitting symbol of the gospel light that is now shining in France, partly through the influence of Grace Theological Seminary. Right—Main building of the European Bible Institute in Paris. Inset—Friedrich Burklin, student from the European Bible Institute, who is now attending Grace College.

The European Bible Institute and Grace Theological Seminary

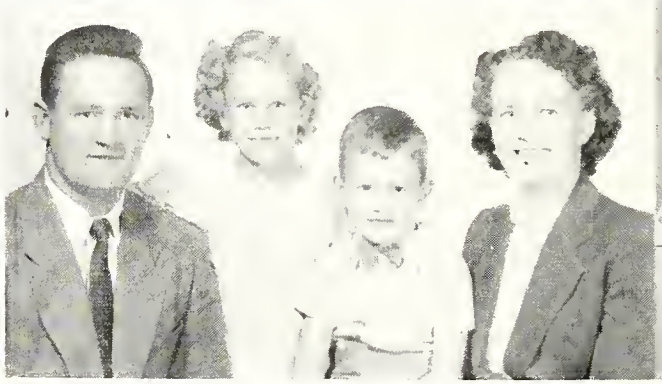
Editor's note—Few people realize that, in addition to the work of the Brethren mission in France, where Grace alumni are serving, the influence of Grace Theological Seminary is being felt at another institution in the city of Paris. There two missionary couples have been at work for Christ, and this year Grace College is privileged to have as a member of its student body one of the young men from the European Bible Institute.

By Rev. Robert Munn, '51

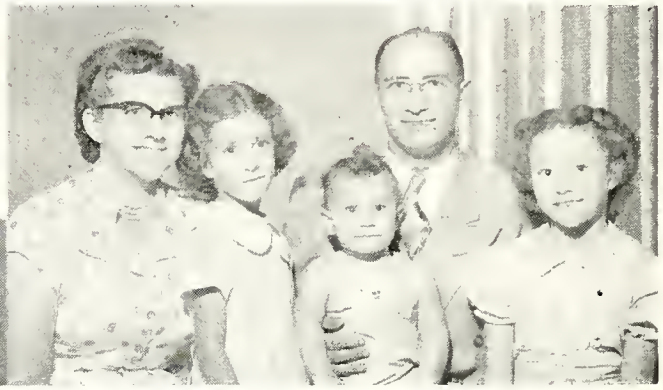
The European Bible Institute is located in the suburbs of Paris, France and is operated by the Greater Europe Mission. The school was founded four years ago and has for its purpose the training of European nationals to take the Gospel to their own people. It has been wonderful to see the hand of the Lord in this work as semester after semester the student body grew from nine to forty at the end of five semesters. Students from almost every Western European country, as well as the Near East, were enrolled until 16 different nationalities were represented in our student body. Twenty students have already finished the two-or three-year course and are now laboring for the Lord in England, Holland, Germany, France, Switzerland, Cyprus, Lebanon, North Africa and the Belgium Congo.

The friends of Grace Theological Seminary will be interested to know that on the faculty of EBI are three former students from Grace. It has been my privilege for four years as a Grace alumnus to teach these young people the Word of God which was so faithfully taught to me in the classrooms of the seminary. We have also the Rev. and Mrs. Florent Toirac who have been teaching in EBI for the past two years. One of our three-year graduate students, Andre Kasak, with his wife, and George Cone, of the Foreign Missionary Society of Brethren Churches, is carrying on the work in Lyon in the absence of Rev. and Mrs. Fred Fogle. Another student is now enrolled in Grace College *(See next pg.)*.

I am sure it must be a cause of satisfaction for those who so faithfully support Grace Seminary and for the professors who faithfully labor there to know that their labor is not in vain in the Lord. Grace Seminary, indirectly, is playing an important role in the evangelization of Western Europe and the Near East through EBI students!



Rev. ('51) and Mrs. Robert Munn and family



Rev. and Mrs. Florent Toirac (ex. '53) and family.

FROM CHINA and GERMANY To GRACE COLLEGE

By Friedrich Burklin

Since I have come to this school of Grace Theological Seminary and College I often have been asked, when people heard I was from Germany, what brought me to Grace.

In order to give a full answer I have to go back many years when I still was in China, where I was born, inasmuch as my parents have served as missionaries there for 25 years. In 1948 I accompanied my father on an evangelistic trip to our neighboring country. We walked more than 120 miles through territory where people lived who had never heard of Jesus Christ. I had many advantages over the young missionary candidates who had to learn the difficult language and had to become adjusted to an environment and mode of living so strangely different to their own.

Having spent some time in the interior of China right on the mission station, it was possible to observe the trends. I realized that in a few years the national Christians would find it necessary to take over the responsibilities of the church work themselves. It was both proper and desirable. They would furnish pastors, evangelists—yes, even missionaries of their own. The days of a pioneer missionary would have come to a close, and he would then take the position of an advisor. Yet in the field of training and preparing national Christian workers the experience and help of a missionary still would be in demand. So I decided to get a sound academic education which should enable me to enter a teaching ministry.

In 1949 I came to Germany. China had closed, but I never felt released of the call to the ministry even if it could not be in the land of my birth. After a lapse of five years in schooling I entered a German "gymnasium" in 1950 and took my baccalaureate. Then I started out in the University of Heidelberg enrolling as a student of theology. I put my trust in the Lord that He would preserve my faith throughout the years of theological training, for I knew that very few, if any, of the professors would be born-again believers. But I did not stay long. My active participation during my summer vacation in evangelistic campaigns helped me especially in my decision to quit the university. My faith might be kept, but would I come out with the spirit of a true pastor, or with that of a true Christian worker? Would I not in the four or five years of my schooling there accumulate a row of books between the people and me? Would not my heart knowledge too easily quench the fervor of a minister conscious of his responsibility?

In my opinion there are two main tasks for any minister: to get people saved, and to get them edified or rooted and grounded in the Word. Therefore I left for Paris to become a student at the European Bible Institute there. Beforehand missionaries from the States had mentioned three outstanding seminaries in America to me. They were the Fuller Seminary in Calif., the Dallas Theological Seminary in Tex., and the Grace Theological Seminary. These would be fundamental, Bible-believing schools. In Paris I came into contact then with some of the teachers who had gone through Grace. It did not take long to come to like the European Bible Institute for its sound teaching and its practical program of Christian service carried on at the same time. It was a great experience to sit in classes and learn wonderful truths of the Word and on weekends to go out and preach the truths.

Soon my old interest in a teaching ministry became revived again even in a strange way. I knew I would still have to obtain an academic training, never having lost a respect for good education and the merits of scholarship. But I wanted to get it from Christian teachers and as I could not get it in Germany, I "arose and went" and came to beautiful Winona Lake, to Grace school with its fine Christian atmosphere.

My desire now is to become a useful and yielded instrument in my Master's hand, fit for service in any place, but especially Europe.

MANIFESTO—1955

(Continued from Page 743)

and will be abruptly terminated by the coming back of Christ to the earth to deliver His people.

At the return of the Lord with His saints and holy angels, Satan will be bound, the millennial kingdom will be established, and Christ will reign on the throne of David for 1000 years. In His righteous government He will bring peace and justice to the earth, purge out the wicked, bless the righteous, and regather and restore His ancient people Israel.

At the end of the millennial reign, Satan will be loosed to deceive the nations. Many who bere born in the millennium will follow Satan in rebellion against the King and will be destroyed by fire from heaven. The unsaved dead will be raised, judged at the great white throne, and cast into the lake of fire. A new heaven and a new earth "wherein dwelleth righteousness" will be created as the eternal abode of the saints.

In the light of this tremendous prophetic revelation of future events, the message of God in this hour to the world is one of solemn warning of judgment to come. There is no salvation apart from Jesus Christ, and there is no hope of deliverance from divine wrath for anyone who fails to receive Him in faith as Lord and Saviour. In this hour of impending consummation of the ages, the appeal to the world to receive Christ was never more urgent.

The prophetic Scriptures likewise give an impelling call to the church of God to press on in its task of evangelization of every kindred, tongue, and nation. In a day of closing doors to gospel witness, many opportunities still exist to bring the message of salvation to millions of Jews and gentiles who have never heard. The time is short. Multitudes have not yet heard. The church should rise in this hour as never before to respond to this Macedonian call.

The miracle of the preservation and present reestablishment of the nation of Israel should be an encouragement to world Jewry to give serious consideration to receiving Jesus Christ as their Messiah and Saviour. While the sovereign divine purpose of God to regather the nation Israel and establish them in the millennial kingdom will certainly be fulfilled, the present urgency remains for individuals to receive salvation in Christ and thus escape the tragic sufferings of the prophesied "time of Jacob's trouble." Now is the accepted time to receive Jesus Christ and be saved.

STUDENT NEWS

ALVA STEFFLER, Editor

DOUBLE DUTY

Across the country today college students' briefcases are doing double duty. In addition to the expected books and papers, the briefcases overflow with diapers, bottles, and miniature teddy bears.

Yes; the times have changed. Married students are on the increase and are no longer an oddity, although they are still in a definite minority on the American campus.

Grace is no different from the other schools, except we have a higher percent of married students than most schools. Forty-three percent of Grace's student body is married while Indiana University reports only 19 percent of their students are wed.

Exactly one-third of the college wears wedding rings and 56.2 percent of the seminary scholars are married. Top honors go to the seminary middlers, for 65.1 percent of their members are wed. Next come the college seniors with 59.1 percent. Even though only 25 percent of the freshmen are married, they have more married members than do the sophomores or juniors.

Are these people glad they got married before they finished school? The students listed many more advantages than disadvantages to married life on the campus when they were asked for their opinions.

"My grades have improved since I got married," said one student. "I stay home and study now."

"I just couldn't understand Hebrew before I was married," declared another student.

The married students listed as the greatest advantage the fact that "the other half" gave encouragement and purpose that they found nowhere else. Working wives and living outside the dorm were listed as financial aids.

Disadvantages included additional work and responsibilities, the loss of dorm fellowship, and an occasional clash over a balance between study time and family life.

In spite of any inconveniences, the scholar-husbands and the schoolgirl-wives are very pleased with their double duty.—*Elener R. Norris.*

OPERATION "SCAT!"

"Operation Scat," Oct. 9, 3:30 p. m., Peru 31 and 24. To the college seniors these words and numbers made sense. To the college juniors they only added up to "Senior Sneak, Complete Success!"

After a preliminary scare the preceding Friday resulting in missing distributor rotors, the seniors bade farewell to Ted Franchino and his associates and headed south to Brown County State Park.

Sunday evening the "Sneakers" attended services at Cadle Tabernacle in Indianapolis and then traveled the short distance to Franklin, Ind., where overnight accommodations had been arranged.

Rising early on Monday morning, the group's 19 members, including Prof. and Mrs. John Rea, drove to the park to spend the day enjoying the beauties and recreational facilities of the area. Activities ranged from football to soccer to a visit to Lake Strahl and horseback riding near the historic Abe Martin Inn.

The day ended all too soon, but the memories of the "Sneak of the Seniors" will last for a long time, not only for those who participated but also for those juniors who missed the boat.—*Adapted from a story by Chuck Winters.*

JUST PLAIN WHEELS

Tricycle wheels and college students sound like an odd combination, but the "third shift" of workers at Sun Metal Products, Inc., of Warsaw, has proved otherwise. The time between 11:30 p. m. and 6 a. m. at Sun Metal is known as the third shift. This shift has 20 workers, 17 of which are students of Grace Seminary and College. These workers make wheels for tricycles, bicycles, doll buggies, baby strollers and carriages, hospital carts, etc. Although at the company's last analysis, third shift was in second place in the amount of production per hour, Foreman Cecil Lewis, also a seminary student, says the students are hard workers and are striving to to regain the lead in production output that they had last spring.

Assisting an undertaker, being a tree surgeon, nursing, and working in greenhouses are some other unusual occupations that are being pursued by the 58 percent of the student body who work.

The 156 working students proved their ambition by their 4084 work hours in one week. This ambition will surely carry over into their lifetime service for the Lord.—*Jeanette Turner.*

AUDIENCE THRILLED BY CONNER'S AMAZING PERFORMANCE



The Concert and Artist Series got off to a thrilling start as the Marimba and Vibraphone virtuoso, Jack Conner, gave a superb performance on these unusual concert instruments. Among his outstanding numbers were Sonata No. 3 by Mozart; Partita in B Flat by J. S. Bach; Paganini's Caprice No. 13; Four Impressions by Tansman and his own arrangement of Theme Militaire. John Kessler, Conner's accompanist, also performed with unusual artistry in his two solo numbers and encore. Kessler's own Prelude in F Major and Debussy's Feux d' Artifice (Fireworks) were Kessler's solos. Nancy Weber accompanied Conner in His sacred numbers. Conner ended the concert with an inspiring testimony to the saving grace of Christ in his life.

THE GENESIS FLOOD

By John C. Whitcomb, Jr.
Associate Professor in Old Testament

(PART IV)

Who can imagine the full potentialities for destruction that lay within the gigantic masses of water that moved across our planet during the year of the Genesis Flood? Even the relatively small amounts of water involved in river floods have caused damage that staggers the imagination of modern man. Bridges, houses, immense boulders, and trees are uprooted and swept along as mere pebbles and matchsticks. Such floods seldom achieve a depth of more than a few feet or a very great velocity, and their main force is usually expended within a few hours or days. But when we begin to speak in terms of a flood that "grew mightily and mounted greatly over the earth" and "grew extremely mighty upon the earth" and "prevailed upon the earth one hundred and fifty days," and that covered "all the high mountains that are under all the heavens" (Leupold's literal translation of the Hebrew text), then we must face the fact that we are no longer dealing with phenomena that are familiar to modern science.

Basic Presuppositions

Having shown in previous articles why we believe the Old and New Testaments teach a geographically universal flood, we must now consider briefly the possibilities of such a flood for reshaping the face of the globe. To be sure, much controversy rages today in Christian circles concerning this subject, because many of the tenets and presuppositions of uniformitarian geology are at stake. But to say that some of the theories of historical geology, as taught in modern universities, are no longer subject to questioning or revaluation is to say something that is neither warranted by the facts of science nor the lessons of history. Furthermore, the Christian has a right to look with suspicion upon a "science" that largely depends upon the fantastic and unproved theory of organic evolution for its doctrine of origins and processes. That contemporary textbooks on historical geology, paleontology, and paleoanthropology are permeated with an evolutionary philosophy of nature is obvious to all who have studied such books. And it hardly needs to be stressed that such a philosophy has no room for the Biblical doctrine of fiat creationism and supernatural catastrophism (II Pet. 3:3-7).

The Effects of the Flood

Assuming as we do that the Biblical writers, under the inspiration of God, taught a geographically universal flood, we may rightfully consider what such a catastrophe might have done to the earth. Dr. Henry M. Morris, who received his Ph. D. in engineering hydraulics and hydrology from the University of Minnesota, and who is the head of the Civil Engineering Department of Southwestern Louisiana Institute, writes as follows: "The great volumes of water which were thus turned loose on the earth, both from the 'fountains of the great deep' and from 'the flood-gates of heaven' must, of absolute necessity, have accomplished a vast amount of geologic work in a relatively short period. . . . Erosion and resedimentation must have taken place on a gigantic scale. Previous isotatic adjustments, of whatever sort they were, must have been entirely unbalanced by the great complex of hydrostatic and hydrodynamic forces unleashed in the floodwaters, resulting very likely in great telluric movements. Associated with the volcanic phenomena and the great rains must also have been tremendous tidal effects, windstorms, and a great complexity of currents, cross-currents, whirlpools, and other hydraulic phenomena. After the flood-gates were restrained, and the fountains of the deep were stopped, there must still, for a long time, have been much more geologic work accomplished as the masses of water were settling into new basins and the earth was adjusting itself to new physiographic and hydrologic balances." (From a paper read to the American Scientific Affiliation in its Eighth Annual Convention, 1953.)

Along a similar vein are the conclusions of Merrill F. Unger, Th.D., Ph.D., professor of Old Testament at Dallas Theological Seminary: "The Biblical notices describing the physical causes of the Flood . . . suggest a world-engulfing cataclysm, involving not only a complete change in atmospheric and climatic conditions that produced a continuous 40-day downpour, but also including vast geologic transformations. Gigantic land upheaval and shiftings of the earth's crust evidently lowered land levels, raised ocean beds, and broke up their existing huge stores of subterranean waters, so that dry areas were violently inundated and the entire structure of the antediluvian world radically altered. Nothing less than such a cataclysmic disaster can satisfy the scope of the Genesis passage." (Archaeology and the Old Testament, 1954, p. 61.)

We conclude this discussion of the magnitude of the Flood and its probable effects by quoting from the famous 1200-page commentary, Exposition of Genesis, by Dr. H. Carl Leupold, professor of Old Testament Exegesis in the Capital University Seminary, Columbus, Ohio: "What power behind raging, surging waters! On the one hand, how God's power in keeping the ark amid such dangers stands out the more distinctly! On the other hand, what opportunity for working vast geologic changes lie dormant in these 'mighty' waters! The native force of *gabhar* is enhanced by one *me'odh*, 'exceedingly' in verse 18 and by the doubling of the same adverb—a Hebrew superlative—in verse 19. When will geologists begin to notice these basic facts?" (p. 301). "However, at this point note should be taken of the tremendous geological possibilities that lie behind the breaking open of the fountains of the great deep. The vastness of these eruptions must be in proportion to the actual depth of the Flood. . . . So then, the effects caused by the waters of the great deep (1:2), as they surged about on the earth in process of formation, together with the effects brought about by this great Flood, seem to us an entirely adequate explanation for geological formations of every kind . . ." (p. 296).

(To Be Continued)

MISSIONARY WORK *ON OUR KNEES*

By Virgil R. Newbrander
Missionary to Japan

A hundred and sixty years ago, at the commencement of the new missionary era during a discussion on India, a servant of the Lord said: "We see that there is a gold mine in India, and it is as deep as the center of the earth, and who will there dare to explore it?" Then William Carey, who became later the great missionary, linguist, Bible-translator, and pioneer of gospel work abroad, gave that classical answer: "I will go, I will descend this mine; but you must not forget firmly to hold the ropes!"

What did William Carey mean, when he said: "You must not forget firmly to hold the ropes"? I believe he was cognizant of the spiritual dearth which prevailed in India, his own incompetence, and the warfare he was to face in India, which was "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Therefore, he pleaded for those who were to remain home to enter this great conflict as "joint-participants" who would labor in the ministry of intercessory prayer. He felt this was an absolute necessity, if he were to be used as a sharp threshing instrument, whereby he might become "mighty through God to the pulling down of strong holds."

Our missionaries, pastors, and friends are dependent upon our ministry of intercessory prayer. I have recently read "Behind The Ranges," which is a biography of J. O. Fraser, of Lisuland, and on one occasion, he writes: "I am feeling more and more that it is, after all, just the prayers of God's people that call down blessing upon the work, whether they are directly engaged in it or not. Paul may plant and Apollos water, but it is God who gives the increase; and this increase can be brought down from heaven by believing prayer, whether offered in China or in England. We are, as it were, God's agents—used by Him to do His work, not ours. We do our part, and then can only look to Him, with others for His blessing. If this is so, then Christians at home can do as much for foreign missions as those actually on the field. I believe it will only be known on the Last Day how much has been accomplished in missionary work by the prayers of earnest believers at home. And this, surely, is the heart of the problem. Such work does not consist in curio exhibitions, lantern lectures, interesting reports and so on. Good as they may be, these are only the fringe, not the root of the matter. Solid, lasting missionary work is done *on our knees!*"

Are you engaged in missionary work each day? Have you prayed today, by name, for those in Brazil, Africa, Japan, and the world? In your closet you can do as much as the missionary on the field, as you engage in missionary work on your knees. E. M. Bounds has said: "What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men [women too] of prayer . . . The Holy Ghost does not flow through methods, but through men. He does not come on machinery but on men. He does not anoint plans, but men . . ." and women who are engaged in missionary work on their knees in behalf of a world lost in sin and the throes of death, for the babe in Christ to grow in the grace and knowledge of the Lord Jesus, and for the servants of God.

Intercessory prayer is not only our privilege but responsibility. Peter succintly sets this forth: "Ye also, as living stones, are built up a spiritual house for a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (I Peter 2:5 ASV). So every member of the body of Christ is a holy priest, who is to offer up spiritual sacrifices—but not every one practices it. Many are still entirely ignorant of it. Yet this is our privilege. The more the Christian is truly filled with the Spirit of Christ, the more spontaneous will be his giving himself up to the life of priestly intercession. Beloved fellow-Christians, God needs, greatly needs, priests who can draw near to Him, who live in His presence, and by their intercession draw down the blessings of His grace on others. And the world needs, greatly needs, priests who will bear the burden of the perishing ones, and intercede in their behalf.

Are you willing to offer yourself for this holy work? You know the surrender it demands, death to self and putting on Christ, permitting Him to control you that the efficacy of Christ's death and resurrection may be accomplished among men. Oh, be no longer of those who are content to sit idly by and watch the millions march into eternity without Christ! Let nothing keep us back from giving ourselves to be wholly priests—priests of the most High God. May the grace of God cause us to give ourselves to the ministry of intercessory prayer and in the words of the prophet Samuel may we say: "As for me, God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23).



Virgil and Jeanette Newbrander ('50)

Dad's a Freshman



Charles, Elaine, Ernest and Carolyn Bearinger

By Ernest Bearinger
Waynesboro, Pa.

When I didn't leave with the rest of the parents, fellow students looked me over, smiled a little, and then asked, "Are you a freshman"? It was the sixth day of September, 1955, and the occasion was registration day at Grace College.

Never before have I had such a mingling of conflicting emotions. I felt conspicuous because I was old enough to be the father of some of the students who were registering, and regretfully I reflected upon my own years of spiritual barrenness. Yet the very atmosphere at Grace College gave me new challenge and hope for the future.

Three hundred young people, tremendous in their potential as Christian servants, made their selection of study courses. I silently prayed that these would be faithful to their calling and redeem the time, "for the night cometh when no man can work."

God had spoken to me in 1941 and for one year I attended Bible School in Philadelphia, Pa. Opportunity for advancement in the industrial world ended the Bible study and though I intended to be a successful Christian businessman, the effort of becoming successful crowded out the "Christian."

The drift away from spiritual things was imperceptible and effortless. But as a swimmer cannot proceed up stream without effort, so the way back to fruitfulness was not without its effort. However, the Bible says that Jesus Christ is the same, yesterday, today, and forever. His call and His will never change for a single moment; and as the word of the Lord came to Jonah the second time, so to me also. I am thankful for God's faithfulness and that after praying as did David of old: "Restore unto me the joy of thy salvation," the still small voice again whispered, "Preach the Word."

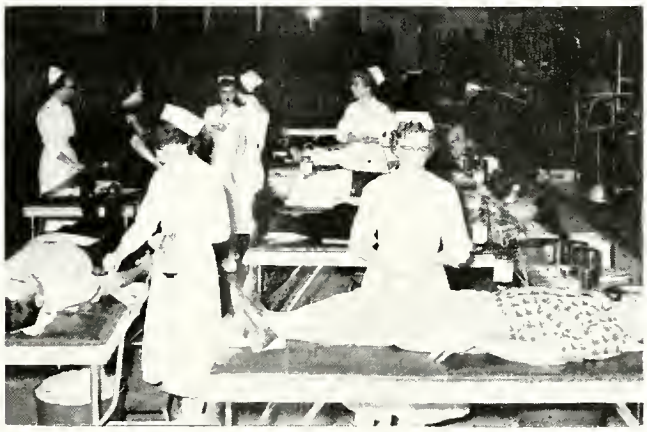
AS THE OFFICE SECRETARY SEES IT

None, except those who are closely associated with the work of the seminary, can possibly realize the many little; yet very necessary, details that enter into the daily life of a school. Also, few people know anything about the many services extended to our students which are not ordinarily given to students who attend schools even where they must pay tuition. One of these services is the large volume of mimeographed notes which are given to the students without charge. This service, along with a hundred other duties, serve to keep an already busy secretary even busier. It is gratifying, however, to know that the material which is being prepared for the students of Grace Seminary is furnishing them with a storehouse of information and with suggestions of procedure that will prove tremendously valuable in that day when they will be serving Christ in churches all over America and in mission fields around the world. You who have stood by the school with your gifts can have the joy also of knowing that you are participating in this ministry.—*Dorothy J. Magnuson.*

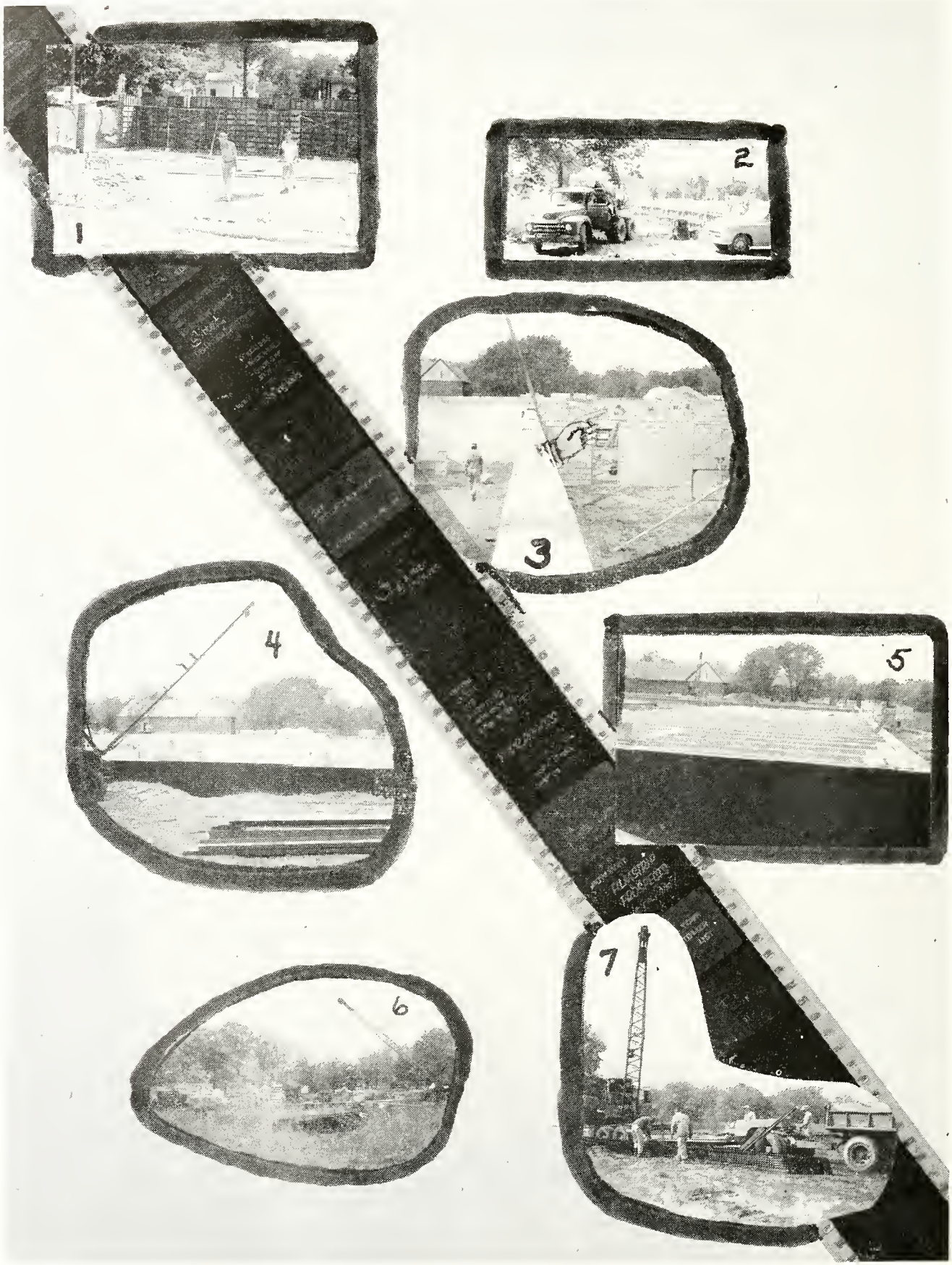
REPORT OF GIFTS TO GRACE SEMINARY

Aleppo, Pa.	$1.00	Middlebranch, Ohio	56.00
Allentown, Pa.	21.50	Modesto, Cal. (MeH. A.)	22.00
Altoona, Pa. (First)	12.00	New Troy, Mich.	25.00
Altoona, Pa. (Grace)	5.00	Norwalk, Calif.	95.00
Ankenytown, Ohio	18.00	Ozark, Mich.	9.00
Ashland, Ohio	46.00	Paramount, Calif.	12.00
Beaumont, Calif.	22.00	Peru, Ind.	51.00
Bellflower, Calif.	42.00	Portland, Ore.	7.00
Berne, Ind.	27.00	Radford, Va.	13.25
Camden, Ohio	5.00	Rittman, Ohio	23.00
Canton, Ohio	189.00	San Diego, Calif.	27.00
Cedar Rapids, Iowa	144.00	Seven Fountains, Va.	21.00
Cheyenne, Wyoming	7.00	Sidney, Ind.	45.00
Clay City, Ind.	7.00	South Bend, Ind.	10.00
Cleveland, Ohio	10.25	Summit Mills, Pa.	8.00
Conemaugh, Pa.	56.85	Sunnyside, Wash.	78.25
Covina, Calif.	43.00	Taos, N. Mex. (Canon)	5.00
Danville, Ohio	27.00	Temple City, Calif.	25.00
Dayton, Ohio (N. R.)	339.00	Uniontown, Pa.	23.50
East Los Angeles, Calif.	4.00	Washington, D. C.	100.00
Elyria, Ohio	25.50	Waterloo, Iowa	135 50
Everett, Pa.	20.00	Waynesboro, Pa.	32 00
Fort Wayne, Ind.	327.50	Whittier, Calif. (First)	333.40
Fremont, Ohio	30.25	Winchester, Va.	78.50
Glendale, Calif.	61.50	Winona Lake, Ind.	312.95
Hagerstown, Md.	92.00	Yakima, Wash.	26.75
Harrisburg, Pa.	69.00	Yellow Creek, Pa.	20.00
Hollidaysburg, Pa.	10.00	Not designated by church	114.00
Homerville, Ohio	19.00	Non-Brethren	382.55
Huntington, Ind.	1.00		
Inglewood, Calif.	42.00	Total General Fund	5,442.22
Johnstown, Pa. (First)	231.00		
Kittanning, Pa. (First)	126.50	*Designated Gifts—*	
LaVerne, Calif.	100.00	Ashland, Ohio	100.00
Leesburg, Ind.	24.13	Peru, Ind.	25.00
Leon, Iowa	1.00	Temple City, Calif.	61.25
Limestone, Tenn.	4.00	Winona Lake, Ind.	25.00
Listie, Pa.	55.80	Non-Brethren	280.00
Long Beach, Calif. (1)	5.00	Alumni Association	250.00
Long Beach, Calif. (N)	872.19	Indiana District WMC	47.94
Mansfield, Ohio (Grace)	61.00	Building Fund	25.00
Martinsburg, Pa.	95.00		
Martinsburg, W. Va.	50.00	Total Designated Fund	814.19

GRACE STUDENTS DONATE BLOOD



In the annual blood donation program for the Red Cross, many of the students and faculty participated recently. In the above picture Mrs. Paul Bauman attends Marion Thomas of Findlay, Ohio, as he gives blood. Two other nurses from the seminary faculty, Barbara Hulse of Modesto, Calif., and Lois Miller of Juniata-Altoona, Pa., assisted in the work as nurses.


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A MOVING PICTURE

1. *AUGUST 1.* The foundation was dug, footings poured, and the forms built.

2. *AUGUST 15.* Pouring of the walls for the foundation for the building which is 80 by 120 feet. Considerable work is being provided for some seminary and college students.

3. *SEPTEMBER 15.* More footings, inside walls, underground plumbing are completed. Finger points to Jack Endicott, superintendent of construction. Note bearing wall which is 12 inches thick.

4. *OCTOBER 1.* The floors in the basement are all run, and lower partitions completed.

5. *OCTOBER 15.* Floor joist laid and as of this date, most of the concrete on the ground floor has been poured. The exterior concrete block and brick veneer walls are ready to be laid.

6.-7. *OCTOBER 30.* The steel truss work for the roof arrived by railroad car, and the steel was then moved to the new site.

AUGUST 26, 1956. The building will be dedicated at 4:00 p. m.

WHICH YOUR GIFTS HAVE MADE POSSIBLE THROUGH 1955-56 PUBLICATION OFFERING

THIS REPORT INCLUDES ALL OFFERING RECEIVED UP TO NOVEMBER 7, 1955

	1954-55	1955-56
ATLANTIC DISTRICT—		
Alexandria, Va.	$ 11.00	$ 23.50
Allentown, Pa.	8.05	46.88
Hagerstown, Md.	540.05	473.01
Martinsburg, W. Va.	59.66	43.25
Philadelphia, Pa. (First)	80.25	43.00
Philadelphia, Pa. (Third)	41.00	33.00
Seven Fountains, Va.	13.66	
Washington, D. C.	145.23	69.40
Waynesboro, Pa.	192.21	212.35
Winchester, Va.	59.25	42.00
York, Pa.	61.70	73.30
	1,212.06	1,059.69
CALIFORNIA DISTRICT—		
Artesia	17.98	35.22
Beaumont	112.00	128.00
Bell	5.00	
Bellflower	12.00	
Compton	29.52	
Fillmore	29.00	66.11
Glendale	44.00	38.00
Inglewood	22.05	20.00
La Verne		62.00
Long Beach (First)	285.00	184.68
Long Beach (North)	206.00	5.00
Long Beach (Stearns St.)	10.40	
Modesto (McHenry Ave.)	5.00	
Modesto (La Loma)	60.25	1.00
Norwalk		15.00
Paramount	10.00	46.02
Phoenix, Ariz.		6.00
San Diego	8.00	10.00
San Bernadino	47.55	
South Gate	21.00	29.01
South Pasadena		15.00
Temple City	25.00	52.00
Tracy	50.00	50.00
West Covina	35.00	
Whittier (Community)	49.00	116.56
Whittier (First)	148.50	
	1,232.25	879.60
EAST DISTRICT—		
Altoona, Pa. (First)	106.41	105.30
Altoona, Pa. (Grace)	17.00	12.50
Conemaugh, Pa.	121.50	98.65
Grafton, W. Va.	18.50	16.14
Hollidaysburg, Pa.	70.00	
Hopewell, Pa.	8.00	
Jenners, Pa.	7.00	8.20
Johnstown, Pa. (First)	220.83	170.94
Johnstown, Pa. (R'v's'de)	71.16	28.75
Kittanning, Pa. (First)	108.06	151.34
Kittanning, Pa. (N. Bflo.)	6.29	
Leamersville, Pa.	108.55	
Listie, Pa.	161.36	143.97
Martinsburg, Pa.	26.00	20.00
Meyersdale, Pa.	35.00	52.00
Mundy's Corner, Pa.	8.00	
Summit Mills, Pa.	58.00	38.00
Uniontown, Pa.	116.53	14.09
Washington, Pa. (WMC)		10.00
	1,268.19	869.88
INDIANA DISTRICT—		
Berne, Ind.	303.82	162.00
Clay City, Ind.	20.50	15.00
Elkhart, Ind.	47.00	75.00
Flora, Ind.	128.64	17.00
Fort Wayne, Ind.	247.95	831.90
Goshen, Ind.	25.00	45.00
Huntington, Ind.	13.00	
Lecsburg, Ind.	56.24	126.25
Osceola, Ind.	62.50	
Peru, Ind.	16.05	5.00
Sharpsville, Ind.		43.80
Sidney, Ind.		21.50
South Bend, Ind.	36.50	
Wheaton, Ill.	35.00	11.00
Winona Lake, Ind.	693.15	835.80
	1,685.35	2,189.25
IOWA DISTRICT—		
Cedar Rapids, Iowa	93.00	94.51
Dallas Center, Iowa	138.00	
Davenport, Iowa		7.25
Garwin, Iowa	50.00	12.00
Leon, Iowa	10.00	10.00
North English, Iowa		8.00
Waterloo, Iowa	110.00	146.06
	401.00	277.82
MICHIGAN DISTRICT—		
Alto	35.00	36.50
Berrien Springs	5.00	9.00
Lake Odessa	78.95	82.75
Lansing		15.00
New Troy	67.25	124.25
	186.20	267.50
MIDWEST DISTRICT—		
Beaver City, Neb.	2.00	
Cheyenne, Wyo.	7.71	
Portis, Kan.	33.00	37.00
Taos, N. Mex.	5.00	
	47.71	37.00
NORTHERN OHIO DISTRICT—		
Akron	83.75	228.72
Ankenytown	58.50	20.00
Ashland	148.30	116.00
Canton	15.00	
Cleveland	2.00	29.00
Cuyahoga Falls	112.87	38.54
Danville	21.00	40.00
Findlay	1.80	
Fremont	191.85	244.17
Homerville	53.20	91.26
Mansfield (First)		676.06
Mansfield (Second)	13.00	6.00
Middlebranch	35.50	
Rittman	181.50	205.75
Sterling		38.16
Wooster	114.46	134.25
	1,032.73	1,867.91
NORTHWEST DISTRICT—		
Albany, Oreg.		37.47
Harrah, Wash.	53.50	66.38
Portland, Oreg.	17.50	10.00
Seattle, Wash.	20.50	16.00
Spokane, Wash.		53.50
Sunnyside, Wash.	102.00	25.50
Yakima, Wash.	41.25	54.55
	234.75	263.40
SOUTHEAST DISTRICT—		
Buena Vista, Va.	70.25	85.90
Covington, Va.	35.05	
Fort Lauderdale, Fla.		44.41
Johnson City, Tenn.		5.00
Limestone, Tenn.	39.50	37.00
Roanoke, Va. (Clearb'r'k)	44.65	52.25
Roanoke, Va. Ghent)	148.50	74.00
Roanoke, Va. (W. H.)	114.00	59.82
	451.95	358.38
SOUTHERN OHIO DISTRICT—		
Camden, Ohio	10.50	20.25
Clayhole, Ky.	9.50	
Clayton, Ohio	85.58	
Covington, Ohio		54.03
Dayton, Ohio (Bethany)	10.00	
Dayton, Ohio (First)	185.50	88.60
Dayton, Ohio (N. R'dale)	322.38	162.00
Dayton, Ohio (Pat. Park)	41.00	41.00
Englewood, Ohio		110.99
Sampleville, Ohio		11.50
	664.46	488.37
Totals for districts	$8,416.65	$8,558.80
Nat'l. Brethren Laymen	35.00	
Southeast District	25.00	
Misc. and isolated Breth.	393.85	94.35
	8,870.50	8,653.15



WINONA LAKE, IND. You are invited to turn back one page and see the photographic account of the progress on the new denominational office building being erected here.

FORT LAUDERDALE, FLA. A record total attendance was set Oct. 30 at the Grace Brethren Church when there were 64 in Sunday school, 55 at the morning worship and 42 at the evening service. The church has a membership of 22, but there were 29 in attendance at the Communion service. Oct. 6 a new record was set for attendance at morning worship when 59 were present. Ralph Colburn is pastor.

DAYTON, OHIO. Robert Hoover, a member of the North Riverdale Brethren Church, has been elected president of the Western Ohio Teacher's Association.

EVERETT, PA. The ministers prayer retreat for the pastors of the East and Atlantic Districts was held at the Everett Grace Brethren Church Nov. 14-15. Homer Lingenfelter was host pastor.

CHANGE OF ADDRESS. The new address of Rev. and Mrs. J. C. McKillen is 1954 Foxworthy Ave., San Jose 24, Calif. The correct address of Mark Malles is 3310 S. Webster (Page 75 of Brethren Annual). Please change Annual.

PHILADELPHIA, PA. (EP) Lillian M. Jackson, for 38 years housekeeper and cook in a home in nearby Philadelphia's Main Line, has a second position—she's "pastor" of what might be the world's only children's church (there are only two adult members), located in Howellville, Pa. The "church," valued at $35,000 half paid for and half on "trust," is a monument to the Negro woman's faith during 15 years of child evangelism. Her only remaining desire: That one of her converts will be led to take her place when she can no longer carry on.

WASHINGTON, D. C. (EP) Senator Estes Kefauver, back from a round-the-world trip that included an official tour of Russia, told newsmen that the Soviet government is refusing to build new churches and is deliberately postponing the repair of old ones that were damaged during the war. "They build new business buildings, modernize factories, but do not finish or repair the churches," he declared. "In all the cities, and particularly in Leningrad, we saw a number of historic churches that were under repair—and had been under repair for more than ten years." Senator Kefauver said that not a single church has been built in the new industrial city that has been erected on the site of war-devastated Stalingrad.

LOS ANGELES, CALIF. Rev. and Mrs. Robert McCormick, Community Brethren Church, express their appreciation for the faithfulness of the brethren in prayer for the recovery and for the gifts to Mrs. McCormick. It will be remembered that Mrs. McCormick was stricken with polio at the National Conference in Portland last August. There is no paralysis but a slight general stiffness and tiredness, for which they praise the Lord.

SPECIAL. (EP) Evangelical mission leaders are quietly investigating the availability of a new device which may utterly revolutionize the foreign mission literature advance now getting into full swing around the world. The U. S. Army has developed a small typewriter-like machine that can print more than 50 foreign languages, including exotic ones as Urdu, Kowi and Pushtu. The 40-pound machine was developed for phychological warfare units to give the Army mobile equipment for printing leaflets for foreign peoples. It is reported that the device is so simple that "nonlinguistic U. S. Army personnel will be able to prepare messages in totally unfamiliar tongues.

LOS ANGELES, CALIF. Rev. George Richardson, formerly pastor

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

of several Brethren churches, has been appointed director of the Field Department of the Bible Institute of Los Angeles, according to an announcement by Dr. Samuel H. Sutherland, president of BIOLA.

CUYAHOGA FALLS, OHIO. Judith Lynn, weighing 7 lbs. 9 oz., and possessing bright red hair, arrived Oct. 20 in the home of Pastor and Mrs. Richard Burch.

ROANOKE, VA. The first service of the Ghent Brethren Church was held 25 years ago on Thanksgiving morning. Robert E. A. Miller is the present pastor.

CUYAHOGA FALLS, OHIO. (EP) The Board of Education has approved the distribution of New Testaments by local Gideons and gospel tracts by other individuals "to pupils who want them." At the same meeting the board approved Bible reading, non-sectarian prayers and talks by religious leaders.

BERNE, IND. A remodeling program will begin about Dec. 15 at the Bethel Brethren Church, including a new ceiling which will be lowered from the present one. Ord Gehman is pastor.

WASHINGTON, D. C. Religious leaders of all denominations and faiths throughout the Nation are endorsing the second annual Safe Driving (S-D) Day which will be held *December 1.*

Purpose of S-D Day is to demonstrate that traffic accidents can be greatly reduced when motorists and pedestrians fulfill their moral and civic responsibility for safety.

To every community in the land, S-D Day offers this challenge: *not a single traffic accident throughout the 24-hour period.*

President Eisenhower has declared:

"All of us agree with the purpose of Safe Driving Day. It is to save lives and to prevent injuries. No endeavor could be more worthy of our universal cooperation. None is more urgent."

AN APPEAL . . .

A STATEMENT from THE BOARD ON MINISTERIAL RELIEF

Some Brethren churches and pastors have indicated their intentions of withdrawing from cooperation with our board and substituting *social security,* which has been made available to ministers since January of this present year. We appeal to every Brethren church and pastor to cooperate with the Board on Ministerial Relief, Inc., regardless of what they do concerning social security. We submit the following for your consideration concerning social security for ministers.

1. The church is not supposed to enter into the social security relations of ministers. The minister enters as a "self-employed" applicant. We would strongly advise all churches to refrain from getting involved in such relationships.

2. The frequent change of pastors makes it most unwise and impractical for churches to care for the cost of social security. There is no guarantee that the percentage for social security will hold to the 6 percent ceiling in the future.

3. Ministers will receive a very limited amount of benefits from social security when deductions, allowances, etc. are made in their reports. This information can be secured from any Social Security Administration office. Figure it out for yourselves, brethren.

4. When ministers are once recorded for social security purposes, there is no withdrawal. You will be compelled to pay the increasing percentage of income until your age of retirement, under the present setup.

5. The amount a minister would receive, even as a maximum, from social security is insufficient for a minimum of needs upon retirement. Also, the amount the Board of Ministerial Relief is able to give the minister is insufficient. The two combined would not more than care for the average minimum. If the minister decides to enter social security, he ought to be in cooperation with the Board on Ministerial Relief also. If he is cooperating, or has been cooperating, with the 1 percent angle of our plan, he ought not withdraw from it, in case he decides to enter social security.

Our advice and appeal is for the Brethren churches in The National Fellowship of Brethren Churches, *all of them,* to cooperate with our board in sending the equivalent of 3 percent, based on their pastor's salary, to our board quarterly or annually. This is the discharge of a mutual responsibility as far as our aged and infirm ministers and their wives are concerned. Our missionaries could also be included in this obligation. Regardless of what your pastor does as far as social security is concerned, we need the support of *all Brethren churches and boards* if we are to operate successfully as a board for relief and retirement. This is a *mutual plan,* not a levy of assessments which most denominations have adopted. Our congregational form of government forbids a mandatory plan, but makes it possible for us to adopt a mutual plan such as this by the cooperation of all our churches. We appeal to every Brethren church. If you are already cooperating in our 3 percent plan, continue to do so. If you are not in the 3 percent plan at present, we urge you to enter in the discharge of this mutual responsibility.

Likewise, we appeal to all Brethren ministers to cooperate in this plan with their 1 percent. This is necessary if you are to receive retirement benefits. In case you decide to enter social security, let it be supplementary, not a substitute for our Brethren plan for retirement and relief. Let's be loyal brethren.

Our booklet committee is busy ironing out the wrinkles and we plan soon to have a booklet available to Brethren churches and ministers setting forth facts and figures, methods and means, and our plans and purposes etc., of our Board on Ministerial Relief. If you desire further information, write either the president or the secretary of our board and it will be sent to you.

Dr. C. H. Ashman, president
803 S. Lolita St.,
West Covina, Calif.

Ord Gehman, secretary
Box 3,
Berne, Ind.

HEADQUARTERS 511th AIRBORNE INFANTRY
Office of the Chaplain
Fort Campbell, Kentucky

3 October 1955

Dear Dr. McClain:

Just a line to tell you that I am certainly becoming enthusiastic over the use of the booklet *Bible Truths.* I have seen that the secret to some of the work of certain denominations is that they carefully instruct all whom they take into their group. For us in the Brethren Church, your book certainly meets the need.

There are many opportunities for talking to men from every walk or every background. Yesterday a young man informed me that he wanted to become a Catholic in order to marry a young lady from that persuasion; after talking to him for a few minutes, I found that he knew nothing of the Scriptures, even though he professed to be a Protestant. He agreed that he was totally ignorant of the Word, but he was willing to learn before he made his final decision in the matter. I am so glad that I have your work to put into his hands, and we are starting a series of instruction classes using it as our text.

Thanks again; may the Lord bless you and the seminary!

In Christ,
Burton G. Hatch

ORDER YOUR COPY
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BRETHREN MISSIONARY HERALD
WINONA LAKE, IND.

Brethren Youth Fellowship Summer Work Teams

All Brethren young people are urged to mark their home-mission offerings: *"B.Y.F. Project."* Present your gifts through your local church but be sure to mark them as above. Why? Because funds will be needed next summer to supply youth work teams to our various mission points and camps. This is the home-mission project of the Brethren Youth Fellowship. Last summer nine young people thus served the Lord. This coming season we hope to have many more being used. *Your home-mission offering determines how many we can send. Let's lay up a large fund for this need.*

Who can serve on these youth work teams? Briefly, any Brethren young person, high school graduate and above, approved by the local pastor, approved by the Brethren Youth Council, of good Christian character, with some leadership ability, and acceptable to the staff at the place of service.

What do they do? They teach, lead, counsel, visit, and assist in every way possible in such places as our Spanish American Mission, Taos, N. Mex., our Navajo mission, Cuba, N. Mex., our Kentucky missions, and in our home-mission churches where needed. In addition, we plan to make youth work teams available to other churches who may request their services.

How much are they paid? Their transportation, room, and board are cared for. In addition, at the end of the summer, they are granted honorariums as available. Therefore, the larger our gifts, the better we will be able to reimburse these young people. Remember, they could earn more in summer jobs. This is a work of sacrifice and consecration. The main purpose is to give them experience while they are at the same time fulfilling a need.

So, mark your home-mission offering *"BYF Project."* You'll be helping youth to help others.—*K. A.*

A Workable Youth Plan



By
KENNETH
ASHMAN

Here's a youth plan that works—

Step 1—Divide your entire group into teams, appointing a good leader to head each team. Appoint adult counselors for each team, preferably husband and wife who have been previously active in youth circles and know what's going on.

Step 2—Have the adult counselors meet at least once each three months for an appraisal and planning session. Outline the program for at least six months in advance, appointing dates when teams are to be responsible for the program or special.

Step 3—Counselors meet with team at least two weeks before each turn to conduct program, arranging service, appointing speakers, and choosing materials.

Step. 4—Counselors follow up teamwork, making sure the plans are being carried out by each member. Assist team in advertising their meeting. Competition here works wonders.

Step 5—Encourage participation in all district and national youth promotions of the Brethren Youth Fellowship, the Brethren Boys Club and the Sisterhood of Mary and Martha. Urge attendance at district rallies and camps, and national Camp Bethany.

Step 6—Conduct a regular schedule of local youth meetings, such as the Sunday devotional service and at least two special sessions each month.

Step 7—Recognize achievements of your local young people, with such services as "Senior Day," for the graduates, "Send Off Sunday," for those going to college or the armed service, and special youth nights as a part of the Sunday evening worship.

Step 8—Arrange personal conferences with each young person of the congregation, talking over problems, plans, and spiritual needs. The pastor is the best person for these conferences.

Step 9—Educate the young people to give their abilities and substances to the Lord's work. Keep them informed of the home-and-foreign-mission projects of the BYF, and the various goals of the SMM, and the BBC. Secure materials and information from the National Brethren Younth Council, Box 617, Winona Lake, Ind.

Step 10—Work this workable plan. It doesn't click automatically. It must be worked by painstaking effort on the part of pastor, parents, counselors, and the young people themselves.

Illustration—Here in Wooster we have BYF following each Sunday evening service. The meeting is 40 minutes in length and is streamlined for greater variety and attainment. One team is responsible for each service. Special speakers coming to the church are always invited to speak to the following youth session. We also have Youth Fellowship meetings each first and third Thursday of the month. These are also planned by the teams, including devotional service and Bible study, recreation, and refreshments. These meetings are in the homes. Currently, for the Bible study, the group is studying the Keith L. Brooks course: "Practical Bible Training." Competition on completion of quarterlies is keen between the fellows and the girls. We enjoy the ministry of the youth choir for each Sunday evening church service. The success of this workable plan locally is due largely to some fine counselors who willingly take the time and spare the energy to keep ahead of the young people.

Note: The above workable plan is presented as a result of a number of requests from pastors and youth leaders pertaining to our Wooster Youth Fellowship. We are not trying to care for all the young people of this area, nor are we going all out for community-wide programs. We feel it more important and rewarding to care for our own young people, including others whom the Lord constantly sends our way.



Churches IN THE News

Philadelphia, Pa.

Our people had prayed earnestly for "God's man", and, praise the Lord, He heard our prayers and sent to us a man filled with the Spirit of God. Since our Bro. Male's coming to us, our work has increased both spiritually and numerically.

William Male, our pastor, came to Philadelphia this past summer in time for our daily vacation Bible school. We had a great time in the Lord, with many precious souls won for Christ. Subsequent to this school, and in conjunction therewith, our pastor began a Friday night Bible class for children up to 15. With the help of Bro. and Sister William Kolb he has put on a great program for the children. Between 50 and 60 children having been attending this class. "Crusaders for Christ" was the name chosen, and the enthusiasm of the children is remarkable. A project of this class has been "missions," and they have given generously. Now they are helping with the purchase of a bus for our church and school. Many of the children go to other churches, some from Catholic homes, but all are vitally interested in learning the Word of God, both through the lessons given and in memorization thereof.

Many souls have accepted Christ, and many have rededicated their lives to Him. Last Sunday 10 were baptized and 11 received into our membership. We are experiencing the working of the Spirit of God in a real way.

We are endeavoring to pay off our mortgage so that we can "own our own church." We have the faith that the Lord will give us a vision of a new church, for our present building is only the Sunday-school building. He is able if we really want Him to work through us and in us!

In the morning worship service we have been studying about the great men of faith in the Bible; in the evening, the doctrines and beliefs of our church. Our pastor has pointed out new thoughts to some of us who have been Brethren all our lives, for which we thank the Lord.

Our prayer meetings have been well attended, and each week we have a great message followed by much prayer. We know this is the key to success in the Lord's work so we are endeavoring to get every member to prayer meeting each week.

We were happy to have Dr. Percy Crawford with us on Rally Day, and 29 souls accepted Christ at the close of a stirring message in our Bible school.

Our pastor has a class in the Bible school for new converts; teaching them their privileges and responsibilities as new babes in Christ. They are fully instructed as to the beliefs of our church before they receive the right hand of fellowship.

Therefore, we praise the Lord for what He is doing for us, and what He will do in the future. There is much, much more that could be said, but the foregoing will give you a small idea of the progress and real joy which we are experiencing, for which we give God all the glory. —*(Mrs.) Lois E. Harkness, secretary.*

Homerville, Ohio

The Emmons Evangelistic Party of Winona Lake spent October 23-30 with us in special meetings. October 28 was our homecoming with one of the best attended we have shared.

Revival came and how we praise God! God moved the hearts of many of His people. Some came in confession of sin and rededication of life; young people gave their lives for full-time Christian service; others came to receive Christ as personal Saviour. Unsaved folks of the community, whom we had prayed and worked for, came. Some had never been inside of a church before. How we praise God and we thank Him for using the Emmons' in our midst and their untiring effort to win the lost for Christ. We were privileged to be in three of the public schools of the area for chapel services with the Emmons'.

A new Scotch-a-lite sign is to be erected on Route 224 pointing to the West Homer Brethren Church—with the testimony "a church founded on the Word of God."—*Robert Holmes, pastor.*

Mundy's Corner, Pa.

Pictured below is a representative group of men who are all members of the Pike Brethren Church, Conemaugh, Pa. These laymen, together with Clair Gartland, their pastor, have labored nearly three years in erecting their new beautiful edifice which they hope can be dedicated next summer. When this photo was taken the new furnace was being installed by the men, under the direction of Grant Davis, plumbing contractor who is a member of the church.



Left to right: Clair Gartland, Clarence Goughnour, Loy Leonard, Walter Johnson, Grant Davis, Ellic Rager, Henry Nagel, Charles Kerr.

MINISTERS OF THE EAST DISTRICT



Left to right: Gordon Bracker, R. Paul Miller, Jr., Homer Lingenfelter, Kenneth Wilt, Fred Walter, Victor Rogers, Arthur Collins, Wm. Schaffer (head showing), Leslie Moore, Stanley Hauser, Lee Crist, Edward Lewis, Lester Smitley, Clyde Caes, Mr. Kimmell, Clair Gartland, Ralph Hall, W. A. Ogden, Sheldon Snyder.

On Oct. 6 the ministers of the East District assembled at the Listie Brethren Church, John Burns, pastor, for a special business meeting dealing with district missions. Ministers present (who could be gotten in one spot) are pictured above.

Davenport, Iowa

Right now, Davenport, Iowa, is undoubtedly one of the fastest growing cities in America. The farm machinery industry, the foundries and machine shops, and the huge Alcoa works are just a start. We were told that several hundred new industries are now planning to locate there because of rail and river transportation advantages. This makes the basis for a swiftly increasing population. The outlying sections are alive with building projects.

We believe that during the meetings we closed on Oct. 23 that a permanent location was definitely purchased. It is in the finest part of the growing residential district north of town. The work has been seriously handicapped because of having to meet in an uptown building away from all residences. Now we hope that they can find some building in which to meet until they are able to build, something close to their new location. Then they can work their new field and have a sizable Sunday school when they move into their new house of worship.

We did a lot of visitation during the meetings and many new families were definitely contacted and we believe will be coming into the work during the days ahead. Attendance at the meetings was very hard to maintain because of conditions under which the work has had to labor. We had to change our place of meeting one night due to previous engagement of the room we had been using.

The pastor, Rev. True Hunt, has been working determinedly on in spite of difficulties, and the Lord will surely let him see fruits of his labors before long. He had just two families of Brethren to help him through the past year. Another family has been attending during the last few months, and others will come into the group as the result of the meetings, we believe. At least, they indicated their purpose to do so.

But Davenport is no different from many of our Brethren works when they started. Some of our strongest churches today started with less than Davenport now has. The main thing is to have a real field. The rest will work out all right. Davenport will be a strong church if given what it needs during these critical days so that they may take advantage of their opportunities in their new field, before others preempt them—*R. Paul Miller, evangelist.*

We look unto the Lord in genuine praise for His blessing upon us here in Davenport during the days of our special gospel services with Evangelist R. Paul Miller. Meetings began on Oct. 9 and continued through Oct. 23. First of all the members of our own small group were spoken to by the Holy Spirit through the Word delivered by our special speaker. We praise the Lord for a new desire to see souls come to the Lord and a new vision of service here in this needy field. A number of new faces were seen in our services and new contacts were made in visitation. One rededication decision was made publicly and one has accepted Jesus as Saviour since the meeting closed as a direct result of the visitation during the meeting. We rejoice greatly that this young husband and father has surrendered unto the Lord. Both people and pastor were strengthened, challenged and greatly blessed as they met around the Word nightly during these meetings with Bro. Miller. Every message was timely, enlightening and true to the Word of God and most definitely helped us establish our testimony as a Christ-centered, Bible-teaching church that is being established here in the Quint-cities. We praise the Lord for this rich experience in the things of the Spirit and renewed vision of his power working in our hearts and in the hearts of others as we reach out to them for the Lord.—*True L. Hunt, pastor.*

News from churches will be continued next week.

THE CHRISTIAN'S ROLE

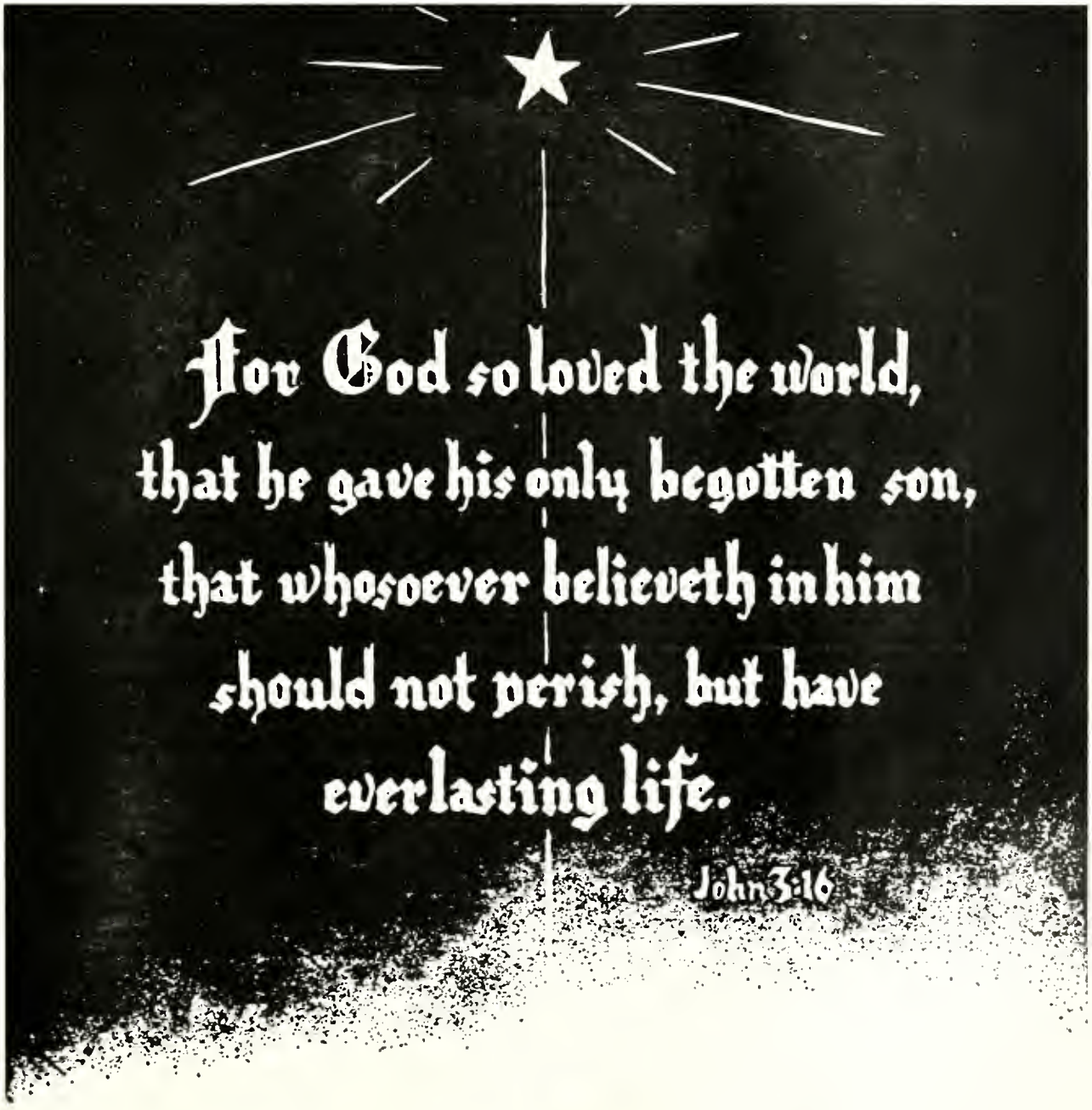
What are Christians put into the world for except to do the impossible in the strength of God?—*Gen. S. C. Armstrong.*

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

DECEMBER 3, 1955

"The First Christmas Present"





GREETINGS IN THE NAME OF THE LORD JESUS FROM THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

The General Secretary Reports . . .

HOME AGAIN FROM SOUTH OF THE RIO GRANDE!

Home again—after 21 most interesting days spent with Brethren Haag, Howard, and Edmiston in our trip of investigation in Mexico. When I wrote you a month ago, we were about 500 miles south of El Paso, Tex. We then traveled south through Durango, Zacatecas, Aguascalientes, to Guadalajara. We then turned east and went through Zamora, Morelia, and Toluca to Mexico City. We made a side trip out to Puebla, and then after many interviews with Christian leaders turned north and went through Victoria and Monterrey to Laredo, Tex. Any road map of Mexico might be interesting in locating these places. All that we have mentioned are large cities; in fact, most of the places indicated even by a tiny dot on a road map are cities of 25,000 or more population. For almost two weeks we traveled in territory above a mile high, parts of it up to 7,000 and 8,000 feet. It was cold at night, and not always too warm even in the daytime. In travel folders it is described as the area of perpetual springtime, and the description is quite correct, I would imagine.



Land of contrast . . .

Sweet Fellowship

Fellowship was very sweet in Mexico with the missionaries and the Mexican believers as well. People seem to love each other more when they suffer for their faith. We visited areas where we have no Brethren testimonies as yet, but we were most cordially and graciously accepted by Baptists, Presbyterians, Methodists, and those of other fellowships. Evangelical testimony in Mexico seem to be quite sound as to the fundamentals of the faith, and an encouraging number are premillennial in their prophetic outlook. We rejoice with them in these things. Christian leaders, missionary and Mexican, gave almost unlimited time to us, explaining concerning the evangelical work in Mexico. Arriving in a city, we would begin to inquire for any evangelical churches. Usually our search was futile until we would begin to ask boys. Then by asking a few boys we would find one who knew of a group of believers. So often they would not recognize the name of Evangelical or Protestant, or Baptist, Presbyterian, or Methodist. But if we would ask for the "Hallelujah's," the boy could usually locate a church for us. You will understand that all evangelical believers in Mexico are in derision referred to as "Hallelujah's."



. . . land of opportunity

Much People—Little Gospel!

The story was much the same everywhere—much people, many cathedrals and shrines, but very little Gospel of the grace of God. One needs to take a passing glance at the average people of Mexico to realize that they need far more than "religion." They are burdened with religion, cathedrals, shrines, and superstition, but spiritually they are probably as benighted as any people in any mission field I have visited. There are outstanding spiritual lights shining, and oh, how they shine because of the spiritual darkness all about them. Fanaticism reigns, especially in southern Mexico. South of Mexico City, whether to the east or to the west, there

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 49

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

are many Indian tribes almost untouched except for the Wycliffe Translators who are doing a magnificent work. Then to the north and west of Mexico City there is an area approximately 100 miles square spoken of as the "bread basket of Mexico"—a very fertile valley almost untouched with the Gospel. It is so very fanatical. More Christian leaders in Mexico referred to this area as the place of greater need in Mexico than any other. There is so great need because the people are so unreceptive and antagonistic to what they have heard of the Gospel. It is one of the most difficult areas in Mexico and should be approached cautiously and only after much prayer and preparation.

A Different Field

Churches, we are told, do not really legally exist in Mexico. Groups of believers are so small that they have very little prestige or influence. Rather than to approach the government of the country for permission to enter and do missionary work, as one would do in all our other fields, you enter Mexico on any non-religious basis you can find and then witness for the Lord as best you can, usually without fanfare or public announcement, hoping that you will not be unfavorably reported and expelled from the country. It is *not* illegal for a United States citizen to preach the Gospel in Mexico, but it is not according to their law for a non-Mexican to be the pastor of a church in Mexico, and so many officials cannot distinguish between the two. Mexico, one might say, is entered by the back door by those who would give gospel testimony. Many types of activity are used as an entree for the Gospel—day schools, nurseries, boarding homes for university students, agricultural pursuits, and various business activities are used. An outstanding Christian leader in Mexico told us that over 90 percent of the non-Mexicans doing Christian work in Mexico came in on the six-month tourist visa. As an official in the government he saw nothing wrong with this, but rather encouraged that we do it.

Trained Workers

Our great need is for trained Mexican workers to whom we may entrust great responsibility in Mexico. The primary purpose of our trip of investigation had to do with training schools and the training of workers. After visiting in so many areas in Mexico and traveling about 3,500 miles in Mexico, we are face to face with the fact that all of our evangelical friends have the same challenging need. Many groups of evangelical believers in Mexico have been working for 50 to 70 years and still have only very small groups in training. I may not know of all the training schools in Mexico, but we heard of less than a dozen. Many of these have from two to three to possibly 20 students in training. Especially in Latin American countries the need is for enough trained national workers to assume responsibilities. This is so critically true in Mexico since only Mexican-born workers can be pastors of churches. For

(Continued on Page 762)

Our cover picture, "The First Christmas Present," famous gospel cartoon by Vaughn Shoemaker, Pulitzer prize-winning cartoonist of the Chicago *Daily News,* is reproduced with Mr. Shoemaker's gracious permission.

We Want You to Know - -

Africa—The annual Field Council meeting will be held at the Bible Institute at Bozoum December 6-17, 1955. All missionaries in F.E.A. and their families come together for this important meeting. Pray much for it.

Argentina—Another change in government makes it very urgent that you pray much for your missionaries serving there.

Brazil—Political changes are also taking place in Brazil. Pray that the Gospel be not hindered in these changing situations.

France—Good reports are being given. The Fogles plan to return to France in January or early February.

Honolulu—A recent report mentions 90 in Sunday school attendance. Additional space is badly needed.

Mexico—Nuevo Laredo reports four decisions for Christ last Sunday, three young ladies and a young man.

Missionary travels—The Goodmans, Miss Emmert, and Miss Cochran have arrived in Africa. At this writing the Sheldons, the Hockings, and Miss Tyson are probably in France. The Sheldons and Miss Tyson will proceed to Africa immediately. A letter from the Churchills and Mrs. Sickel, mailed from Rio de Janeiro, told of good progress in their trip to Argentina. They will probably have arrived in Argentina before you read this.

"A New Day for France"—A new tape recording, with 35mm color-slide illustrations, has been prepared by the Fogles and is ready for your use. Contact our office concerning this.

Grace Theological Seminary—During December and January special emphasis is given to the excellent work being done by Grace Theological Seminary and Grace College. We urgently recommend that every member of the Foreign Missionary Society shall be an enthusiastic supporter of these worthy institutions.

Church officers please note—Being on a calendar basis, our annual Society membership for 1956 is determined by your gifts *received in our office* by Dec. 31, 1955. In a number of cases we have received the offerings from congregations but no lists of donors and the amounts given. We do not publish these lists, but as a corporation we need this information to determine our Society membership and in sending out the annual election ballots. Interesting comparative congregational reports will be given as early as possible in the new year, and it is to the advantage of your congregation to have the report complete.

If there is a reduction of income tax in 1956, as many people anticipate, it would be to your advantage to make any large deductible gifts yet during 1955. The government permits deductions for gifts for church activities in amounts up to 30 percent of your income.

Returning to Brazil—We are happy to announce that Rev and Mrs. J. Keith Altig and their son, Steven, have been approved for return to our mission field in Brazil. It will be remembered that the Altigs pioneered in that field and were greatly used of the Lord during the years spent there. They found it necessary to stay longer than the regular furlough year in the States. During a part of that extended time Brother Altig has served as the pastor of the First Brethren Church of Glendale, Calif., where he will probably continue to serve until their return to the field in July of 1956. Brother Altig has also served most commendably as the Western representative of our Society.—R. *D. Barnard.*

TRAINING SECOND-GENERATION MISSIONARIES

By RUTH KENT

Missionary on furlough from Africa

Greetings from your Christian day school in Africa. This is furlough year, but the mothers are having school for their own children. The supplies were given to each before I left, and when there were not the needed books, we ordered before leaving the field. In fact, furlough year is planned for years ahead. To date no word has been received as to how the schools are going—only some words of fear before they began.

Go back with me to Africa just now and let your imagination run free. When the regular school is in session, the mothers prepare the children for school by making ready their clothing for the next four months, which is quite a task, especially when there are two or more to send. It consists of fixing worn clothing which still fits and making new things from material which has been kept in the barrel. The biggest problem seems to be the shoes. There is often a change in size during the four-month period.

The clothing not only needs to be gathered but each piece must be labeled with colored thread or the name in ink. They must not forget the toys and games. After things are packed the trip to school is still to be made. That means a day or two of travel with an overnight stop at some other station where more children are to be taken. The pickup which arrives at the school station is always full, and one begins to wonder where they are all packed in. Of course, most of the trucks have second-class passenger seats under the tarp. These seats are sometimes even fitted with an old leather seat, but sometimes the boxes and trunks serve very well. Just a hint—if you are troubled with backache you may not want to ride in the back of a truck for a hundred miles. It is one sight never to be seen in America. They are either covered with dust, or sometimes wet if it happens to be in the rainy season. Usually the children arrive a day or two before school begins.

It is the morning to begin school, so we must get up in time to get to the schoolhouse at 7:15. This does not seem so early to most of us because everything else on the station has already begun. Classes and prayer meeting in the church are over, and the workmen are supposed to be busy. Remember, we are training those whom the Lord may call for missionary service. We are praying that they will be willing to do anything He wants them to do.

The bell rings and we see the children coming from the houses, with most of them coming from the boarding-house which is home for them eight months of the year. Often the clocks are checked before the day begins so each house will know when to have dinner. If the radio happened to be on the night before we usually know the time of the rest of the world.

We want the Lord to have first place, so we begin the school day with a Bible lesson, memory work, and prayer. If there is a guest on the station, we have a change from the regular program.

Let us now get busy with the work. Ten children must be guided in their work, each doing their own grade and level in that grade. Since coming home, I find we are doing the modern way in some ways at least. When I see the supplies and the modern buildings in America, I sometimes wonder.

We usually have the reading period first, followed by a rest period, arithmetic, rest period, and then the other subjects which are varied from day to day. You can imagine we all are hungry by noon. After dinner they have their rest period in bed followed by music lessons, schoolwork, and play. There is no work done in the schoolhouse in the afternoons.

The teacher is in another house doing other work which comes to a missionary. This last term my extra time was spent on the field treasurer's books. For those of you who read this, and are answering the missionary call, I advise you to get all the training you can in as many different phases as possible. I believe most every one does work sometimes which they never thought of doing, especially on the mission field.

The schoolhouse for the last three years has been a mud block building with cement foundation and floor, grass roof, three windows on two sides, two windows and a door in front. A second room is used for storage in the back. The desks are of as many different kinds as the number of pupils. Each parent has been responsible for desk and chairs for their children. A few folding chairs have been used. How would you make a child's desk? You may have a few tools to begin with; nails can be bought in Bangui, which may be 200 miles away. Some stations have trees near enough for lumber, but you need to get it from another place. Packing boxes can be used if they have not already been broken apart.

We have two bookcases where supplies and books are kept. The teacher's desk is a table with one drawer. At the windows are hung curtains of crepe paper cut in strips so as not to keep out the light. The grass roof comes down to keep out the glare.

Because the field is the best place to have the children receive training, they are usually kept on the field until they reach high-school age. A few have been kept longer, but the training in their social life is limited. Often there is no other person their age on the field with whom to fellowship. The high schools of other missions in Africa are inconvenient because of distance.

Preparations are already being made for the school for 1956-1960. Pray for the school. There is need of one place being planned for the school so there will be a boardinghouse and school used year after year. This calls for house parents, whom we know the Lord will call.

They Built a Church

By James B. Marshall

Missionary to Argentina



The church and a group of believers at Corral de Bustos, Argentina

The new evangelical pastor had been in town about a week when tongues began to wag. In just a few days almost everyone knew that there was such a thing as another religion. At least the citizens of Corral de Bustos, Argentina, put it that way. They had been taught from youth that the Roman Catholic Church is the only Christian church and that all others are false. So when they mentioned the pastor's name, it was with suspicion and doubt. When he introduced himself to them as he went from door to door with the gospel literature, it usually brought the response, "Oh, you're of the other religion!"

Well, Corral de Bustos knew a lot about religion, but they didn't know much about Christ who is the living Saviour, so the pastor set his heart and his hands to teach them. His goal was to establish a church in Corral de Bustos, not just a building of brick and concrete but one of living stones in which flowed the life of Christ, the Head of the church. The local priest predicted that in three months every trace of this heretic would be gone.

How wrong he was!

Today in Corral de Bustos there are not only a number of living stones, but God has made it possible for these living stones to have a real church building in which to worship. This is significant, for to the Argentine mind the erection of a church building symbolizes the establishment of the church in his community.

Brother Hill Maconaghy labored for over four years in Corral de Bustos after beginning the work. During that time several families came to the knowledge of Christ as their Saviour. These living stones began to grow in the new life they had begun, and before long they realized that church building was necessary.

Meetings were being held regularly in the pastor's home which was adequate for small groups. But as the work progressed and the attendance increased, it became apparent that something larger was needed. Then, of course, the natural reticence of many people to enter a private home for worship was a hindrance. The Argentine can scarcely conceive of a church without a building. Therefore, early in the history of the church in Corral de Bustos plans were made to erect a building.

The people had a vision and in spite of adverse circumstances they never lost it. From the beginning of the time when the plans were first formulated, the erection of a building seemed impossible; yet the people had hope. It was a case of "hope against hope." They realized their own inability, but they recognized and confessed that God is able to do abundantly more than they could ask or think.

The first step was the purchase of a lot. In this matter God's guidance was evident. A large lot ideally located directly behind the pastoral house and on pavement was secured for a nominal price. The money was borrowed from the Foreign Missionary Society. Within five years the loan was repaid, improvements had been made on the lot, and a concrete sidewalk was constructed.

During the closing months of my ministry the Foreign Missionary Society graciously returned the money that had been repaid on the loan. This was to be an incentive to the people to begin to erect a building. The plan was considered and the congregation decided to meet the challenge. At first they thought that just a shell could be erected and then, as the work progressed, the inside could be finished. However, when the shell was completed, a new spirit took hold of the people, and with one accord they said, "Let's finish it!"

Today the congregation of Corral de Bustos has a small church building. There is room for expansion, and they hope that someday the building will need to be enlarged. There is no debt. They built what they needed, but did not surpass the funds on hand. There was no qualified workman or contractor in the congregation so that outside labor was employed, but each member did what he could. This is the important thing. To some it seemed that their small offerings were as nothing; yet God multiplied their gifts in a marvelous way. One woman sacrificed tremendously. She needed a winter coat; yet one day she gave a special gift for the church that would have been almost enough to buy the coat. Yes; there were some who gave begrudgingly; there were some who didn't give anything, just as there are in our North American congregations. But for those who gave willingly and sacrificially God had a special blessing—and, I believe, had a greater reward reserved for them in heaven.

The church is there for all. Its doors are open to the rich and the poor, the generous and the stingy, the national and the foreigner. It is a constant testimony of what God has done and is doing in one town in Argentina.

The Birth of the Brethren Mission in Africa

By Miss Estella Myers

Missionary on furlough from Africa



(Editor's note: This is the first in a series of articles by Miss Myers on the early history of our work in French Equatorial Africa.)

"Ethopia shall soon stretch out her hands unto God" (Ps. 68:31).

In 1913 when Brother Gribble and his wife wrote from British East Africa that they were coming home to interest the Brethren Church in evangelizing French Equatorial Africa, I volunteered to go back to Africa with them.

At that time the Sudan was the largest unevangelized area on the face of the earth. On the portion of land between the banks of the Niger to that of the Nile, and from the sands of the Sahara to the forest of the Congo basin, lived countless tribes of pagan Africans whose hands were stretched out to an unknown God. Christianity, alone possessing the true God, was not known to them. Unless messengers of the cross speedily went to the people with the Gospel of Jesus Christ, they would be largely lost to Mohammedanism. This false religion was rapidly sweeping through Africa. To the heathen who had accepted this religion the statement, "the last state of man is worse than the first" would be true, for it is easier to convert pagans than Mohammedans. Then was the time to act.

We knew that the French colony was closed to the Gospel; yet we knew God commanded His disciples to take the Gospel to "the uttermost part of the earth." We believed God would break down the barriers for His own people who dared to trust Him and go in person to knock at the door. To some this seemed presumptuous, but we still trusted God for His leadings. We wished to find members in the Brethren Church whose hearts were burdened for the people of this unreached land. Some volunteered, but only Miss Mae Snyder from Dayton, Ohio, was ready to go with us.

After three years of laying the need of the field upon the hearts of God's people, we were able to report the waiting days were over in America. The Brethren Church had accepted us, our outfits were ready, our passports had been received, and passage on the *City of Cairo* sailing for South Africa was obtained.

The day for me to leave my home in Iowa was Christmas Day in 1917. There was joy that the waiting days were over; yet my heart was bleeding because I was leaving my sick father who had been growing weaker with cancer. He did not want his long sickness to frustrate the first party going forth in Jesus' precious name to knock at the closed door in French Equatorial Africa. He thanked the Lord that He counted him worthy to give a daughter for this cause. His last words to me were, "God will open the door for you people." He died six months later praying for this unreached field. God gave grace to all of us as we said good-bye.

Our party met at New Orleans and found Mr. Haas and his companion, Mr. Bragg, of the Baptist Mission also going to French Equatorial Africa for the same purpose. We had sweet fellowship together in prayer for God to work in the hearts of the French officials and open the door to evangelization in their territory.

Since we were leaving during the war days, everything had to be kept quiet. We were to take our baggage to the boat, keeping only the small hand luggage so we could come to the boat at a moment's notice. A week later a boy came out on a bicycle with a note saying, "Come to the boat at once!" We took a street car to the wharf and found the passengers opening their baggage for inspection. Our 76 pieces were there to be inspected. After this ordeal was over, we all embarked on the boat which left shore the next day. At the boat's office there was a telegram for me that read, "Congratulations. Heavenly blessings on the journey to you.—Sisterhood."

We had 39 missionaries and 20 children on board. Every morning we had prayer and Bible class taught by Mr. Haas. He also taught French and Sango to those going to French territory. Our time was filled with good things and we were happy, for we believed we were in the will of the Lord.

Our first stop was at the island St. Lucia, where we took on coal. About 200 native men and women carried the coal in baskets on their heads to the boat, forming a line, and oh, the confusion among themselves! It was my first sight of the tropics and natives wearing rags. But their need was more than clothes for their bodies. Yes; they needed a chance to clothe themselves in the righteousness of faith in believing on the Son of God. And God was sending us to tell the way of salvation to such people who were without hope and without God in the world.

THE GENERAL SECRETARY REPORTS

(Continued From Page 759)

the present, each of our missionary men is determined to seek out a few young men, and by daily teaching and practical work train them for greater service in the Lord's work. One thing seems very evident—very few trained Mexican workers will be ready for church leadership in the next generation. Pray for more who will enter training.

"By the Will of God"

By Orville D. Jobson

Several of the Apostle Paul's letters begin with this phrase as a part of his apostolic salutation to the churches. No other statement could so completely explain the marvelous gift of God's grace to His servant, nor reveal the secret of the apostle's wonderful life and fruitful ministry—"By the will of God."

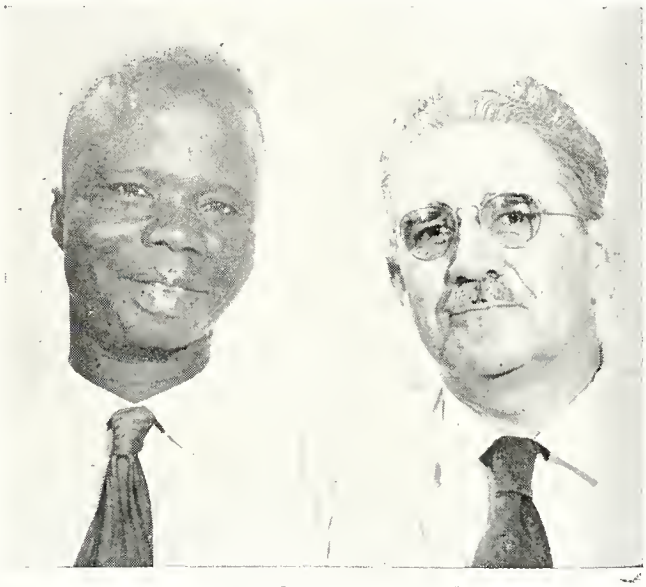
The African translation of this phrase reads, "Because God wants it like this." What a wonderful title for the life of a chosen servant of the Lord! It is this phrase which more than any other distinguishes the consecrated life of God's servant who is the subject of this article.

Noel Gaiwaka was born in the secluded village of Baloa in the Karre mountains, 15 miles north of Bozoum in western Oubangui-Chari. We do not know the exact date, for his people were heathen and illiterate and they left no records. From observations we have been able to make, it was probably in the year 1910. His father was Karre and his mother Gbaya. Mixed marriages were unusual at that time, as were monogamous marriages. Gaiwaka had three brothers, and one sister; these all died, except one brother, before he reached the age of 20. This one brother is a nominal Christian and lives in the home village. His father was a leper and died when Gaiwaka was a young boy. His mother died a few years after his father. As an orphan boy he remembers many sorrows and heartaches. He grew up in his mountain home during the transitional period after the Germans had withdrawn from Bozoum and before the French had fully taken over again. He remembers when the soldiers came and made the home village move from the mountain hideout to its present site at the foot of the hill.

Gaiwaka often visited his mother's village near Bozoum, and there learned to speak Gbaya. Later he learned Sango, the trade language of Oubangui-Chari, and still later in school learned French. He was initiated into "nganza," the secret society for circumcision, and learned the society's dance. However, unlike most of the young boys in the tribe, he never joined "Soumaili," the worship of a foreign divinity known as "Varakanda." God shielded His servant from the degrading and diabolic influences of this heathen religion. Like all Karre he worshiped his ancestors and attended the yearly ceremonies in their honor.

Our Karre lad was a boy of 11 when pioneer Gribble made his first exploration trip to Karreland. That was March 1921. At that time Mr. Gribble chose a young Karre man to teach the language to the missionaries. Gaiwaka remembers this visit of Mr. Gribble on his bicycle, and the choice of one of his first cousins as a teacher of the missionaries. At the close of the same year the first missionary station was located as Bassai, just five miles from Gaiwaka's boyhood home. Later he came to the station to live with his cousin "teacher," and there he heard the Gospel for the first time. His orphaned heart was tender, and he yielded to the invitation to receive Jesus as his Saviour, "because God wanted it like this." A year later, after he had attended the pre-baptismal class for Christian instruction, he was baptized in the little stream that flows through the valley at the foot of the Bassai hill. With him there was another young lad, Ngarasso Moise, who also has remained faithful to the Lord through these 32 years.

The first regular day school of the Mission at Bassai was opened in May 1927, and Noel entered with the first class. He was small for his age and slender, but school came too late to Karreland for Noel to have the advantage of attending in his younger and formative years. However, he applied himself to his study and became a good student; he was very conscientious and before long was the recognized spiritual leader of the school. At this time several commercial concerns began to locate small stores at the large centers and needed literate men to operate these stores and tailor clothes. Some of the young men in Noel's class sought this new and fascinating work. Two are still clerks today. Noel also was tempted with this wave of commercialism. His village chief purchased a sewing machine and made glowing promises to him if he would learn the tailor's trade. However, the practical work he was doing in the nearby villages interested him greatly, and furthermore he had not forgotten his promises to the Lord to serve Him when his schooling was completed. So he came to the place where a choice had to be made. He could not serve the Lord and mammon. After definite prayer, he made the right choice. The sewing machine was returned to the chief, and he rededicated his life to serve the Lord, "because God wanted it like this." He still looks back on that experience as being one of the great decisions of his life. He relives that dedication every time he calls for the congregation to sing "I Surrender All."



Noel Gaiwaka and Dr. Jobson

The daily Bible classes which were taught in connection with the regular school gave these young men a good foundational knowledge of the Word of God, and during vacation periods from school they assisted at the different chapels established in the surrounding

(Continued on Page 764)

"...As Others Which Have No Hope"

By Mrs. Carson Rottler

Missionary to Argentina

The shiny, black, horse-drawn funeral coach; the black dress, stockings, handkerchief, and armband; the cold, gray-stone spires of the cemetery, which from a distance give the appearance of veritable city of the dead—yes; these are but a few of the expressions of utter hopelessness felt by almost an entire nation. I say "almost," because here and there in the dark over-all picture one can see a light, sometimes flickering, at other times strong and bright. This is a family of evangelical Christians who sorrow at the homegoing of a loved one, yes; but there is a different quality in their sorrow—that of *hope*.

Had you lived in Huinca Renanco, you would have at least known about the elderly *curandera* (witch doctor) who lived near the mission. We had given her tracts and stopped to chat in the street a number of times. One day, much to our surprise, she invited us in.



An Argentine cemetery—". . . city of the dead"

We tried to explain clearly the way of salvation, and as usual she agreed with everything that we said. As we were leaving, she told us with tears in her eyes how she had kept candles burning beside the bed ever since her husband's death 23 years before. A very short time after this conversation her funeral procession passed by the mission on the way to the cemetery. Twenty-three years of lighting candles and paying to have the church bell rung in memory of her husband, and still without hope for him or for herself!

The sting of death was brought home to us again recently when a 16-year-old girl lost her life in a train-car collision. Mutilated in body and in an unconscious state she was taken from the scene of the accident to her home, and it is difficult for us to believe that she ever regained consciousness, although the priest declares that she was conscious just long enough to make the last confession. One suddenly realizes that these people cling to the "last confession" as a shipwrecked sailor clings to the bow of his fast sinking ship.

Yes; there is great concern for the soul of a loved one in this land at the moment of death, and even after death, but until that moment there is a blatant lack of concern. How true the words of I Corinthians 15:55-56, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin" Pray with us that we might see more victories over the "sting of death" in this religious yet sin-darkened land.

"BY THE WILL OF GOD"

(Continued From Page 763)

villages. In 1929 Noel spent three months at Bozoum. In 1930 he spent some time at Baloa, his home village. Then after his formal schooling was over he came to Bassai as regular teacher and preacher for two years. Here, on March 18, 1934, he was married to Doyai Esther, a young woman from his own tribe. It was during his ministry at Bassai that we began to study together the principles and policies of a fully indigenous church and to inaugurate the changes necessary.

In 1936 Noel was appointed by the Bassai conference to take over the work at Bozoum and organize the church. At Bozoum he developed into a strong Christian leader and built the church up to hundreds of members with zeal for a spiritual church. While at Bozoum he attended the four semesters of the Mission's first Central Bible School which was opened there in 1938. In 1940 the Bozoum church loaned its pastor to the struggling group of believers at Baibokoum, where he spent six months teaching the Word of God daily and then baptizing the believers and organizing the church. Upon his return from this missionary journey the Bozoum congregation asked for his ordination to the eldership. He was examined and ordained by Brethren F. Taber, Kliever, and Jobson at Bozoum on the 28th of October, 1940, when Noel was 30 years of age. "God wanted it like this."

Pastor Noel's ministry at Bozoum was wide and varied. Besides the special work at Baibokoum, he had the responsibility of the chapels of the district, and went as far away as Bocaranga and Kounang on periodic visits until our Mission opened a station at Nzoro in 1948. Chapels were opened in all the larger Ghaya villages surrounding Bozoum, and he was responsible for the groups and their leaders. He taught elementary and Central Bible School courses. He held Sunday afternoon meetings in the prison, where many were saved and later two became workers in their own villages. He was hospitable as a true elder, and his home was always open to the constant flow of Christian workers and students passing through Bozoum. All of his children, except the oldest, were born there.

As full as were his fruitful years at Bozoum, God had still another service for His servant. In 1954 our Mission opened a station in Bangui to build a Christian center for the hundreds of our scattered members in the capital city. Pastor Noel was asked to consider this new opportunity. He prayed about the matter for six months before giving his reply. Then he came forth from the closet, where he had obtained the Lord's will,

(Continued on Page 765)

BOSSANGOA BELLOWS . . .

By the William Samarins

Missionaries to Africa

The Samarins (Ruth and Bill plus Manya and Ramona) substituted for the Sheldons in the Bossangoa field during the year 1954-55. We almost did not get there, humanly speaking, for there was a time in January, 1954, when we thought that Bill might have to return to the States for medical care, but the Lord took care of that so that we were able to arrive in the field where the Field Council (that is, the mission field's conference) decided to send us.

Starting any kind of new work has its trying moments, and this one of having to supervise a vast field —about 200 miles long, filled with about 80,000 people —was no exception. There was the time, for example, when Bill ran out of gas way out in the elephant country. (A detour necessitated by a truck broken down in the middle of a narrow road had used up what reserve gasoline he had.) Fortunately, there just "happened" to be a white man going his direction. So Bill was able to get out of a place where villagers assured him there would be elephants during the night.

But after one gets warmed up to one's job; then things go well. Here in Africa there is always the preaching, the teaching (e.g., at Bible schools for the Christian workers), the handling of church problems, the sale of literature and church-school supplies, and so forth.

Yet a change in program helps. So we enjoyed stressing the need for having a literate church. We took every opportunity to stress the importance of knowing how to read God's Word. Just to preach about it, however, is not enough, so we had to stimulate some interest. (There are always, naturally, people who say they are too *old* or too *dumb* or too *tired* or too *sick* or too *something else* to learn to read.) Consequently, we gave reading examinations to many church members. Their degree of literacy was marked on their church cards. You should have seen how they bought up the primers after they had "does not read" (in their language, of course) written on their cards!



Rev. and Mrs. Wm. Samarin, Ramona and Manya

But we sold many other things beside primers. Scripture portions, Bible lessons, songbooks, and so forth, in Gbeya, Sango, or French were sold to the value of over $833 this year. What is going to happen in the future when more people become literate! (Only about 15 percent are right now.)

These examinations were given at the Bible conferences. The six of them held this year were attended by a total of over 5000 people (men, women, and children). Those were good times! For four days the Christians gathered to hear God's Word preached by the missionaries or African leaders and be strengthened by it.

The Word of God, which is used by the Holy Spirit, is the only means by which people know of the Gospel and grow in it. We thank God that we have a small part to play in God's *great program:* THE EVANGELIZATION OF THE WORLD.

Now, as we are spending a year in the States, we pray that we may be invigorated for another term which we shall have the privilege to serve toward the realization of God's desire.

BY THE WILL OF GOD

(Continued From Page 764)

ready to accept this new challenge, "because God wanted it like this."

It is now a year since he came to Bangui. The change was difficult, and the work very much different. But from the organization of the work last December, when he was taken into the eldership of the church by a unanimous vote of the congregation, God's hand on the work has been very evident. The membership now numbers 500, there are a dozen daily meeting places in the native quarters, and the Sunday attendance has exceeded 1,000 on several Sundays. But best of all, God is using His servant to mold this cosmopolitan group into a spiritual family in the Lord which is learning to give and to serve for the glory of Christ.

Pastor Noel is now a man of 45. He is mature in faith, rich in experience, and sound in doctrine. He loves his Lord and knows the secret of power in prayer. He is quiet and humble, gentle to all, and respectful to his elders. He sees clearly his responsibilities as an elder in the church of God, but recognizes his limitations and walks humbly with the Lord.

His greatest concern is his own home. While his children are obedient and respectful, his "helpmeet" does not always "help." She is fluent in reading and prays very earnestly, but she lacks victory over the little things in her prosaic life as an African wife and mother. This trial strengthens Pastor Noel's patience, and makes him sympathetic with others. God comforts his servant that he may in turn comfort others. His exhortations as a father in the faith, and a brother in the Lord, have saved many homes from shipwreck, and brought rebellious brethren back to the fold.

On his own testimony, his definite growth in Christ began with his practice of keeping the early "morning watch" and consistently reading the Word of God. This spiritual exercise was begun at Bassai, in the tower room of the church, which was set aside for his exclusive use as pastor of the church in 1933. This habit has continued throughout the years of his ministry, and he has led many others into this spiritual secret.

The rest of the story, and a true evaluation of his service will be told when we all appear before the Judgment Seat of Christ.



NEWS

WOOSTER, OHIO. Homecoming with special services was observed at the First Brethren Church Nov. 27. Joe Dombek, Christian artist, of Winona Lake, Ind., was the special guest. A basket dinner was held at noon at the church. Kenneth Ashman is pastor.

DAYTON, OHIO. Randall Maycumber, student at Grace Seminary, has accepted the call to become pastor of Bethany Brethren Church. Please change Annual.

MEYERSDALE, PA. The telephone number of Rev. Arthur F. Collins has been changed to 430-J. Please change Annual.

BANGUI, FRENCH EQUATORIAL AFRICA. Miss Mary Emmert and Miss Rosella Cochrane arrived Nov. 9 from France and are now on their field of service.

OMAHA, NEB. (EP) Mrs. Chloe Lewis, a grandmotherly woman of 66 years, drove from her home in Council Bluffs, Iowa, and marched primly up the stairs to the office of the Traffic Bureau here. The patrolman in charge, Harold Hug, asked for the woman's ticket. Her reply left him speechless: "Oh, I don't have one," she said. "No one saw me break the law." She then explained she had driven through a red light in downtown Omaha a week ago. "I'm a good Christian," she went on, "and my conscience has been dealing me fits. So do your duty." The startled officer picked up a ticket book while the woman laid five $1 bills on the counter. "Hurry up," she said, "I'm parked in a 10-minute zone."

CLAYHOLE, KY. Paul Landrum, secretary of the Clayhole Brethren Church, brother of Brethren Sewell and Clyde Landrum, underwent serious surgery Nov. 14, at the Veteran's Hospital in Louisville, Ky. Brethren Herman Koontz and Clyde Landrum, of Winona Lake, held an anointing service for him Nov. 9. Last reports were that he was making favorable progress. Bro. Landrum greatly appreciates the prayers offered in his behalf.

CUBA, N. MEX. Rev. and Mrs. Evan Adams have sent us the following announcement: "We're simply bursting to describe the newest member of our tribe. It's a boy, Mark Joel, Nov. 15, at Bataan Memorial Hospital, Albuquerue, N. Mex., and he weighed 8 lbs. 1 oz., and was 21 inches long.

LEON, IOWA. Ronald Robinson, pastor of the Leon Brethren Church, reports the Lord's blessing with 115 in the Bible school Nov. 13, 95 in the morning service with offerings of $107.

LOS ANGELES, CALIF. Homecoming Day at the Community Brethren Church was a Christmas party in honor of their missionaries to Brazil, Bill and Imogene Burk. A tape recording was made of the entire service which will be sent to them in time for Christmas. A hundred and twenty were present for the occasion. Robert McCormick is pastor.

PARAMOUNT, CALIF. Ann Marie Mayes joined her brother and two sisters at the Paramount Brethren Church parsonage Nov. 2. She weighed 6 lbs. 7½ oz., on arrival. Her parents are Rev. and Mrs. John Mayes and her paternal grandparents are Rev. and Mrs. Charles Mayes of First Brethren Church, Long Beach.

PHILADELPHIA, PA. At its annual meeting in Chicago, Oct. 25, 26, the Accrediting Association of Bible Institutes and Bible Colleges elected Dr. Wm. A. Mierop, president of the Philadelphia Bible Institute, as president to succeed Dr. Wm. Culbertson of Moody Bible Institute. His term is two years.

WINONA LAKE, IND. Eighteen members of the Winona Lake Brethren Church made a house-to-house visitation in the North Manchester, Ind. area Nov. 20 to invite folk to attend the new Sunday school to be opened in the Pleasant Grove Brethren Church, Dec. 4. This project is under the extension committee and the illustrated plan will be followed. Herman Koontz is pastor.

The BRETHREN MISSIONARY HERALD

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ABILENE, KANS. (EP) David J. Eisenhower, father of President Eisenhower, now has an official birthdate. The only known formal record of his birth is now on display in the museum here. It is contained in a family Bible which also records six generations of the President's family. The Bible, printed from German language type in Switzerland almost 200 years ago, was presented to the Eisenhower Foundation by Mrs. L. Anna Eichelberger of Glenwood, Iowa, a cousin of the president.

EVERETT, PA. The East District Ministerium conducted a two-day prayer retreat, Nov. 14 and 15 at the Grace Brethren Church. The president, Rev. Ralph C. Hall, led the sessions, and speakers were Rev. Wm. Schaffer, pastor of the First Brethren Church, Kittanning, Pa. and Rev. H. T. (Hank) Beukema, director of High School Evangelism Fellowship in Johnstown, Pa. Rev. Homer Lingenfelter was host pastor.

The retreat proved to be a spiritual blessing to those who attended. This was the third such annual retreat conducted by the East District. The preceding two had been in cooperation with the Atlantic district.

WASHINGTON, D. C. (EP) Population Reference Bureau, Inc., has released a new estimate of world population that should both frighten and challenge evangelicals. There are now according to the private research group 2,500,000 persons in the world. Next year there will be another 35,000,000 mouths to feed. There is a net gain of 100,000 births over deaths every 24 hours. In the past 10 years—since the founding of the United Nations—world population has grown by 300,000,000 souls.

CHICAGO, ILL. (EP) Eugenia Price, has resigned as producer-director of the radio program "Unshackled" and will produce a new series next fall, designed to assist local churches in their radio ministry.



THE PROVIDENCE OF GOD

Providence is the name given to God's active relation to history. The word "Providence" is used only once in the Scriptures (Acts 24:2) and here it refers not to God but to the forethought and work of man. However, everywhere in the Bible we find the doctrine of the Providence of God. The laws of nature, the course of history, the varying experiences of individuals are attributed to God's providential control. All things both in heaven and in earth from the seraphim down to the tiny atom are ordered by His never failing providence.

Something of the magnitude of this doctrine is found in a statement made by a great theologian of the past: "Providence is the most comprehensive term in the language of theology. It connects the unseen God with the visible creation and the visible creation with the work of redemption, and redemption with personal salvation, and personal salvation with the end of all things and includes between these the whole infinite variety of the dealings of God with man."

James reminds us of God's providence by cautioning against planning our lives independently of the Lord's will for us (Jas. 4:15). And we need but look at the history of the nation of Israel to see the folly of endeavoring to order our own steps. For some Christians this poses a problem. It has also been a fertile area for criticism of the Christian faith by unbelievers. If God foreknows everything, the argument runs, then man is only a puppet in the hands of the sovereign One. Man is not free. The answer to the dilemma is that God in His sovereign power has chosen to use man's freedom to accomplish His desired ends. We must remember that freedom and prediction are not incompatible. We can generally predict how a child will act with a candy bar or how a girl with a new dress will act before a mirror. But this does not mean that the acts were not freely done. Therefore, the believer should endeavor to know and follow God's plan for his life for truly, "His way is best, nothing this truth can dim, and He gives the very best to those who leave the choice with Him."

For Joseph this great truth gave meaning to life. The ill treatment at the hands of his brothers, his experiences with the baker and Potiphar's wife, the long years of separation from his father, were all accounted for in his own words: "God did send me before you to preserve life" (Gen. 45:5). Like Joseph, many of God's children have found that the tears and disappointment of life were permitted in order to prepare them to minister to others who were passing through like experiences (II Cor. 1:4). However, not all of life's experiences can be understood so easily. For some believers the words of the old song will be a reality: "Not now but in the coming years, it may be in the better land, we'll read the meaning of our tears, and there, sometime we'll understand." But although we may have to wait for the answer to the trials of life, still the doctrine of His providence reveals that nothing happens by chance to His own and that "all things work together for good to them that love God, to them that are the called according to His purpose" (Rom. 8:28).

From David's pen comes a thought about God's providence most needed for this hour. The sphepherd boy who became the king of Israel had learned that his times were in God's hands. Therefore, he could say: "I will fear no evil: for thou are with me" (Ps. 23:4). It mattered not whether he faced a lion or a bear, a mad king or a Philistine giant, David knew no harm could come to him except it be permitted by his God. The blessings of God's providence have not changed, and today as His people face the dangers of the great totalitarian systems of this world, they too can have assurance in the good providence of their God and say with David: "I will fear no evil: for thou are with me."

My life is but a weaving between my Lord and me,
I cannot choose the colors, He worketh steadily.
Ofttimes He chooses sorrow, and I in foolish pride,
Forget He sees the upper and I the under side.
Not till the loom is silent and the shuttles cease to fly,
Will God unroll the canvas and explain the reason why,
The dark threads are as needful in the weaver's skillful hand
As the threads of gold and silver in the pattern He has planned.



By GEORGE PEEK

Pastor, North Long Beach Brethren Church

Long Beach, Calif.

A definition of terms is necessary. The word, "millennium," means 1000 years. It is not found in the Scriptures. The word translated "thousand" in Revelation 20:1-6 is the Greek word, *chilioi.* The word "millennium" is a Latin word formed from "mille," a thousand, and "annus," a year.

The word "premilliennialism" defines the doctrine that the second coming of Christ precedes, comes before, the thousand years of His governmental reign on the earth. The word "post-millennialism" designates the doctrine that Christ's second coming will be after the thousand years reign. The word "A-millennialism" describes that view of the Scriptures which rejects the belief of any period of a thousand years reign, either before or after the second coming of Christ. The "A-millennial" interpretation of the Bible, in relation to prophecy, although existing prior to our generation, was weak and unpopular until recent years. Even now there is a limited literature concerning it. What are it's errors?

Errors of A-Millennialism

A-millennialism is not just an *error* but a *denial* of the Bible. The Scriptures do teach a definite, clear doctrine of the millennium. Webster defines the term "millennium" as "the thousand years when Christ will reign on earth (Rev. 20:1-6); hence, a period of great joy, prosperity, and righteousness." Now the Bible does emphatically teach this personal reign of Christ, declaring the time-period, and including Christ's saints in this reign. Although there is but this one Scripture (Rev. 20:1-6) which includes the time element, the entire Bible, in practically every book, does declare the fact of the personal reign of our Lord upon this earth.

God doesn't need to declare a fact many times to make it true. *One declaration* in the Scriptures is sufficient to give authenticity and trustworthiness to any fact. A-millennialism denies this clear and concise teaching of the Bible. It is not just a matter of interpretation but of emphatic denial of the revelation of the Scriptures. But there are certain outstanding errors involved.

Error of Allegorizing

This simply means the denial of the literal meaning of the Bible. I have followed a rule of interpretation as follows: "When the plain sense of Scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning, unless the facts of the context indicate clearly otherwise." This rule of interpretation demands belief in the Millennium. If, unless clearly indicated in the context, one allegorizes the Scriptures, the same liberty is "private interpretation." All false teachings are based on this method. If the Bible does not mean what it says, why didn't it say what it meant?

Supposing we allegorize the prophecies concerning the *first coming of Christ?* In over 60 instances in the Book of Matthew there is record of the literal fulfillment of Old Testament prophecies relating to Christ's first coming. This literal fulfillment inspires confidence in a literal fulfillment of Revelation 20: 1-6 when Christ rules upon this earth a thousand years. It is significant that the entire early church, with but few exceptions, believed in the premillennial coming of Christ to rule and reign 1000 years. It was not until the union of church and state, three centuries after the church's origin, that the allegorizing method of denial became prominent. Today it is most prominent among those who have become wedded to the world and its social-service, world-betterment programs. Beware of that system of denial which robs one of the personal, literal, visible presence of the Christ as King of Kings, reigning on this earth during the Millennium.

Denial of the Rapture

A-millennialism is a denial of the Rapture, as taught especially in I Thessalonians 4:13-18 and I Corinthians 15:51-52. Involved in this denial is the denial of the Tribulation and the Revelation also. They who deny the thousand years reign of Christ on the earth, reject the teachings of the Bible differentiating between the coming of the Lord for His own and the coming back of the Lord with His own. The Rapture is a mystery. It was not revealed to the Old Testament prophets. It is a mystery as to time and visibility by the world. But the Revelation of Christ is no mystery, it has been revealed in both the Old Testament and New Testament Scriptures. It will be visible, seen by all, when the Lord comes in glory and great power with the saints and the angels. A-millennialism denies both the Rapture and the Revelation, and the Tribulation that separates them.

Revelation 20

What are the plain, literal teachings of the twentieth chapter of Revelation? First, Christ will reign upon this earth 1000 years. (See also Rev. 5:10; Rev. 11:15, and others might be cited.) Second, the resurrected and translated saints will reign with Christ during the thousand years. How glorious to be reigning *with Christ,* not just reigning but under and with the Lord!

A-Millennialists Beware!

Beware of the last warning of the Bible, Revelation 22:19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

THE ERRORS OF

A-MILLENNIALISM

By DR. CHARLES ASHMAN, SR.

Pastor of West Covina Brethren Church
Covina, Calif.

Christ's Great Words to the Church

"The harvest truly is great, but the labourers are few" (Luke 10:1-3).

"I have ordained you that ye should go and bring forth fruit" (John 15:16).

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35-39).

By R. PAUL MILLER

Crusade Evangelist

Winona Lake, Ind.

This entire age from Pentecost to our Lord's return is the age of revival. That is what the Holy Spirit is here for. That is what the church is here for. That is what the Scriptures are here for. REVIVAL—saving lost men—keeping men out of hell. The fields were white when Jesus spoke these words to His disciples. They are still white. If there is no revival, it is the fault of the church. It is because the ministry has lost its conception of what it is here for. It is because believers are cold, prayerless, and unconcerned. It is because there is no burden because of sin in believers' hearts. It is because there is no fear of failing God, and meeting Him at the Judgement Seat of Christ.

The harvest of souls is one harvest that is always ready for reaping. The Devil sees to that! He is always on the job. You can't accuse him of being lazy, or of taking a vacation. Souls are always dying and going out of reach of the Gospel. The idea that you have to wait till a certain time to have a revival is a mistake. It is *always* time. To assume that we should permit folks to go in sin till a certain time when God will work to save them, is tragic. There are more broken homes, cold churches, delinquent children, worldly church members, prayerless Christians, and lifeless preachers today than ever before. This is the vision that drives torment into the soul of the evangelist; that sends faithful pastors to their studies to weep alone before God, and true soul-winners to shed floods of intercessory tears.

The preacher who doesn't believe in revivals ought to get out of the ministry. He is the sort who would let the world go to hell and do nothing about it. The Devil doesn't believe in revivals either! Neither do the modernists, nor the infidels, nor the booze sellers, nor the gamblers.

But God believes in revivals! He sent Jonah to hold the greatest revival campaign in all history, in which half a million repented of their sins. He sent Elijah to Mount Carmel in the most wicked days of old King Ahab, and turned a whole nation back to God in a day. He sent John the Baptist throughout Judea turning the whole land upside down, and opening the way for the coming of our Lord. I believe He is sending out His evangelists over land, sea, and air today to prepare the way for our Lord's second coming! Yes, indeed! God is for revivals! Anyone who is not for revivals is out of tune with God and God's program for this entire age. God placed the office of the evangelist first among the great ministries of the church for today (Eph. 4:11).

Some are saying that we just can't have revival today. That the days are so evil, and the end of the age is at hand. Such folks just don't really know God, that is all. Dark days are the very times when God does His mightiest works. The men who will stand up for God in dark and godless days are the ones whom God will greatly honor.

A great revival is the only answer to the sad state of human affairs today. It is the only answer to the tragedy of youth delinquency that is now making our national leaders to tremble. With mobs of vandals running unchecked, doing untold millions of dollars of damage, with countless other youths on a rampage of cold-blooded murder merely for the thrill of it, while the national total shows a 10 percent increase of crime committed by youths each year, America is surely facing the era of violence that Jesus said would close this age. What is the answer? Christ alone! A short time ago a group of ministers were meeting with the city police endeavoring to decide on a course to check the wave of youth delinquency sweeping the town. You would have thought that those preachers had never heard of the Gospel. They turned to the social workers, the police, to a program of "controlled dances," "controlled petting parties," "controlled movies." And when they launched the idea there weren't a dozen kids in the town that would look at it! The answer is *not* to change the methods, but to *change the kids!* Bring them to Jesus Christ. He can change them, and they will love Him for it. Young people will accept the challenge of the cross quicker than aduits. They glory in having something to stand for, something to live for, something to die for!

The greatest need is for workers! The laborers are few. When we behold the size of the task and the few who are concerned to stem the tide, it sort of makes one sick. The first need is for preachers on fire for souls! Unquestionably, before we can have revival among the people we must have revival among the preachers. If the preachers of America were on fire for God, we could sweep the world for God, and communism, crime and war would be stopped dead in their tracks. Charles G. Finney, who lit the greatest revival fires this country has ever known said: "The fact is, Brethren, a revival must take place among the ministers. If there could be a protracted meeting for ministers; if some hundreds of ministers would assemble, and preach, and pray, and labor for each other's spiritual welfare until there was deep and thorough revival among them; if they would deal so faithfully with each other, and so affectionately as to get their hearts together, and together get into deep sympathy with Christ, they would return from such a meeting to their churches and the result would be a general revival in their churches. When we ourselves are in a true revival spirit, our call to the churches to engage in revival will find immediate response. Let us confess and forsake our own sins and cry aloud to the church, sparing not. Let us lift up our voices and rally the hosts of God's elect. Until we are anointed to the work, let us not tempt the Lord nor abuse the church by looking away from ourselves for the cause of the decline in revivals.



Cuyahoga Falls, Ohio

We at the Grace Brethren Church of Cuyahoga Falls, Ohio, wish to publicly express praise and thanksgiving unto God for His blessing upon our recent "Crusade for Christ" revival-evangelistic campaign, with Rev. William A. Steffler, of Dayton, Ohio.

The services began on a Monday night—Sept. 26. The attendance at first was rather poor, with no public decisions. Each succeeding evening, however, brought an increase in attendance, interest, and response—until at our closing service on Sunday, Oct. 24, there were 71 present and six decisions for Christ.

The average attendance for the week was 60, which is very good for our little church. There were eleven reaffirmations and rededications, and one first-time decision. As a result of the meetings we have at least four candidates for baptism and church membership. But, above all else, pastor and congregation have been brought closer to the Lord.

We are indeed grateful for Brother Steffler's spirit-filled, heart-searching messages. We were especially impressed and challenged with his willingness to go anywhere, anytime to speak for Christ or to deal with souls. My own heart was blessed as we labored together in visitation and personal work. The fellowship we enjoyed was most precious. We truly praise God for sending Brother Steffler—and revival—into our midst!—*Richard L. Burch, pastor.*

I would like to report a blessed time of revival at Cuyahoga Falls, Ohio, Sept. 26 to Oct. 2. Just one week of special meetings but God opened the windows of heaven and poured out His blessing.

Richard Burch, pastor of the Grace Brethren Church, is an excellent worker for the Lord, deeply interested in lost souls. People met for prayer and God honored His Word.

These people are worshiping in a new, incomplete building in a very fine part of town. Prospects look bright for a good future, if the Lord tarries. The Cuyahoga Falls church should grow into a strong Brethren testimony. The people have a mind and will to work, and led by their pastor should make their presence felt for Christ and His church.

Pray for these Brethren that their building may soon be completed.—*Wm. Steffler, evangelist.*

Ramona, Calif.

Several years ago, after Rev. Grant McDonald had suffered a nervous breakdown during his pastorate at Glendale, Calif., he moved to Ramona, Calif., for his health. He could hardly have gone to a finer place for health. I believe it is the healthiest spot I have ever been in. Improvement began almost immediately and he began, like all true Brethren preachers do, to look around for some place to preach the Gospel. A group of people who were unhappy in a church that was fast drifting toward liberalism in theology, as well as life, asked him to pastor them for a while. He has been pastoring them ever since. While it is still called an independent church, yet all who have been saved there have been baptized by triune immersion.

It was Brother McDonald's efforts that led to my being asked to speak at the Passion week services last April. At that time the local preachers decided that they would like to have me lead them in a united evangelistic effort. Plans were laid, and on Sept. 4, the meeting started.

This was the first meeting of this nature that the town had experienced in 17 years, so we were told. The churches of the community had been badly divided. They had been drawing together through the efforts of the present pastors, and this campaign was the tangible evidence of the fine spirit of brotherly fellowship that has been growing.

Opposition, unbelief, criticism, cold and un-cooperative church members were overcome by the Spirit of the Lord; souls were saved, and church memberships transformed.

We are quite sure that it will not be hard to promote the next united revival in Ramona, as it was this time. Our Christ made great inroads against Satan's strongholds in that town. It was a great joy to see the last night's audience register a unanimous call for a return meeting as soon as possible. We believe that whoever holds the next campaign, there will be a great harvest. God hasten the saving of men while there is yet time.—*R. Paul Miller, evangelist.*

Camden, Ohio

The Lord was pleased to send Stanley F. Hauser, pastor of the Conemaugh Brethren Church (Pa.) to us as our evangelist for our recent revival Sept. 5-18.

The spirit was good, as well as the attendance, throughout the entire meeting, average was 85. Brother Hauser brought splendid gospel messages. The spirit of conviction was manifest as sinners consistently refused to yield to Christ as Saviour; some found new peace and new joy in claiming Christ as their Saviour and Lord. Of the eight first-time public confessions of faith in Christ as Saviour, five have already been received into the fellowship. Eight candidates were baptized following the close of the meetings.

Delegations from several of the nearby Brethren churches were present at several of the services during the campaign. Please pray for the work here in Camden, Ohio. —*R. L. Rossman, pastor.*

We believe that there are great possibilities in Camden, Ohio. The Lord gave us a wonderful meeting. On the opening night, Monday, Sept. 5, the Lord stirred the hearts of our Camden folk to a hearty response to the appeal of the evangelist in working and winning souls in the campaign. Twenty-three members of the church came forward in rededication of life for service. Brother Rossman, the pastor was thrilled to see such hearty response among his people. May God bless our Camden people with their pastor.—*Stanley F. Hauser, evangelist.*

Winona Lake, Ind.

In the revival meeting with Evangelist Archie Lynn, of Roanoke, Va., Sept. 18-25, there were 89 decisions, four of these for the purpose of confessing Christ as Saviour. The average attendance was 259. The spiritual results cannot be estimated, for they will show in the lives of those blessed until the Lord comes.—*Herman Koontz, pastor.*

Mansfield, Ohio



Rev. Gene E. Witzky, who has been serving as pastor of the Second Brethren Church, was ordained into the ministry at the Grace Brethren Church, Oct. 23.

Those participating in the ordination service were pastors of the Northern Ohio District of Brethren Churches. Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, delivered the ordination message while Kenneth Ashman, pastor of the First Brethren Church at Wooster, read the authorization for the ordination. Wesley Haller, Middlebranch, James Cook, associate pastor of the Grace Brethren Church, Miles Taber, Ashland, and Neal Beery, Ankenytown participated in the service.

Bro. Witzky was graduated from Bryan University, Dayton, Tenn., with a BA degree and from Grace Theological Seminary, Winona Lake, Ind., with a bachelor of divinity degree. He has been serving as pastor of the church since its inception two years ago.

Meyersdale, Pa.

The Lord permitted us at Summit Mills Brethren Church to conclude our week of the "CHRIST in the Life" campaign with one decision for salvation and five decisions for rededication, for which we surely praise Him. Our verse for the campaign was Philippians 1:21 "For me to live is CHRIST . . ." and our theme chorus was "CHRIST for Me." One of the features of the meeting was the memorizing of the books of the Bible, a few each night, so that on the last night of Nov. 13 about eight persons had completely memorized all the books and recited them without assistance. The average attendance for all the services was 64. All of the messages began with "CHRIST, the Head of. . . ." We praise the Lord for what He has done, especially in the new interest being shown in all of our services, for Nov. 13 saw us reach a new high (101) in the morning worship service, and a new high (24) for the two new BYF groups in the evening.

Inglewood, Calif.

The First Brethren Church of Los Angeles had its birth in a room in the Nadeau Hotel on Oct. 16, 1905. It was here that Elder M. M. Eshelman met with Brethren Jonathan Meyers, Dan Lichty and Dan W. Graybill to lay plans which were to materialize in the formation of a church organization. The First Brethren Church of Los Angeles was incorporated under the laws of the State of California on Oct. 16, 1905. The place of meeting was at 322 East 41st St., the home of Brother Dan S. Lichty. The church elected a board of five trustees, the members of which were: Dan W. Graybill, N. C. Nielsen, D. S. Lichty, Mrs. L. A. Eshelman and Clara Belle Sherer.

The charter members at this time were: Mr and Mrs. M. M. Eshelman, Mr. and Mrs. Cooper, Mr. and Mrs. Ben Foster, Mr. and Mrs. Dan S. Lichty, Mr. and Mrs. Elias Myers, Mr. and Mrs. Dan Thumb, Mr. and Mrs. Metzger, Jonathan Myers, Lydia Myers, Mrs. Clara Bell Sherer, Mrs. Nofzieger and Daniel W. Graybill.

The first church building was erected in 1906 and was located at 142 E. Miles Street. There were 18 charter members. Some time later, during the pastorate of Brother A. V. Kimmell, the church was moved to the corner of 42nd and San Pedro Sts.

In 1920 during the ministry of Brother N. W. Jennings, the first building was replaced by a new edifice that was not only beautiful but well adapted to meet the needs of a growing congregation and Bible school. This building adequately served the church until March 15, 1942. On this date possession of the building was yielded to the Second African Methodist Episcopal Church which purchased the property. On that same day, ground was broken at 2400 W. 85th St., Inglewood, and the erection of this new building was begun. It was dedicated on Oct. 25, 1942.

The church began an elementary school, starting with kindergarten through the sixth grade in 1950, with Rev. Howard Vulgamore as principal.

The 50th anniversary was observed Oct. 16, and the following poem was written by Helen Frazee Bower, a member of this church.—*Glenn O'Neal, pastor.*

LINES FOR OUR GOLDEN JUBILEE

Let me tell you a tale of a little church
God built in the long ago,
And of how it came, through the passing years,
To be the church we know.

What priceless things went into it,
Way back in 1905
That has withstood the test of time,
And kept this church alive?

It wasn't the house—for the house has changed—
It wasn't the people even;
For some are here, who were not then born,
And some have gone to heaven.

Yet, though there's scarcely anything
Today that is the same,
This church is still that little church
In something more than name.

The pastors came, the pastors went,
So it couldn't have been these men
Alone who kept it as it is—
What is the secret, then?

You know—I know—not minds of men,
Nor willing hearts and hands,
Have made this church—but something more—
The truth on which it stands.

For, looking backward through the years,
One constant thought assures:
This church was built on the Word of God—
And that, alone, endures.

Fifty years on the Word of God—
How swiftly they have flown!
What countless blessings have been wrought,
And how the church has grown!

The grateful heart, in retrospect,
Would like to pause and linger;
But time is standing at the door
To point a warning finger.

For fifty years on the Word of God
Is only just a beginning,
While there are battles to be fought,
And souls await the winning.

With gratitude for years long past,
And courage to explore
The years ahead, let's face our task
And make it fifty more!



Prayer Pointers

By Mrs. Frank Lindower
Uniontown, Ohio

FOREIGN MISSIONS—

1. Praise the Lord for the successful and safe trip into Mexico by Dr. Barnard and the three Mexico missionaries, Brethren Haag, Howard, and Edmiston. Praise the Lord also for recent decisions for salvation in the Nuevo Laredo work.

2. Praise the Lord for the safe arrival of our missionaries in Africa. Pray for the blessing of the Lord as they settle down to work on the various stations.

3. Pray for the important Field Council meeting to be held December 6-17 at the Bible Institute at Bozoum in Africa.

4. Pray for our growing work in France, and for the Fogles as they prepare to return to their field of service there. Also pray for the George Cones as they make plans to go on to Africa.

5. Pray for the safety of our mission workers and property in Argentina in another time of political change. Pray for the Paul Dowdys, that they may be able to obtain necessary papers for their return to the States in the month of December, and pray for a safe journey for them.

6. Continue to pray for the safety of our workers in Brazil as that country too is experiencing political unrest. Pray that the Gospel may continue to go forth unhindered as in the past.

7. Pray for much-needed space for the work in Hawaii as the attendance continues to increase.

HOME MISSIONS—

1. Pray for the sale of present church location in Cheyenne, Wyo. and for a parcel of the new location being considered by a major oil company. The sale of these two properties should make possible the building of a new self-supporting church in Cheyenne, where Russell Williams is pastor.

2. Pray for the Spanish-American people at this season—when many will be receiving gifts from Brethren people, that the missionaries will be able to point out the most important Gift for them and that is Christ, who alone can save them from their sins.

3. Praise the Lord for financing on the new Grace Brethren Church, Fort Lauderdale, Fla., and pray for an early completion of the building, remembering the Brethren Construction Co. crew members working there.

4. Praise the Lord for providing a location at Fremont, Ohio for the colored church's temporary building, and pray that a place of worship in their own building will soon be provided for these people. (At present they are meeting in a house).

5. Praise the Lord for Alexandria, Va.; Temple City, Calif.; Martinsburg, W. Va., and Jenners, Pa., going self-supporting during 1955. Pray that more churches this next year will join these self-supporting churches.

6. Pray for the First Brethren Church, San Diego, Calif., in their relocation since selling their present property.

GRACE SEMINARY—

1. Pray for faculty and student ministries during the Christmas holidays.

2. Praise God for answered prayer and pray especially for the financial appeal that will be made during December and January.

3. Pray for Dr. Bauman and Dr. Hoyt as they visit the churches of the west and midwest immediately after Christmas in the interests of the seminary and college.

4. Pray for the student enrollment in the seminary and college at the beginning of the second semester (Jan. 23), that those of God's own choosing will be directed to the school.

WMC—

1. Pray that all members will accept the challenge to read their Bibles *daily* and *pray* daily!

2. Pray that the born-again *men* in our churches will assume their headship in the home by establishing family altars.

3. Pray that the WMC Christian education offering of $2800 will be reached this quarter.

SMM—

1. Pray for the national project offering of $1700, that it will be reached through the prayers and gifts of all the girls.

2. Pray for the new SMM in Denver, Colo.

3. Pray for the SMM girls (and all girls) in Grace College, that they may hear and heed God's voice above all else in their preparation for life.

BYF—

1. Thank the Lord for the successful camps and conferences, and pray that the godly influences felt there may linger long in the lives of the campers.

2. Ask the Lord to raise up a suitable couple to be national youth directors!

3. Seek the Lord's guidance as the curriculum class of Grace College prepares lesson materials for the Brethren Youth Fellowship.

4. Pray that the Lord will cause youth leaders in the churches to be willing to put forth necessary effort for successful leadership.

5. Ask the Lord to continue to supply the need for Brethren youth through the youth partner plan.

SUNDAY SCHOOL BOARD—

1. Pray for blessings on the "Area Conventions".

2. Pray for faithful effort of pastors, superintendents and people to win 60,000 by 1960.

3. Pray for wisdom from above as the national Sunday-school board meets in January!

4. Pray for funds adequate to carry on an efficient program to meet the needs of our Sunday schools.

MISSIONARY HERALD—

1. PRAY definitely regarding the sale of the present Missionary Herald Building.

2. Pray that the winter weather shall not delay the construction of the new denominational office building.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

DECEMBER 10, 1955



Another

Step

Forward



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WMC

Project

NATIONAL WMC 1955-56



"AS UNTO THE LORD" Col. 3:23

BEING A PASTOR'S WIFE 'AS UNTO THE LORD'

By Mrs. Ord Gehman

"In the beginning God created the heaven and the earth" are words that are familiar to everyone who has even a very casual knowledge of the Word of God. God created everything beautiful, originally, beyond words to describe. After He had formed the earth with all its beauties and established order with night and day, He saw that all He had done was good. Man was formed out of the dust of the earth and God breathed into his nostrils the breath of life. Thus man, under God, became a living soul. But God saw that man had a desperate need! There was no one with whom Adam could enjoy the sweetness of fellowship and human relationships. Adam must have felt this great need also. So God beheld Adam's state and came to a definite conclusion. Adam needed someone like him to be with him—one who could enjoy his companionship and share his joys and sorrows. Accordingly, God said: "It is not good that man should be alone; I will make an help meet for him" (Gen. 2:18). God did not form woman of the dust of the earth as He had formed the man, but He took a part of Adam's flesh and bone and formed the woman. Not from the head to have dominion, not from the feet to be subservient, but from over the heart to share in his aspirations, joys, sorrows, and accomplishments. Yes; God made woman "out of man" to be an help meet unto him.

When God said: "It is not good that the man should be alone," He made a general statement. But this statement has particular significance when it is applied to the relationship of the pastor's wife to the pastor, God's undershepherd. For it is around him that Satan's nets are particularly spread because of his peculiar position in relation to the Lord and His work. Since this family relationship is basic and the position of the pastor's wife is a peculiar one, we shall consider it as "unto the Lord."

Paul, writing by the Holy Spirit, stated in the epistle to the Colossians: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (vs. 17). And again in verses 23-24 we read: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." It is true that the principle set forth in this passage of Scripture should apply to every child of God; but I would like to apply it specifically to the position of the pastor's wife. We shall consider three aspects of our position in the order of their importance.

In the first place it is the writer's conviction that her greatest and first responsibility in relationship to the Lord's work is in her home. This home is expected to be a model of orderliness and godliness. It is her desire that everyone shall feel welcome in this home at anytime. She wants her home to be neat, attractive and inviting. But please remember, the parsonage is not a business office. It is the home of your pastor's family. They live there! It is the only home they have, humanly speaking. They want it to manifest the love of Christ at all times toward all who enter therein. It is their desire that you discuss the things of the Lord with them.

My husband has been called by God to the highest and noblest of all human responsibilities, I am your pastor's wife, his helpmeet. His problems and burdens are tremendous at times, so help us keep our home a place of spiritual refuge and godly dignity lest we become weary over material things and fail in our high purpose before God. My husband, your pastor, has been called by your church to be your spiritual overseer and advisor. I want to make our home such that his every energy and ability can be expended for that purpose. Therefore, I consider my home, our home, my first God-given responsibility.

Very closely akin to this is *my responsibility to my family.* God has given us a family of six wonderful children. We praise God for each one of them. They are all normal, vigorous individuals. They all have the same dislikes and desires of any person their same ages. I love my family and my home. Their joys I share; their heartaches I bear with them. Many times daily I breathe their names before our Father's throne in prayer. They are no longer babies tugging at my apron strings, but I bear them on my heart constantly. Therefore, please be considerate of them at all times. Are they to be more severely censured for childish thoughtlessness than others? I am no superwoman, neither are they superchildren. But my husband and I commit them daily to our Father's care—at work or play; at home or far away—and we know that He watches over them constantly. And we believe that the Lord

(Continued on Page 776)

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 50

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Work Among the Women in Hawaii

By Mrs. Marguerite Tresise

It gives us joy to write concerning our work in Hawaii. God has given us a group of believers which are mostly made up of women and children. We do praise the Lord for them and their faithfulness. There are the different nationalities represented such as "haole" or Caucasin, Japanese, German, Hawaiian, Chinese and mixtures of these different races.

For the past several weeks some of the ladies have been doing visitation work in the Red Hill community, and they tell of the blessings received as they visit in the homes. These same ladies are faithful to all the services of the chapel.

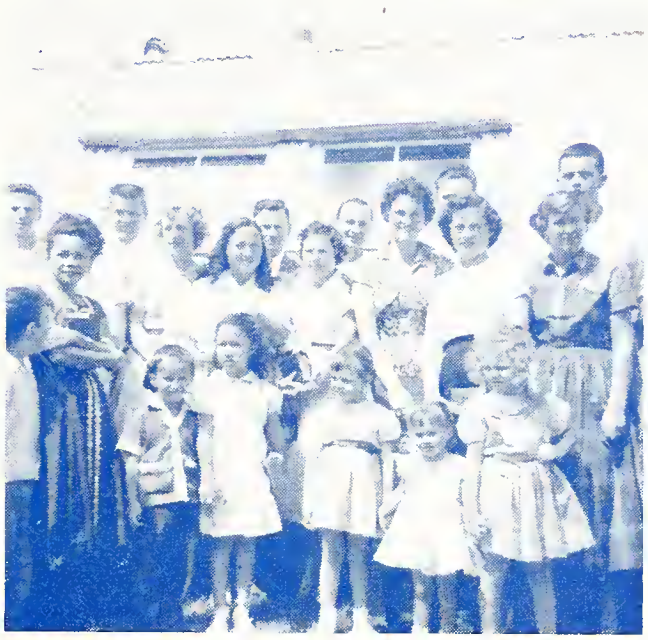
One of the ladies had a children's Bible class for the first time in her home last Friday; there were 23 boys and girls present, and one mother came to observe what was being taught. Many of the boys and girls made decisions for the Lord and the mother was so thrilled with the lesson from God's Word as it was presented that she asked the teacher to come to her church the following Sunday morning and present the same lesson to their Sunday school. The teacher said she would like to but didn't want to miss Sunday school at Grace Chapel. The mother promised to pick her up in the car at 8:30 a. m. and have her back at 9:30 in time for our own services. She returned with a testimony on her lips of the blessing she received from giving out the Word of God in that church.

Mrs. L, a real Christian, is the mother of two dear little girls who love the Lord. The one little girl, who is a faithful member of the primary class, has been inviting her playmates to come with her to Sunday school. On the way there she teaches them the Scripture verse she has learned during the week.

Mrs. K, who was a Roman Catholic, accepted the Lord about nine months ago, and is a real witness for Christ in her home, as well as to her friends and neighbors in the community. A few weeks ago her children received a Bible storybook for one year's perfect attendance in Sunday school. She reads the stories to her children every evening before they go to bed and also invites the neighbor children in to hear them. When she calls in the home of her sister, who is Roman Catholic, she reads from the sister's Bible and underlines the verses on salvation, such as Acts 4:12; John 3:16; 5:24 and many others.

Her husband, being unsaved, does not want her to attend the services at the church and tries to hinder her spiritual growth every way possible. When she is reading the Word of God in tht home, he will turn out the light and close the Bible. He also objects to her reading the Bible stories to the children. When she talks to her children, and others, about the Lord, he tells them not to listen to that but rather to a fairy tale. In spite of all the persecution, she remains faithful to her Lord and to all the services at the chapel.

Many of the women in the community come to her and ask her questions about the Word of God. After hearing that one of the Japanese ladies of the community desired a Bible, she gave her an extra Bible she had in her home, and she also gave her an adult Brethren Quarterly in order that she might be able to study the Sunday-school lessons. As we called in this Japanese home later, this lady told us how happy she was to receive the Bible and quarterly, and what a blessing the quarterly was to her as she could study it during the week and then better understand the lesson as it was taught on Sunday.



A group at morning worship service at Grace Chapel

We are praising the Lord that this same Japanese lady accepted the Lord as her Saviour a few weeks ago in her home as the plan of salvation was presented to her. A few days ago we gave her some Japanese tracts. She was so happy for them and said she would read them and pass them on to her Japanese friends in Red Hill.

There are several Japanese ladies in the community who have become interested in the services and have been attending quite regularly. Some of them have been here only a short time from Japan and do not understand English, or speak it, too well.

Many of the Orientals are rather difficult to reach with the Gospel because of this language and cultural background, while others are brought up in Buddhist homes and are warned against the "evils" of Christianity. Some are suffering persecution but remaining true to the Lord in bringing up their children in the "nurture and admonition of the Lord." Others have no desire for spiritual things, and tend to discourage their children who love to hear about the Lord Jesus.

We do pray, and request prayer of our WMC ladies in the mainland, that the Lord may continue to speak through His Word to the hearts of the ladies here in this needy field and lead them on in the service of the Lord. Especially would we request prayer that God might keep them from falling back into sin, and for the salvation of their husbands. Our hearts are challenged. Is God not able also to save the husbands? His Word states: "He is able . . ." and "his arm is not shortened, that he cannot save," and we *believe* God. Help us claim God's promises in behalf of these ladies, and for the salvation of their husbands.

WMC Missionary Returns to Africa

One of the three missionaries being supported by the birthday offerings of the National WMC is Miss Mary Emmert. Mary is one of the pioneer missionaries of our work in French Equatorial Africa. She spent many years out there as a teacher. When she came home on furlough 10 years ago, she found her aged father alone and needing her care. She responded to that need as a dutiful daughter and spent nine years caring for him. Some months ago the Lord took her father to himself. Mary immediately turned her eyes again toward Africa and in a very few months was packed and ready to go. She has just arrived back on the field and has written a letter to the foreign mission office which Dr. Barnard has graciously shared with us. Let us remember that Mary is OUR missionary and not only support her with our birthday offerings but also hold her before the Lord *daily* in prayer.



Miss Emmert

Dear Brother Barnard: Nov. 10, 1955

Rosella Cochran and I arrived here in Bangui yesterday, Nov. 9, happy and praising the Lord. We had a lovely trip out and got to see a bit of the desolate Lake Tchad region in the morning.

The only casualty, so far as I can determine, is that my typewriter refuses to work. So I am trying to write this letter on Brother Jobson's and it has a French keyboard. The "q" is where the "a" ought to be, and a few other complications cramp my style.

The Lord wonderfully undertook also in regard to the permission for teaching. Brother Jobson had it all arranged. So all we did was to go in to meet the man in the department. They said it was already granted and that I could start in teaching at once. Isn't that wonderful? When I think how long I had to wait for that first permission, I can only bow in gratitude to the Lord.

We want to do some Bangui shopping and get off for Yaloke right after lunch. I am going to say goodbye for this time. Rosella is writing home to her folk, so if she doesn't get to say hello this time, she will be writing soon. She seems to be thoroughly enjoying every minute of the time. I firmly believe that she will make a wonderful missionary, and I feel that I know her pretty well by this time. Gail and Grace are here to take us home. Everyone is well as far as they know.

Best wishes to all. In the Lord's service,

Mary Emmert

WMC OFFICIARY

President—Mrs. Kenneth Ashman, 205 Ihrig Ave., Wooster, Ohio.
Vice President—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Recording Secretary—Mrs. Lester Pifer, Box 195, Winona Lake, Ind.
Assistant Secretary—Mrs. Adam Rager, 12403 E. Brittain St., Artesia, Calif.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, Box 251, Winona Lake, Ind.
Editor—Mrs. Ben Hamilton, Box 701, Winona Lake, Ind.
Prayer Chairman—Mrs. Frank Lindower, R. R. 1, Uniontown, Ohio.
Patroness of SMM—Mrs. H. Leslie Moore, 112 Beachley St., Meyersdale, Pa.

MISSIONARY BIRTHDAYS—FEBRUARY

Africa—

Christine Anne Taber February 11, 1953
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Allan Bennett Taber February 14, 1943
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

Mrs. Jack B. Churchill February 2
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M, Argentina, South America.

Rev. Carson E. Rottler February 27
Remedios de Escalada 74, Rio Tercero, F.C.B.M, Argentina, South America.

Brazil—

Linda Christine Burk February 24, 1952
Caixa Postal 861, Belem, Para, Brazil.

Mexico—

Miss Dorothy Robinson February 4
439 Sunset Lane, San Ysidro, Calif., U.S.A

Linda Marlene Edmiston February 11, 1948
Box 334, Laredo, Tex., U.S.A.

In the United States—

Rev. William J. Samarin February 7
2918-C Regent Street, Berkeley 5, Calif.

AS UNTO THE LORD

(Continued From Page 774)

will guide each one of them as it pleaseth Him, for they were committed to Him before they ever saw the light of day. So, next to my greatest concern of the pastor's home, the pastor's family ranks in my responsibility.

In the third place, I am concerned about my conduct in the church. Many of you may not agree with me, but I feel very definitely that as the pastor's wife my place in the church is one of spiritual example and not social leadership. You ladies of the church have a desire for responsibilities; fulfill that desire by managing well the WMC, the Sisterhood work, etc. I will stand by faithfully with prayerful support and faithful attendance, always adorning "the doctrine of God, our Saviour in all things" (Titus 2:10b). You are not as apt to criticise one another for an error in judgment or leadership as you are me, so for the benefit of the local church, which is a part of the body of Christ, and the testimony of our work, permit me to be spiritually helpful in our church and her efforts for Christ.

As your pastor's wife, please remember that we are not from a race of superwomen! Our powers are limited; our resources are many times scant. Our first and greatest responsibility is "unto the Lord." It is the hope and aspiration of our heart to be predominately and always in the center of His blessed will. Do not be too hasty to judge us when you feel we have failed. We may not measure up to every standard you have erected for us; but it shall always be our profound purpose to move in our homes, with our families, and in the church with grace and dignity at all times "as unto the Lord."

LET YOUR LIFE SHINE

Some of the ladies who attended National Conference have been wanting to find the music for the theme song used at conference, "Let your life shine." We have received the information from Mary Hammers that the music was taken from

"Word of Life Melodies No. 1" by Norman J. Clayton
Zondervan Publishing House,
1415 Lake Drive S. E.,
Grand Rapids 6, Mich.

Christian Home and Marriage Forum

By Althea S. Miller

OBEY MY HUSBAND?

A young friend of mine who is a very dear daughter in the Lord wrote the following question after she'd been married something over a year. "Why do I have to obey my husband? I am confused. I don't believe he uses the best judgment sometimes and he will not listen to any other reasoning. Don't worry, I still love him with all my heart, but I never knew before we were married all the involvements or issues which would rear their heads and assume such large proportions." (Does anyone?)



Mrs. Althea Miller

We must obey our husbands because the Bible says so. You can argue with me all you wish to the contrary, and I'd listen; likely even agree. But every woman comes back ultimately to the Word with which we dare not argue.

There are any number of passages to which we can turn for evidence. For instance: "Wives, submit yourselves unto our own husbands, as it is fit in the Lord" (Col. 3:18). I'm glad it specifies "your *own* husband." Ephesians 5:22 says virtually the same thing, but is preceded by a "submitting yourselves one to another in the fear of God."

We seem to be terribly afraid of the word obey. My own dear husband points out we have the idea that obedience is to do something whether we want to or not. But where love is as it should be, self goes out and there is more of a "want to" in this matter of obedience or "submission" as it is used in these passages. The matter of submission involves headship. Since every phase of life and living demands headship, it should not be difficult for us to see that need for our homes. God chose the man for that place of headship because in the transgression back in the Garden of Eden, Adam was not deceived, but Eve was. (I Tim. 2:14). If we would be honest, we must confess that women are more often ruled by the emotions and personalities than by principles. I hasten to add that we do need the heart in all our ruling and living and testimony. God pity the home or church which lacks heart and warmth; but God pity also the home or church which bows to certain personalities because of a sense of obligation to the exclusion or hurt of others in the "family." We need both in home and church; there is a sad imbalance where one or the other dominates.

Granting, therefore, the headship of the home and the woman to the man, who is it that has to make the adjustments and make the concessions in order that God's plan for the home and church be carried out? The *woman,* of course. I believe with all my heart that no woman should ever marry if she is not willing for God's order to be carried out in the home which she is party to establishing. If she cannot honestly say she will "obey in the Lord," she and all concerned will be better off unmarried. If we didn't realize the extent to which this would take us when we married, and perhaps the situation is not always to our liking, we must in prayer submit to the known will of God for us. His molding process is not always pleasant, but if it be for our good and His glory, dare we refuse to yield?

Don't let the misunderstandings throw you off course and build up resentments to God's ordered way of running your home. If you honestly believe your husband is wrong in certain moves (and this is altogether within the realm of possibility), don't you step over your bounds.

Have a wonderful Christmas as you remember how Christ Jesus came into the world to save sinners and to give woman a place of honor second to none.

Next month: *What is the husband's part in relation to the wife's submission?*

THE PRESIDENT'S CORNER

Presenting—

MRS. JEAN JACKSON

President of Michigan District

Greetings from the Michigan District WMC.

The women in this district have been truly busy and enthused and worked hard this past year. They helped send their president to National Conference and met all of their goals. We are a small district and widely scattered, so we feel that we have accomplished much and the Lord has blessed abundantly.

We met with the district officers and local presidents upon our return from national conference while things were fresh in our minds and we were able to put some of the enthusiasm over to our ladies. From the reports of the councils when we met at our district rally in Berrien Springs, we found the women much enthused and things looking up for our coming year. Each council had their consecration and installation service and reported much blessing from them.

We had our district rally on Oct. 13 with about 50 women in attendance. This included six ladies from the Ozark Church across the Straits some 30 miles away. Since we couldn't obtain a missionary for our speaker, each council put on a skit. One depicted the need of bandages, another the Navajo work and the home-mission work. The Ozark Council ended with the devotions. It was one of the nicest rallies we have had.

We have decided to use the banner for attendance at district rallies, hoping this will encourage more of our ladies to come out. We more than met our goal for the fall rally, which was the purchasing of a sink for the parsonage at Ozark, and we had enough to help with the lumber for the cupboards. We plan to help our district camp in buying music for the chorale and any place else we can help in the district work. This is our project for our spring rally. This sounds small after reading about the other district work, but as the Lord blesses us and we increase, you will be able to see big things in us too. Trust the Lord will bless us all as we serve him this year.



The month of December brings us once again to the beginning another National Offering Project. During the past three months we have been helping Miss Evelyn Fuqua get the funds necessary for her little house at Dryhill, Ky. Now it is time to turn our prayers and gifts toward the second project which is for the Christian Education Offering. This offering is to be used for three projects—the new pickup truck for Grace Seminary and College, a transcopy machine for the central-school office, and additional equipment for the Sunday school and youth office. The need for a light pick-up was so great that the school has already bought the car from general funds and are looking forward to the time when the WMC offering will come in to reimburse the general fund which is in real need at the present time. Let each one of us get behind this offering and really put it over the top this year. Remember—it was the only goal we didn't make last year. Let us see that we do not fall down this year. *They are counting on us.*

SUGGESTIONS TO LOCAL PRAYER CHAIRMEN

The East District Prayer Chairman, Mrs. R. F. Myers, writes: "Our missionaries tell us that *prayer* is the *mightiest weapon* God ever placed at the disposal of his people!"

Are you, as local prayer chairman, encouraging your members to use this weapon? Have you seen to it that each lady has a prayer booklet of all our missionaries? Have you been making it a habit to pray for particular missionaries each day? Why not place a mark of some kind at the edge of each missionary's picture each time you pray for them, thus calling your attention to your own faithfulness, or unfaithfulness, to our own sisters and brothers who have literally obeyed the Great Commission?

OUR COVER PICTURE

The cover this month, supplied by Grace Seminary, shows the completion of our project of last year for the school. Most of you know that the main part of the chapel was furnished some years ago by WMC, but the classroom to the rear, which was to be used as part of the chapel only on rare occasions when we had an overflow crowd, was equipped with chairs. However, our school has grown so rapidly that we must use that back room regularly as a part of the chapel. Consequently, the women took as their project of the past year the furnishing of pews for the rear of the chapel. They have now been installed and have much improved the appearance of the chapel, as the cover picture well shows. These differ from the pews in the chapel proper in that they have folding tables on the back that can be used for writing when classes are held in that room.

"HIS DESIRE, OUR DELIGHT"

The National Sisterhood of Mary and Martha would like to express their deepest appreciation and thanks for the space provided for them in the WMC Herald, during the year 1954-55.

Many young girls were reached through the messages and devotional challenges which were presented in this portion of the Herald. They too, would say thank you for the provision of the SMM space.

We trust the gifts which we have offered to the WMC might express our thankfulness, but even more our expression of words. Psalm 37:4.

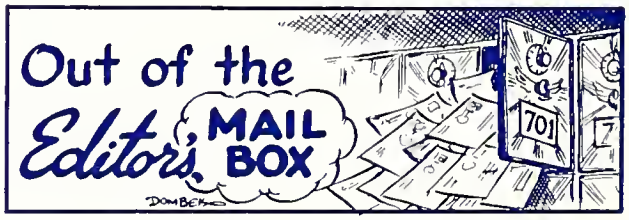
In Christian service,
Sandra Charleen Talbot,
Nat'l. General Secretary

HOMEMADE SOAP

In a stone, granite, or glass container (anything but metal) dissolve 1 can of lye in a quart of cold water. Let stand until lukewarm. The lye makes the water hot. Handle lye very carefully because it is caustic. Using a wooden spoon to stir, slowly pour into the lye solution 2 quarts of lukewarm grease strained through a fine strainer or cheesecloth. Any kind of grease may be used (we even used peanut oil in Africa. Ed). Stir thoroughly. Next stir in 2 tablespoons powdered borax and 1 cup of ammonia. A few tablespoons of any dry cleaner such as Perfex may also be added, if desired. Stir occasionally after that until it thickens like honey, then pour into a pan lined with heavy paper or waxed paper. You may even use a heavy carton lined with several layers of paper, about 10 inches by 15 inches in size.

When it hardens somewhat cut into bars. Remove from pan the next day. Soap is better if it *cures* for a few weeks. Even if grease is old and dark the soap will be white—gets whiter in a few days as it dries out. This soap is gentle on the hands—good for dishes, as well as laundry. For convenience it may be grated or cut into small pieces, soaked in water in a covered jar, then easily rubbed through a course strainer right into the washing machine as needed.

Happy soapmaking to you all.—*Temple City, Calif. WMC.*



The Senior and Junior councils of *Winchester, Va.* held a joint consecration service in September. The fall rally of the Atlantic district was held at *Seven Fountains, Va.* with Winchester Sr. council winning the attendance banner.

The Southeast District WMC rally was held at Buena Vista, Va. with 76 ladies present. Mrs. Althea Miller was the speaker and left each lady with the personal challenge, "Have I done everything as unto Him? Have I? *Washington Heights* Sr. council won the attendance banner.



REMEMBER MIRIAM

By Mrs. Arnold Kriegbaum
(Exod. 2; 15:20-21; Num. 20)

In Micah 6:4, God says, "And I sent before thee Moses, Aaron, and Miriam." Jochebed, the mother of Moses, had a daughter, Miriam, and another son, Aaron. Socially they were slaves but spiritually they were God's free men; yea the Spirit is not confined by walls or class distinction. The height of the spiritual development of these children resulted in their becoming God's choice servants. "It is not given to many families for all their children to be prophets."

Can you give the definition of a prophet? A prophet is one who is intimate with God, knowing His mind and speaking God's words to the people. In I Corinthians 14:3 we read: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Take a few minutes, girls, to discuss edification, exhortation and comfort, for we need these three things from the cradle to the grave. Recall to mind some godly women you know who have heartened you, comforted you, and built you up in the faith in Christ Jesus. God has his prophetesses in our church, and you can develop this sacred ministry and be one, too.

The training of Miriam, the prophetess, began very early in her life. What do you remember first about Miriam? Yes; she was "baby-tender" for her younger brothers. She proved her worthiness and faithfulness in small tasks and the Lord entrusted her with greater ones. Caring for the younger members of your family is an important task, and only life will show how very important such service is. The godly concern that many of you have for the children in the Sunday-school classes you teach is a delight to observe. Today, the mothers of some children care only if they are well-fed and well-clothed and sent to school. Yours is the high privilege to teach them how to live forever and be a living pleasure for their Creator!

When the emergency arrived, Miriam was faithfully serving at her post. Not with fussy importance but with tact and self-control; Miriam had the "just right" suggestion and made it at the right time. At early morning watch, had Miriam prayed that morning for wisdom from God? Do you pray for children in your care? In this new year, thank God for every privilege to be used of Him in helping another to eternal safety in God's kingdom. Your life will be rich and full of joys and interest as you watch God's hand in the lives of others, as well as in your own life.

Miriam's brother, Moses, was transferred to a palace and then to the desert; but one day he returned to find that Miriam and Aaron shared his fears and prayers and hopes. After being away from family, and understanding care, how precious was the encouragement his loved ones gave to him.

You recall the fearful suspense of waiting the Israelites had, waiting for the word from the king "to let God's people go." Then came the dark night of sorrow when God smote all the first-born of the land of Egypt. But God's people kept their first passover with the first-born safe under the sprinkled blood of the Lamb. Just so, the blood of Jesus Christ, God's Son, cleanseth us from all sin; and we are free from the wages of sin, death!

After the mighty waters had rolled back and the Israelites had marched through on dry ground, Miriam led in a glorious song. And Miriam answered them, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Exod. 15:21). They had something to sing about, and so do we.

Miriam was much loved, and many came to her for comfort and strength and encouragement in the Lord. The Scriptures do not tell us she was married. Tradition has it that she was the wife of Hur (who helped to hold up Moses' hands during the battle with Amalek), and the grandmother of Bezaleel, who was the supervisor and designer of all the tabernacle and its furnishings.

Then one day something happened inside Miriam. It was after Moses' wife Zipporah, and their sons came to live with them in the camp. Miriam could only refer to her as "that Cushite woman"—"And Miriam and Aaron spake against Moses because of the Ethopian [or Cushite] woman whom he had married" (Num. 12:1). Miriam became jealous, and jealousy is cruel. Miriam spoke against Moses. "And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leperous" (Num. 12:9-10). Aaron was guilty, too. He stood aghast at the awful sight of his sister—a leper! He confessed his sin to Moses, who beseeched the Lord to heal her. Miriam was shut out from the camp seven days; and the people journeyed not till Miriam was brought in again. Sin affects not only the one who does it but many more. The whole camp was delayed. The tongue of one person, or one unclean life can delay and hinder and hamper many other lives and aggressive service in the church. God did not drop Miriam out in the wilderness—oh what grace! But never again do we read that Miriam was used to bless other lives.

Jude the 21st verse says: "Keep yourselves in the love of God," or keep yourselves where God can bless you. Keep out the jealousy and the biting words and stings that blight your lives. "Character like embroidery is made stitch by stitch." Each moment you must be on guard. Only in the Lord can you be strong. When you feel jealousy, hatred, or cruel words coming into your mind and heart, remember Miriam!

ABIGAIL,

a Wise Wife with a Foolish Husband

By Mrs. R. Paul Miller

(I Sam. 25:18-22, 32-33, 36-40)

Abigail was the charming, sensible, beautiful and generous wife of the stingy, cross, rich Nabal who owned a large farm in Carmel, Palestine. Nabal hired many men to shear and feed his sheep, and was careful to see that his shepherds tended his sheep very well.

David, the psalmist, had to pass by this farm; and he was having a hard time to feed the 600 men under his care. David heard Nabal had lots of food, so he sent 10 of his men to ask for food, but Nabal refused to give them any food.

In those days, it was very rude not to be hospitable, even to strangers; but, Nabal said, I shall do no such thing as to give bread or meat or drink. Who does David think he is? The 10 men reported this to David who became angry when he realized he had saved many of Nabal's flocks and servants. One of Nabal's servants overheard David and ran to Abigail to tell her how David and his men had even protected Nabal's servants from thieves and wild beasts.

Abigail was wise in her decision and action. She quickly took 200 loaves of bread, a big sheep skin full of wine, 5 cooked sheep, 5 measures (a measure is 1½ pecks) of parched wheat (something like popcorn), 100 clusters of raisins and 20 cakes of figs. She had this loaded on donkeys' backs, and had her servants take it to David. She rode along but did not tell her husband because he was drunk at the feast he had made at his house that night.

Abigail apologized to David for her husband's actions. David received her gifts thankfully and said: "Blessed be the Lord God of Israel, which sent three this day to meet me."

The next morning when Nabal was sober, Abigail told him how David had spared his life. When Nabal realized how close he had come to death, he was frightened so much he almost had a heart attack. Within 10 days, however, a sickness did cause Nabal to die.

Girls, we dare not be selfish or stingy when we can share with others. God punished Nabal and will punish us also if we do not share with others when we know they have need.

Abigail delighted herself in doing the right things, and the Lord rewarded her. David heard Nabal had died, so he sent his messengers to ask Abigail to become his wife. He had been so pleased with the way Abigail had treated him, he wanted her to be his wife. Abigail accepted because David had shown her how a true Christian should act.

Unless Jesus Christ is the Lord and Saviour of our whole being, we can never please God. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

SISTERHOOD OFFICIARY

President—Myra Joy Conner, Bryan University, Dayton, Tenn.
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Assistant Patroness—Mrs. Russell Weber, 835 Spruce St., Hagerstown, Md.

EXTRA! EXTRA!

Here are the *judging rules* for the *oratorical contest*. These will be used by the three judges at the finals at Bethany Camp. They may also be used as a guide for judging the local and district run-offs.

I. Subject Matter 60 points
1. Choice of material relative to purpose.
2. Arrangement of material.
3. Choice of words.
4. Effectiveness (audience response).

II. Physical Behavior 20 points
1. Visual directness.
2. Posture.
3. Movement.
4. Gesture.
5. Facial expression.
6. Enthusiasm.

III. Voice 20 points
1. Effective use of voice (quality, pitch, rate, force).
2. Pronunciation.
3. Articulation.

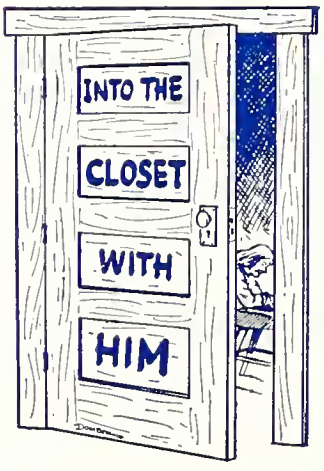
Five points to be deducted for not meeting time limits. Begin now and prepare your oratory for the contest. Those who participate will surely receive a rich spiritual blessing.

A NOTE FROM YOUR NATIONAL TREASURER, MARY HOOKS

The general fund offering is to be postmarked not later than January 31, 1956. Mary has requested that you specifically state (1) From whom the offering is, this includes your name, address and either junior, middler, senior, or combined. Also include the church name. (2) For what offering it is to be applied—general, birthda or project; and (3) Have it in check form, made out to Mary Hooks.

Your cooperation in this matter will be very much appreciated by Mary.

PRAYER REQUESTS



Remember the Cone Jr. family in France as they keep the work going while the Fogles are on furlough.

Remember the Churchill's and Mrs. Siekel as they have just returned to Argentina. Praise the Lord for Mrs. Churchill's recovery from her operation.

Remember our national officers that the Lord will give them strength and wisdom in their time of need.

Remember the writer's of next year's articles, that the Lord will give them the word to say that will not only challenge us but move us also.

Remember our general fund offering, that each one will cooperate and give as the Lord directs.

NEARING OUR DESTINATION

By Mrs. Rose A. Foster

We were almost to Bangui. What joy and anticipation was ours! Mr. Hathaway was to be there to meet us and introduce us to our new tasks. But no friendly face was on the shore to greet us. We went ashore, bag and baggage, still hoping to see someone we knew. But no one appeared whom we knew; so Mr. Jobson went scouting. He met a merchant friend who had a vacancy and from him rented two rooms for us.



Mrs. Rose A. Foster

Two old, single beds made of iron was the only furniture in our room. There was no running water; there was no heat other than the sun to overcome the dampness, and no bathroom facilities. Yet we were thankful for this bare room as living quarters were difficult to obtain.

After two weeks of waiting for word from Mr. Hathaway, it came, along with one hundred porters. The news was not good. Flooded rivers prevented his crossing, but still Mr. Hathaway advised our renting a truck to take us to the first river from Bangui. Hurriedly, we made up the loads for the porters, and it took every one of them to carry the tremendous amount of freight we had taken with us and had gathered up at different ports along the way.

By October 21, 1926 all was in readiness. We hired a government truck and were on our way to the first river, 25 kilometers away. We had our duffle bags (bedding) and food with us. A bicycle, motorbike, *pousse-pousse* and *tepoi* were being brought by porters to the first river.

Thirty minutes out of Bangui, the rain began to pour, and I mean pour! We had an umbrella, but the water came right through it; and in less time than it takes to tell, we were soaked to the skin.

Finally, we arrived at the river. Immediately, the chauffeur disappeared. Where to? We knew not. There we stood. What should we do? The truck was wet all over. High water was before us. A few native huts were behind us.

Mr. Jobson decided to visit the huts and inquire if sleeping space could be had for the four of us. One of Jobson's native boys was also with us. One family kindly consented to move out and thus permit us to move in. Because of the rain-proof covering our two cots and bedding were kept dry.

We entered the hut with thankful hearts, praising our Heavenly Father that He had gone before and prepared hearts to welcome us, even though we were strangers to them.

The hut was dry but full of smoke. In one corner there was a hen setting on eggs to hatch. She did not like the intrusion and told us so by her saucy clucking. On the other side, beyond a slat partition, there were some goats. The only thing about *them* that annoyed us was the odor. It was a proper initiation because we smelled goat all of our 25 years in Africa!

At last the boy had set up our beds and made them. We were so glad to get into dry clothes and a dry bed. Surely, not many of you ever had the experience of two sleeping in one army cot. To say the least, it was not pleasant; especially with the smoke, plus the clucking of the ill-tempered hen, and the goat odor. Mrs. Jobson and I thought morning would never come. But, would you believe it, our husbands seemed to enjoy it!

About midnight we heard great commotion outside. What could it be? People were talking excitedly. "My heart was in my throat." Had we not passed a place as we came up the river where a Catholic priest had been killed by the natives? Had they gathered to execute us in like manner? Now even the thought of sleep had flown through the roof. With wide-open eyes we watched for the first man to enter. My faith was small. It grows with testings!

Most things come to an end, so did the night. What a delightful sound was the crowing of the first rooster. When daylight came, we arose. Mrs. Jobson and I told our husbands of the crowd who had gathered to slay us. This aroused their curiosity. When they went outside, they found one hundred, great big Kabba men whom the government had gathered to send to Brazzaville to work on the new railroad. How we longed to preach the Gospel to them. But not knowing their language was a great barrier between us.

Long since then a mission station has been opened in that tribe, and many have come to know Christ as their Saviour.

IMPORTANT NOTE! ! ! !

Orders for sweaters (SMM) have been extended to February 5. There are three specific measurements needed when an order is made (1) The bust measurement—this includes the whole distance around the bodice; (2) The arm measurement, which extends from the socket of the arm and shoulder to the first joint of the index finger; (3) The height of the person in feet and inches.

The color (white or green) which you would like, should be stated. The orders are to be sent to, Sandra Talbot, 1337 Lee Ave., Long Beach 4, Calif. It is very important that these measurements are accurately stated in your order. Each sweater costs $7.50; money orders or checks may be made out to Sandra Talbot.

PROGRAM GUIDE FOR JANUARY

THEME VERSE—Repeat the theme verse, Psalm 37:4; and open with a word of prayer.

SING TIME—Sing some favorite choruses or hymns.

DEVOTIONAL STUDY—Seniors and middlers study "Remember Miriam," by Mrs. Arnold Kreigbaum; Juniors meditate upon "Abigail, a Wise Wife with a Foolish Husband."

SPECIAL NUMER—Have a vocal duet or an instrumental.

PRAYER CIRCLE—Let's bring our missionaries before the throne of grace. Remember the requests in the Prayer Corner.

MISSIONARY BIOGRAPHY—The seniors and middlers will be challenged by the life of "Mrs. Charles (Pauline) Sumey." The juniors have another interesting story entitled, "Nearing our Destination" by Mrs. Foster.

BUSINESS MEETING.

SMM BENEDICTION.

The Hand of God on the Life of

PAULINE W. SUMEY

By Althea S. Miller

Besides being scared to death of dogs, and running away several times, Pauline Sumey insists she had a very uneventful and ordinary childhood. But when she tries to tell about her courtship, ah! words fail our lady. She says every day of her courtship was so interesting it would require a book to get it all down, and we have no space here for a book on a romance. (I wish we did, don't you girls?) I wish we could reproduce here the cute little smiling face Mrs. Sumey sketched next to her comments on her courtship. By the way, Charles Sumey was in on those famous days, also. We must not forget to give credit to the wonderful man involved.



Mrs. Sumey

Mrs. Sumey was born in Altoona, Pa. (she didn't say when), and born again in Uniontown, Pa. at the age of 22. Pauline has never been able to get away from the influence of her dear mother's life and testimony —both before and after her salvation. Radio messages played a large part in leading her to acknowledge Christ as her Saviour. And the teaching she absorbed, after her salvation, in the Brethren Church was instrumental in great spiritual growth.

Pauline met Charles Sumey when they were both making decisions regarding where God would have them serve Him. When God laid Africa on her heart, she did not rebel or argue with His leading. She tells us the need is so great and she saw so few going that she simply had to say yes to her Lord in this respect.

Teaching women on the field is her major occupation. She is especially thankful for her training at Philadelphia School of the Bible (now Philadelphia Bible Institute), and for the classes she audited at Grace Seminary. She enjoys teaching the native preachers' wives, and rejoices as they grow up in the Lord as they are fed on the Word.

The Sumeys are now in their second term in French Equatorial Africa. Our missionary urges every Sisterhood girl to be faithful to the Lord in Sisterhood. *Don't miss meetings, and don't take just a casual interest.* As you go through high school, do your very best in order that you'll be prepared to go on for further training if He should call you to serve Him on some foreign-mission field. Be prayer warriors, and learn to give generously even out of a small allowance, to missionary work through Sisterhood. You'll never be sorry you learned to give liberally to the Lord's work.

No one has the right to hear the Gospel twice until every soul has heard it once. No Sisterhood girl has any right to decide what "she" wants to do with her life. The saved girl belongs to Christ first and foremost. So look to the harvest. "The fields are white, but the laborers few." Will you join the ranks of those few? Pray for Mrs. Sumey as she labors in Africa. And heed the admonition of I Corinthians 15:34: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame [to move you to shame]."

CALLING ALL LOCAL SISTERHOODS!

Has your Sisterhood done something outstanding in the past few months—something that the other Sisterhoods might like to hear about and use for a meeting? If so, write to the general secretary telling her about it, making it interesting to put in the Herald. Only two newsletters have been sent in this year. Let's get busy and have some for next month's issue of the SMM pages. Perhaps in the past your group sent a newsletter and it never got put in the Herald. We only have a limited space for these and only those of importance are printed. Make them interesting, with new ideas for other groups which you have had in your own group and send them to the national general secretary.

WINNERS OF 1954-55 WRITING CONTEST

Announcing the winners of the *writing contest* of 1954-55: Short Story—Jean Pittman, Wapato, Wash., Sr. SMM—first place, Marjorie Gonzales, Taos, N. Mex. Sr. SMM—second place; Poem—Karen Showerman, Whittier, Calif. (First Church), first place, Dianne Lyles, Roanoke, Va. (Wash. Hgts. Church), second place.

Congratulations to all of you! Let this be a reminder to you other girls—begin now to work on an entry for this year's contest. Let's make it hard for the judges to choose a winner!



1. SENIORS ONLY: How many of you have ever read through the entire Bible? Let's not let the younger girls put us to shame! Again we are awarding a beautiful "S" letter for those who read the Bible through this year. You may have your choice of a green or white letter. Even greater than the award is the blessing for all of those who complete this project.

2. WRITING CONTEST: All entries must be into the *national patroness* by January 31, 1956. Hurry, hurry! You still have a little time left.

3. GENERAL FUND OFFERING: One of the requirements to be an honor SMM is to send in your offering to the national treasurer by January 31, 1956. All of the Sisterhood supplies, Herald programs, and many other things that you enjoy come from this offering.

4. "WHAT 'CHA BEEN DOIN?" We'd like to hear about something different and unusual in your activities. Send this news item to the national general secretary.



BANGUI, FRENCH EQUATORIAL AFRICA. Rev. and Mrs. C. B. Sheldon and Miss Elizabeth Tyson arrived Nov. 20 from furlough in the States and will soon be on their fields of service.

KITTANNING, PA. Ground was broken for the new Sunday-school annex after the morning service at the First Brethren Church, on Nov. 20. W. H. Schaffer is pastor.

ALEPPO, PA. Wayne Baker, of Jenners, Pa., has accepted the call to the Aleppo Brethren Church and assumed his new duties on Dec. 1. Fred M. Walter has taken up his charge at the North Buffalo Brethren Church, Kittanning, Pa.

STERLING, OHIO. Karl Garling has been called to serve as acting pastor of the First Brethren Church here. Any communication to the Sterling church should be addressed to him, R. R. 2, Ashland, Ohio.

DAYTON, OHIO. The cornerstone for the new First Brethren Church was laid on Nov. 27. Plans call for completion of the building about next June. Wm. Steffler is pastor.

ASHLAND, OHIO. A new record was set at the Grace Brethren Church on Nov. 6 when there was a total attendance of 501. Miles Taber is pastor.

FREMONT, OHIO. A new record was set Nov. 13 at the Grace Brethren Church when 382 were present for Sunday school. Gordon Bracker is pastor.

NEW ADDRESS: Rev. and Mrs. Bill McKillen now reside at 1954 Foxworthy Ave., San Jose 24, Calif. Temporary phone, 7-2201. Please change Annual.

SHAMOKIN, PA. Sister Rose Foster, retired veteran missionary in Africa, sends greeting to her many friends throughout the brotherhood. She is making use of the Herald to convey her heartiest greetings to each and everyone, for a merry Christmas and a happy and prosperous New Year. Her address here is 1242 Fern St.

BELLFLOWER, CALIF. Rev. Albert Flory, minister of education at the First Brethren Church of Long Beach, Calif., has been called as interim pastor of the First Brethren Church of Bellflower.

SAN DIEGO, CALIF. The Grace Brethren Church of Kearney Mesa, city of San Diego, is the new name of the former First Brethren Church. Archer Baum is pastor.

SEATTLE, WASH. Pastor and Mrs. Thomas Hammers celebrated their 20th wedding anniversary on Thanksgiving Day. Brother Hammer is pastor of the View Ridge Brethren Church.

ISRAELI (EP) In Israel the postal department has issued 4 stamps, first of a series to be known as "The Tribes Set" because each will depict the emblem of one of the 12 tribes corresponding to the 12 sons of Jacob.

WINONA LAKE, IND. John Hood has resigned as a missionary for the Rural Bible Crusade (Indiana) and is waiting the Lord's leading as to his future ministry. His address is Box 403.

WINONA LAKE, IND. The Brethren Missionary Herald is urging all "ham" radio operators to register with the Missionary Herald. If you are a licensed operator, and desire to do a real missionary service for the Lord by making your radio ability work for the Lord, send your *name, address,* and information as to the *type of equipment* you have at your disposal, to the Missionary Herald at once. Correspondence will follow. If there is such an operator in your church, please bring this announcement to his attention.

SPECIAL. (EP) John H. Noble, 31-year-old American, a recently-released prisoner of the Soviet Union, told reporters that his religious faith saved him from cracking under Communist "brainwashing" attempts. He was arrested in the Soviet Zone of Germany in 1945 and arrived in the States during Nov., 1955. While he was a prisoner he saw many men subjected to interrogation by the Reds, but "those who weakened first were strangers to the Bible." A Communist magazine, China Youth, published in Peiping, conceded that it is hard to "brainwash" religious believers. The editor complained: "People break any idol but (we) can't wash the divinity off the brain of religious followers—this must be done through persuasion and education." (Editor: The Reds fail to realize that the conviction of a Christian is more than a mental attitude.)

DENVER, COLO. Lester Pifer concludes an evangelistic campaign at the Grace Brethren Church Dec. 11. Thomas Inman is pastor.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

Editor and Bus. Mgr...Arnold R. Kriegbaum
Winona Lake, Ind.
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC.....Mrs. Benjamin Hamilton
Winona Lake, Ind.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

PRAY FOR THESE MEETINGS

Church	*Dates*	*Pastor*	*Speaker*
San Bernadino, Calif.	Jan. 3-15	Lyle Marvin	Bill Smith.
Temple City, Calif.	Jan. 16-29	John Aeby	Bill Smith.
Kittanning, Pa.	Jan. 15-29	Wm. Schaffer	Dean Fetterhoff.
Inglewood, Calif	Jan. 22-27	Glenn O'Neal	Bern'rd Schneider.

In Memoriam

Robert W. Brown, member of the First Brethren Church of Long Beach since December 16, 1917, departed from this life August 1.—*C. W. Mayes, pastor.*

Bro. Charles Kaiser, a faithful attendant of the Everett Grace Brethren Church, Everett, Pa., passed on to be with his Saviour, Sunday, October 30.—*Homer Lingenfelter, pastor.*



A Christian's Christmas

By GLENN O'NEAL
Pastor First Brethren Church
Inglewood, Calif.

Each year it seems that the observance of Christmas departs more completely from its intended purpose—the remembrance of the entrance of Christ into the world. In fact, the three major Christian holidays are no longer celebrated in a manner which would emphasize Christ. Easter has become the time for the Easter bunny, Easter eggs and the Easter parade, instead of a day of rejoicing in the resurrection of Christ. The turkey is to most people, much more important than giving thanks to God on Thanksgiving Day. Christmas has become a time for Santa Claus and his reindeer and, again, Christ is left out.

Christians are in danger of being swept along by a pagan world so that the preeminence of Christ in the observance is forgotten. It is well to be reminded of that which will characterize a Christian Christmas:

1. A Christian Christmas will stress the story of the birth of Christ. It would be profitable to review the story of His birth in the gospels such as that found in Matthew 1:21-23:

> "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
>
> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying,
>
> Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

It should be emphasized that this is no ordinary birth but that when he came, GOD was with us. Only as this truth grips the Christian can he rightfully observe Christmas.

The purpose of His coming also should be reviewed. He came to reveal the invisible God:

> "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

He also became man so that He might as the God-man take the penalty for sins which God had decreed and man deserved:

> "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

To celebrate the coming of Christ without recognizing the purpose for which He came is sheer folly. If His death means nothing, His birth means nothing. *There are many who will celebrate Christmas who will not realize that they are celebrating the birthday of the One who has sealed their doom.* Jesus became man in order to die for their sins, but they have rejected Him. Thus they will be celebrating the birthday of their Judge instead of their Saviour. Surely the Christian should emphasize the importance and purpose of the birth of Christ.

II. The Christian will also stress the present reality of Christ.

It is not the usual procedure when a birthday is celebrated today, to spend much time admiring the baby picture. It is the living person we honor. Christ, I am sure, is much more interested in the fact that men recognize and appreciate Him as a living reality than that they emphasize Him as the Babe of Bethlehem.

> "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14, 16).

Yet if Christ visited the average Christian home at Christmas season what would He be likely to find? The children would be talking of what Santa Claus might bring for Christmas. He would look under the tree and see gifts designated for one another but see no indication that it was His birthday that was being celebrated. He might even hear the suggestion that giving to the Lord's work would have to be curtailed considerably if there was to be enough Christmas money for everyone.

As plans are made for Christmas, think first of what would please Christ. He is living today and yearns for our love and fellowship more than is realized. Determine that honoring Him will be first in your observance of Christmas.

III. The Christian Christmas should be a time when we recognize our responsibility to serve Christ.

> "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19).

If ever there was a time that people need to be told that God in Christ reconciled man with God, it is at this season. Christmas affords many excellent opportunities to give forth this message. Tracts can be included in Christmas cards, and letters written to those who do not know Christ. Many who are impressed with the commercialism of Christmas and the superficiality of its observance, are anxious to hear

(Continued on Page 787)

Five Minutes With Your Herald Editor

APPARITION (?) COMFORTS POPE

As of November 27, 1955, the Vatican confirmed reports that Pope Pius XII revealed to intimates that in an apparition a year ago Jesus Christ appeared "to comfort him." The Vatican Press office which "authorized" the confirmation stated that "Christ appeared at the Pope's bedside on the night of Dec. 2, 1954, at the point of the Pontiff's illness, and while he was reciting the prayer "Anima Christi."

The Roman Catholic Church has not shifted her "propaganda gears" for centuries, because Catholics and gullible uninformed Protestants travel at such a spiritual crawl that they never stop to question the honesty, authenticity, nor the logic of dozens of claims of Romanism. In fact, Pope Pius XII is an expert at the wheel of the propaganda machine. He has literally "*out-Poped the Popes*" in his skill along this line.

The "religious smog" has not yet lifted as a result of the "profound" announcement of the theory that the Virgin Mary was taken bodily up into heaven and never experienced physical death. According to this *dogma* Mary stands co-equal with Jesus at the right hand of God.

All this papism is nothing new. Pope Pius XII is simply following the practice of his predecessors in declaring personal *dogmas* based entirely on man's (Pope) word and tradition and lacks any authority from God's precious Word. Dozens and dozens of the commonly accepted doctrines and practices of the Roman Catholic Church were unknown to the early church, and certainly foreign to anything the apostles taught or believed. Dr. Alan A. Hughes, a converted Roman Catholic priest, made an extensive study some years ago, listed all the unscriptural dogmas of the Catholic church with the dates when each was declared:

1. Praying for the dead commended about 310 A.D.
2. Worship of dead saints and angels about 375 A.D.
3. Mass as a daily celebration (not yet an article of faith) 394 A.D.
4. Mary worship started developing about 430 A.D.
5. Priestly dress distinct from the laity about . 500 A.D.
6. Doctrine of Purgatory first taught (not Article of faith) about .. 593 A.D.
7. Worship in Latin instituted by Gregory I 600 A.D.
8. Title of Pope first applied by Emperor Phocas to the Bishop of Rome 510 A.D.
9. Feasts were first held about 650 A.D.
10. Kissing the Pope's feet began in 709 A.D.
11. Veneration of images and relics was authorized 788 A.D.
12. Holy Water invented, consisting of water mixed with a small amount of salt, and blessed (by a priest) 850 A.D.
13. Worship of Saint Joseph 890 A.D.
14. Baptism of bells, instituted by Pope John XIV 965 A.D.
15. Canonization of saints first by Pope John XV 995 A.D.
16. Lent and Friday fasts first imposed 998 A.D.
17. Infallibility of the Catholic Church declared 1076 A.D.
18. Canon law of Celibacy imposed 1079 A.D.
19. The Rosary (prayer beads) introduced by Peter the Hermit .1090 A.D.
20. Doctrine of seven sacraments first taught 1140 A.D.
21. Inquisition instituted by the Council of Verona 1184 A.D.
22. Sale of indulgences began 1190 A.D.
23. Transubtantiation of bread and wine into the real flesh and blood of Christ was declared 1215 A.D.
24. Confession to a priest and priestly absolution instituted during the reign of Pope Innocent III 1215 A.D.
25. Cardinals ordered to wear red hats 1245 A.D.
26. Scapular invented by Simon Stock (English Carmelite Monk) 1278 A.D.
27. Communion in one kind (the cup was taken from the laity) 1414 A.D.
28. Doctrine of Purgatory was defined as an Article of Faith 1439 A.D.
29. Doctrine of Seven Sacraments confirmed 1439 A.D.
30. The Inquisition introduced into Spain 1478 A.D.
31. The last portion of the Ave Maria (Hail Mary) added to the Angelic Salutation, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen. 1508 A.D.
32. Tradition placed on the same level as the Holy Bible for the doctrines of Catholicism 1546 A.D.
33. Books of the Apocrypha added to the Bible (these books were not canonical in the Jewish scriptures, and not in the New Testament until this time) 1546 A.D.
34. Immaculate conception of the Virgin Mary by Pope Pius IX 1845 A.D.
35. Decree of Papal Infallibility declared by the Vatican Council and decreed by Pope Pius IX 1870 A.D. (Rejected by 88 bishops, some returned to Rome later).
36. Encyclical by Pope Pius XI condemning public schools. 1930 A.D.

To these we can now add:

37. Mary was taken bodily into heaven and never experienced physical death as declared by Pope Pius XII 1954 A.D.
38. Jesus Christ appeared in person to Pope Pius XII on Dec. 2,

(Continued on Page 787)



Salvation

--Not Of Works

Matthew 19:21

By H. Leslie Moore

Pastor, Meyersdale Brethren Church
Meyersdale, Pa.

In the husbandry of the farm, the drill, and not the plow, gives the crop. If the land were left as the plow leaves it, there would be no crop but of thistles and weeds. The plow uproots every living thing, tearing all up, root and branch, and burying all under the ground; while the drill plants the seed, and, under the blessing of God, insures a golden harvest and a full garner. The farmer might plow his ground 10 times or a hundred times over, and yet never have a harvest if that were all he should do. Nevertheless, there is no antagonism between the drill and the plow. It takes both to make the land yield to the diligent hand its reward. In the plan of the husbandry of God the law is the plow, and the Gospel is the drill; and the deeper the plow is put in, the better the crop, provided only that the drill follows in due time, casting seed in abundance.

The above illustration makes clear a very precious truth which our Lord taught the rich young ruler in answering his query, "what shall I DO, that I may have eternal life?" In reading the context of the passage before us (Matt. 19:21), I am sure you will not have any difficulty in understanding why the Lord answered the rich young ruler in this manner. For his question reveals the fact that he was seeking salvation by "doing." The Lord's answer was to bring conviction to his heart, and reveal his inability and his unwillingness to be saved on the ground of works, which he himself suggested. The young man's answer to Jesus' question reveals that he did not understand the law nor his own heart, but his conversation shows that he was conscious of the fact that there was something wanting in his life.

This particular portion of God's Word presents for us some wonderful and remarkable points. May God bless them to our hearts, for countless thousands have fallen into this same line of reasoning today, thinking that if they do some good work or deed, God is obliged to save their soul from eternal condemnation. This young man was of irreproachable moral character having gained for himself the approval and plaudits of his fellow man. He was a young man, rich with this world's goods, occupying a place of great importance in the life of his community. Yet he was greatly disturbed about the cravings of his heart for eternal life. So much so that he was undeterred by the opposition that was bound to come his way from the class to which he belonged as a "ruler" and by the shame he might expect from the crowd who would hear him propose his question to Jesus. Beloved, these same things are keeping multitudes from coming to Jesus today. Therefore, as Christians, we should make the best of the example set before us in the person of the rich young ruler.

If thou will be perfect, which means, complete in all its parts, finished, having no part wanting, prefer the heavenly treasures before all the riches and wealth in this world. To prove our preference and our love to God we must be willing to give up our wealth, property, our all for the honor of God, and the relief of the poor. Oh beloved, God has greatly blessed those who have been willing to set loose to the things of this world. He has given them abundantly above their needs, for He knows they will not make their earthly treasures their god. A wonderful illustration of this is found in the call of Abraham. He left all, he had complete trust in God and it was counted to him for righteousness. Great was his reward for complete obedience.

Secondly, we must devote ourselves entirely to the conduct and government of our Lord and Saviour Jesus Christ; "Come, and follow me." To follow the Lord means we must be willing to obey His commands, imitate His example and live like He lives. Many have said this was a large order for Christ to give. Without a doubt the rich young ruler felt the same way because the Scriptures reveal that "he went away sorrowful: for he had great possessions." Many people today do the same thing. They think the cost is too great. However this reveals to me the fact that they have never really seen the tremendous cost of Calvary; if they had, they would know that by no works of righteousness which we have done could we ever be saved.



ENGLEWOOD, OHIO

The Englewood Grace Brethren Church, the baby church of the Southern Ohio District, closed her first revival effort.

We thank God for the ministry of Evangelist R. Paul Miller. Surely God spoke to us through the man He sent to us. The attendance was good, in fact, our seating capacity was taxed several times. On Nov. 13 we had 201 in Sunday school.

There were some 50 decisions with 12 of them first-time decisions. Most of these were saved young couples and others starting family altars. Others are coming into our fellowship from other churches. Surely God has visited His people. It was a blessed privilege to work with Bro. Miller and we found him to be a pastor's friend.—*Lon Karns, pastor.*

It was a real pleasure to work with the Englewood congregation and their pastor in winning souls. This group is but two years old, and they have a fine new building, after the design of the Cedar Rapids church. They have been in their new building just one year to date. They now have about 100 members and a Sunday school about twice that number. In fact, they reached their highest Sunday-school attendance during the meeting, when 201 were in attendance. For a two-year-old church, that is just about a record!

Rev. Lon Karns is pastor of this swiftly growing church and, under God, the growth of the work is largely due to his spirited leadership.

The work is located in one of the fastest growing sections of suburban Dayton. One eighty-acre development is now starting across the road from the church. This building is already taxed to capacity, and they need a new Sunday school addition right now. Their church attendance just about fills the auditorium, and during the meetings we had chairs in the aisles and around the platform. God is simply blessing them faster than they are able to keep up with Him! The entire work has been cared for by the local people without help from any source. This Englewood group should provide real inspiration and encouragement to many other new congregations.

One outstanding characteristic of these people is the way they all feel responsible for the success of the work, and work and pray and give accordingly. It was a real joy to work with them.

The pastors from nearby Brethren Churches were fine in bringing delegations and special musical numbers to help out.—*R. Paul Miller, Evangelist.*

A REAL BARGAIN

Save one-third on colored mimeograph ink. $2.00 per pound. *Limited supply.* Colors: Red, brown, green, purple, yellow, orange, blue. Postage paid.

MISSIONARY HERALD

WHITTIER, CALIF.

We would like to give praise to God for the blessings we have seen in the four California campaigns this fall. From Sept 11-25 we saw God work at the First Brethren Church, Whittier. Rev. and Mrs. Leo Polman were directors of music—their first meeting in seven years, what a joy to have them with us during this time. There were three first-time decisions and seven rededications. Lewis Hohenstein is pastor.—*Bill Smith, evangelist.*

COMPTON, CALIF.

September 25-October 9, the Lord blessed the Word at Compton. Rev. Dennis Holliday, the pastor, rejoiced with us as 19 public decisions were forthcoming—two of these were for salvation. Mr. George Link, of the Old Fashioned Revival Hour choir, was the song leader.—*Bill Smith, evangelist.*

FILLMORE, CALIF.

The Lord blessed us again at Fillmore with Pastor Maxwell Brenneman. During the two weeks October 11-23, we saw three souls come to Jesus Christ and a spirit of revival prevail in the church. Also, there were more than a thousand chapters read from the Bible by the members.—*Bill Smith, evangelist.*

SOUTH PASADENA, CALIF.

Revival came to South Pasadena October 25-November 6, as we saw 13 public decisions made—one for salvation. This church is without a pastor but it was a joy to work with these blessed saints.—*Bill Smith, evangelist.*

FIVE MINUTES . . .

(Continued From Page 785)

1954, to comfort him in his hour of suffering—and no doubt before this declaration has fallen from the ear of the world, some new dogma will be declared and this "miraculous revelation" will give "foundation" for it. The "gears" are smoothly oiled, and the propaganda machine rolls on.

God did not permit these dogma's to be declared without raising up His men to cry out against such deception. Church history is emblazoned with such names as Peter de Bruys, Henry of Lausanne, Peter Waldo, John Wyclif, John Huss and a score of others, who bravely declared themselves against the Babylonish system of Rome and her Popes.

The strongest voice against the corruption and dogmatism of Rome was Martin Luther. Luther not only spoke, he acted, and on Dec. 10, 1520, a notice was posted in Wittenberg by Phillip Melanchton inviting the students of Wittenburg to attend a burning of "the impious books of the papal decrees and scholastic theologians." On the announced day, Luther threw on the fire the books, and the last of all "the Pope's bull." A poor monk, with only a living faith in the living God, took his stand against the demagoguery of the Roman Catholic Church and God honored him for his testimony.

Be no deceived by unscriptural doctrines, for the inspired Word of God is the only authority the child of God has in this day of grace.—*A. R. K.*

A CHRISTIAN'S CHRISTMAS

(Continued From Page 784)

of the reality of the Christ of Christmas.

It is the responsibility of the Christian to dedicate himself to tell the wonderful story of the Christ who came to die for our sins; that each who places his faith in Him might have eternal life.

At this Christmas season, let us dedicate ourselves to the observance of a Christian Christmas in each of our homes. The heart of the Saviour who became man at Bethlehem, who died for us at calvary, who intercedes for us in heaven, would be made to rejoice!

Christmas and the Gift

"I'm getting so excited about Christmas," Sharon bubbled. But what I want more than anything else in all this world I guess I can't have."

"What do you want, Honey?" (As if Mother didn't know! No genius mind was required to know her little "missionary" girl's dream).

A little cloud darkened a usually bright face as she replied: "I want a bicycle. But I know they're 'spensive, and with all us kids you just can't spend too much on one child, can you?"

"Darling, Mother knows you have been praying for a bike these several years. You are old enough now to handle one carefully. You are sweet to understand it is out of the question. Store men are not interested in our dreams or desires unless accompanied by cash. Since we have many to spread our cash among, we'll thank our dear Father for all His goodnesses to us, won't we?"

Snuggled up to Mother's side with precious little girl arms around her, Sharon murmured, "Sure, Mama, we understand. Anyway, there are 'lots' of us and we have fun together."

Back to her job at the sink the little Miss peeled an apple and then sat in pensive mood. Slowly working at another one for the salad Sharon informed Mother: "Daddy told us children to look through that catalog and pick out any gift up to five dollars. That'll be fun. I didn't do it yet."

"Yes, Daddy told me his plan. I know you will show him you appreciate his kindness."

"I already told him. That will cost a lot of money. How much would that be for all?"

"You tell me, Sweetie. Think of your 9 times table. Nine fives are—"

"Forty-five! Whee. Where will he get all that money?"

"Little Mark and Ardyth will not have that much spent on them. But Big Brother must have a winter suit now that he's away at school."

"I'll be so glad to see Bob. We miss him around here. Althea picked out her gift. She wants what they call a Hutch cabinet. But it is $5.95." Isn't that the same as six dollars?"

"Within five cents of six dollars and will have to be ruled out. Daddy will be sacrificing to make you children glad. But he is happy to do things for his children. He loves you all very much."

"Don't you love us? I'm just kiddin', Mama. I know you love us. Why don't we make more of a fuss over Christmas than we do? Kay's mama has had all her shopping done for weeks. She said she's dead tired having to buy so many presents."

"It is that very spirit of weariness, of doing something distasteful, which has robbed people of the real meaning and joy of Christmas. What does Christmas mean to you, Sharon?"

"We have Christmas because Jesus was born in a manger in Bethlehem."

"That's correct. Christmas is the anniversary of His birth. His coming to earth changed the entire course of man's history. But with



selfishness of heart man has long since forgotten the real purpose of Christmas. He knocks himself out to give someone a gift because he expects to get one which he doesn't want. This sort of giving is of necessity and soon becomes a burden. I want to give and receive because of love's compulsion; nothing more, nothing less."

"Do all Christians feel about Christmas like you do?"

"I can't speak for other believers, Dear. I only know that too many of God's children have been drawn into the vortex of a commercialized Christmas. I'm fighting for dear life to stay out of it."

"Why do you and Daddy give us children at least one nice gift if you don't like the way the world celebrates Christmas?"

"We remember you from hearts which love you dearly. Christmas should be a time of giving. That's what the Lord Jesus did when He came as a baby; He gave himself. We give to you on that same basis. Daddy and I just love receiving the little gifts you children make or buy for us. But we appreciate them the more when through the days of the year you give yourselves to us in obedience and teachableness."

"Sometimes its hard to be good. But I try. Can I help trim the tree this year?"

"May I, Sharon."

"May I?"

"We'll see. In the meantime we have a salad to finish for supper. That is more important than Christmas plans."

"Since Christmas is Jesus' birthday, could we give Him a gift?"

"We certainly could and should. What would you like to give Him?"

"I don't know. Would telling Kay or some friend about Jesus and the true meaning of Christmas be a gift to Him?"

"I believe it would. It would be a gift of testimony. How about a gift of money?"

"What would He do with money? He doesn't need any. The Bible says 'the cattle on a thousand hills are His.' "

"Money given in Jesus' name to proclaim the Gospel both at home and abroad is missionary money and is a gift well pleasing to the Lord. What do you think is the most important gift any of us can give to Him?"

"With a little hesitancy the 10-year-old replied, "Ourselves. And I want Jesus to have me, Mama. Do you want me to belong to Jesus and serve Him?"

"Yes, little Missionary, we surely do. Daddy and I pray daily that each of you children, all nine of you will serve the Lord in some definite way all of your lives. We don't want you to wait until you are adults to start. Is the salad finished now?"

"Yes, M'am. Shall I call the kids?"

"Go ahead. When we're together at the table shall we ask the others what they'd like to give the Lord Jesus Christ for Christmas?"

"O yes, that'll be fun. C'mon kids. Supper's ready."

The Brethren Missionary Herald

HOME MISSION NUMBER

DECEMBER 17, 1955

Season's Greetings from BRETHREN HOME MISSIONS

EDITORIALS

BY LESTER E. PIFER

The Thanksgiving Offering

America is a land of beauty, marvelously endowed with the handiwork of God. America basks in the bountiful blessings of God in the material realm. America is a nation of progress, a nation of great potential in whatever realm we may speak.

America is far from God, a nation which should be standing in Thanksgiving to God for the gift of His Son stands instead embellished in sin. What a challenge to our home-mission effort! We are rapidly coming to the end of this year's emphasis upon the need of America for the Gospel. May we be able to say along with the Apostle Paul: "I am ready to preach the gosepl to you that are at . . ." Columbus, Ohio; Winona, Minn.; Davenport, Iowa; Buffalo, N. Y.; etc. . . . To meet the proposed program of this year's expansion we must have a minimum of $200,000 in the annual Thanksgiving Offering. Have you sent in your gifts to share in this goal in order that we may expand the gospel testimony across the United States of America?

The Christmas Season

All over this United States of America the Christmas season is evident. Business reports indicate that this year's Christmas will be the greatest in our history. It seems strange that the tender story and purpose of the coming of our Saviour into this world has been lost in the commercialized celebration of Christmas. Satan has so blinded the eyes of the people of this nation that the world and its material things have had such priority that the average person sees little need of spiritual help in this hour. Materialism and prosperity are powerful tools of Satan in diverting the sinners attention away from his need.

It is piercing to the Christian heart to hear the words of the Gospel of Luke, ". . . there was no room for them in the inn" (Luke 2:7). There was no room in the inn for the birth of the Christ child. Mary and Joseph were forced to retire to a feeding place for the flock by the side of the road. Oh, the pathos of it! Today there is no room for the Christ child. How strange and yet true. Men's hearts have not changed. Sinful man with his rebellious nature stubbornly refuses to allow the Saviour room, whether we speak of the inn or the home or the heart.

Christ was God's gift for sinners. He was born to die for others. "I am come that they might have life, and that they might have it more abundantly" (John 10:10b). It is strange that the life which man needs most is that which is the most neglected part of his experience. America should be the greatest for evangelism at home and abroad. It is sad, indeed, that only a minority of the people of this land possess and hear the truth from God's Word concerning the plan and purpose of God in Christ's birth. Let us pray that God's remnant which stands for and loves the truth may be faithful in fulfilling God's desire as stated in Matthew 28:19. May we see in this season a harvest of souls turning to God for salvation through Jesus Christ.

The Need for Pastors

There is always a need for strong pastors with a burning heart and an effective knowledge of the Word. Preachers are not made in a day. When a man steps into the pastorate of a home-mission church, he enters such a work after a long period of preparation. Those who enter the pulpits of home-mission churches tomorrow will be the result of our Lord's work over many years. So those who shall enter into such service in the next generation must even now be brought into preparation.

We hope this article will be read by many young married couples who now have children in the home. We hope you will dedicate those children to the Lord and train them as best you know how to become preachers of the Gospel or even preachers' wives. The time to begin preparation for God's work is not later than the cradle. The leaders of God's work today are what the last generation made them, so the leaders of tomorrow will be what this generation is making them.

The more important a life work is, the longer it may take to prepare for it. It takes years to grow an oak tree, but only a few months to grow a pumpkin. The preacher, as well as the leader among the laymen, must be a man "like a tree planted."

When we pray the Lord of the harvest to send forth reapers into His harvest, let our people in Brethren homes pray not alone for those thousands of miles away but for the little ones growing up under the same roof. (This is a guest editorial from Dr. Charles W. Mayes.)

Seminary Offering Period

The Brethren Home Missions Council cannot express enough gratitude to Grace Seminary and College for the fine training that they are giving to our students. The need for more men and women in Christian service is evident each year. May God help to meet this need now through our school.

Grace Seminary and College deserves our wholehearted prayer and financial support. It costs tremendously to train men and provide the needed facilities for such training. Every dollar spent in this way is an investment in the Lord's work of winning souls at home and abroad. Give liberally in this season to Grace and its needs.

A Christmas Gift for Tomorrow

Why not open a Christmas Savings Account for a member of your family or a friend? This may be the answer to your need for a different Christmas Gift, or a means of saving toward your home-mission offering. These accounts large or small coming from Brethren everywhere help build more Brethren Churches. Send your dollar or more to the Brethren Investment Foundation, Box 587, Winona Lake, Ind.

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 51

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors. Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio

Denver, Colorado, Dedicated New Church November 27, 1955



Inset: Paul R. Bauman, president, Brethren Homeity crowd witnessing the dedication. Bottom: The Grace Missions Council, the dedication speaker. Top: Capac- Brethren Church, Denver, Colo.

By THOMAS INMAN, Jr.

Dedication day, Nov. 27. dawned cloudy and cold over the completed structure of the Denver Grace Brethren Church. Flurries of snow soon turned the ground to a brilliant white and the hearts of the people sagged a little, for this was a far cry from the day of which they had dreamed and for which they prayed for so long. But with Romans 8:28 burned into their hearts by past experiences, they rejoiced to see it in God's providence to melt the clouds away and allow the sun to shine through in very much the same way He has done over and over in the past for this people—sunshine after the shadows.

The formal dedication of the building to the Lord and to His work took place at two in the afternoon with the sanctuary well filled with members and friends for this memorable occasion. A delegation was on hand from the Beaver City, Nebr. church located some 300 miles away. Delegations from most of the other conference churches in the district had been present in the days before but had been forced by circumstances to return to their homes for Sunday.

Dr. Paul Bauman, president of the Brethren Home Missions Council, Inc. brought the dedicatory message reminding those present that the church which occupied this structure should be a Bible-preaching and-teaching church, one that lived by the Word of God and one with a missionary zeal. Others assisting in this service were: Bro. Paul Eiselstein (an American Sunday-school missionary and an ordained elder of the Denver Grace Brethren Church), Pastor Dayton Cundiff of Beaver City, Nebr., the trustees of the Denver Grace Brethren Church: Russell West, Maurice Davis and Jesse Shuler; Mrs. Mary Davis, church historian; Mrs. Joan Hamm, organist; Lowell Groves, pianist; the youth choir and Pastor Tom Inman.

A number of other services were used to dedicate the building to the various endeavors of the church. Wednesday evening, Nov. 23, was dedicated to prayer with a regular prayer meeting being held but with special emphasis being placed upon prayer for the dedication and the various services involved. Thanksgiving Day morning was, of course, chosen as the proper time to publicly thank the Lord for all of His bountiful blessings to the Denver church both as a unit and then the people individually. Speaker for this service was Pastor Russell Williams of the First Brethren Church, Cheyenne, Wyo. A turkey dinner with all the trimmings was served by the ladies of the church to more than 85 members and guests.

Thursday evening was dedicated to missions and,

since no representative of the Foreign Missionary Society of the Brethren Church was able to be present, the entire service was given over to Missionary Sam Horney and his delegation from the Spanish-American work of the Brethren Home Missions Council, Inc. at Taos, N. Mex. and to a showing of the new film, "Navajo Dawn."

Friday evening was dedicated to youth with the earlier portion of the evening occupied by a three-act play woven about the Scriptural account of the betrayer of our Lord Jesus Christ, Judas Iscariot. For this splendid piece of writing, the church is indebted to two of the cast members, Lorinda Stone and Bill Martin, who incidentally also directed the play. Following the play Pastor and Mrs. Dayton Cundiff led the group in a singspiration.

A lovely candlelight communion service was experienced on Saturday evening and proved to be a spiritual highlight for many of those present.

On Sunday the Sunday-school hour was dedicated to the children of the Sunday school and church who have proved to be a real blessing in all of our services.

The morning worship service was quite naturally dedicated to worship. Both the youth choir and the junior choir, with Mrs. Nancy Shurley as director, presented musical specials. Dr. Paul Bauman was the speaker of the morning and also was in charge of the ordination of Pastor Inman and led in the questioning. The prayer and charge was given by Bro. Paul Eiselstein. Mrs. Inman knelt with her husband for the prayer of dedication and Dr. Bauman prayed for the Lord's blessing in her duties in their ministry.

Sunday evening was dedicated to music with the entire evening, except for the brief children's hour presented by Mrs. Lola Childs, filled with congregational singing, the anthems of the Messengers of Peace Male Chorus, specials by nine-year-old marimba soloist Marie Zehm, solos by Loren Hamm, duets by Mrs. Barbara Holmes and Mrs. Betty Stark, and piano and organ solos by Mrs. Joan Hamm and Lowell Groves respectively.

With the dedication an event of the past, the church views it not as an end in itself, but only as another milestone in the church's forward progress. Less time will now be required on the building and more time will be available for use in reaching this community for Christ. The Lord has truly blessed the Denver Grace Brethren Church "real good."

DENVER PASTOR ORDAINED ON DEDICATION DAY



Top: Those participating in the ordination were as follows: left to right, Dayton Cundiff, pastor of the Beaver City, Nebr. Grace Brethren Church; Paul Eiselstein, missionary with the American Sunday School Union and an ordained elder of the Denver Grace Brethren Church; Dr. Paul Bauman; Pastor Tom Inman, Mrs. Inman, Mrs. Bessie Shuler and Mrs. Mary Davis, deaconnesses; Maurice Davis and Russell West, deacons. Bottom: Standing, left to right, Pastor Dayton Cundiff, Brother Paul Eiselstein and Dr. Paul Bauman. Kneeling: Pastor and Mrs. Tom Inman.

Denver Grace Brethren Church History

By Mrs. M. J. Davis

The Denver Grace Brethren Church was born in the hearts of a few men and women many years ago. Its first visible aspects took the form of a prayer meeting and Bible study group led by Rev. Sam Horney, pastor of the First Brethren Church, Cheyenne, Wyo. The first meeting was in the home of Mr. and Mrs. M. J. Davis, 4032 S. Pearl, Englewood, Colo., Aug. 9, 1949. Rev. Horney faithfully drove the 100 miles to Denver every week until October when he moved to Taos, N. Mex. Rev. Wayne Croker, then called to Cheyenne, took over the task of coming to Denver every week. The group met for the most part in the home of Mr. and Mrs. W. R. West, 2550 S. Filmore and then in the West's new home at 3004 S. Colorado Blvd. This first beginning involved only two Brethren families, those named above.

The little group continued in this manner for a period of two years, meeting faithfully each week for prayer and Bible study.

Rev. Lowell Hoyt was called as the first pastor, arriving on the field, Oct. 8, 1951. The same fall lots were purchased at the corner of Exposition and Federal for the proposed church building. The Lord's hand was clearly seen in the choosing of this location. The obstacles, which were many, vanished before our very eyes.

The organization of the church took place at 640 S. Boyant, Jan. 6, 1952. Rev. Paul Eiselstein was the speaker for the occasion. The charter membership was signed by 25 people. The same Sunday the group started holding regular church services in the Odd Fellows Hall, 3425 S. Broadway, Englewood. We continued in this location until Oct. 1952, when permission was received to hold services in the Valverde School, corner of Alameda and Tejon. Services were held here for seven months.

On Oct. 5, 1952, ground-breaking services were held

(Continued on Page 793)



ROANOKE, VA. (Washington Heights), Vernon Harris, pastor—

The work is coming along fine here at the church. We had some fine services last Sunday with one rededication in the evening. Ten members have been added so far. We are getting the study fixed up here at our house. The church is getting a desk, chair, and typewriter for it. Continue to pray that the Lord will use us to reach many souls here.

FORT LAUDERDALE, FLA. (Ralph J. Colburn, pastor)—

Well, the construction has actually begun. No; we're not very far along yet, but tomorrow the foundation will be poured, and slowly but surely the building will take shape. The Lord is blessing and we are growing. We have broken some records each Sunday for the past three weeks. New folks are coming, and the spirit is wonderful.

DAVENPORT, IOWA (True Hunt, pastor)—

We praise the Lord for the first-time decision of a man who attended our meetings with Brother R. Paul Miller. He promised to come the Sunday night following the meeting to make his public decision, and he kept his word. He has a family of three children, and they have been coming to our Sunday school every Sunday since making the decision.

A contract is now being formulated and again we praise the Lord for directing us to a location for our future church home.

TAOS, N. Mex. (Sam I. Horney, missionary)—

The Spanish people have been faithfully praying for the salvation of the Anglo people of the Taos Valley (population 90 percent Spanish, 5 percent Indian, and 5 percent Anglo). The Lord has honored their prayers, and we now have some 25 white people worshiping with us in our services. Five have accepted Christ, have been baptized, and are now members of our Taos church. Several others are under deep conviction and are on the verge of decisions. In order to reach these people we now have the morning service in English and the evening service in Spanish.

CORDILLERA PASTOR MARRIES MISS EFREN HERRERA



In an impressive ceremony at the Canon Brethren Church Miss Efren Herrera, daughter of Mr. and Mrs. Bernabe Herrera, of Talpa, was married to Rev. Tony Luna, pastor of the Cordillera Brethren Church, son of Mr. and Mrs. Tony P. Luna, Taos, N. Mex. Attended by 200 guests, the ceremony was performed by Rev. Sam Horney at high noon on Sunday, Oct. 23, 1955.

Mrs. Sam Horney played the traditional wedding marches and Miss Cora Luna, sister of the bridegroom, sang in Spanish, "O Promise Me" and "Always."

Other members of the wedding party included Miss Eloisa Medina, flower girl, Andy Valerio, ring bearer, Miss Cora Luna and Miss Marjorie Olonia, bridesmaids, Elizardo Valerio, bestman, and David Tollardo and Florimel Maestas as ushers.

DENVER, COLORADO DEDICATES

(Continued From Page 792)

at 3:00 p. m. Rev. Thomas Murray, pastor of the First Avenue Presbyterian Church, was the speaker. He was also the contractor for the building. There were 39 present at this service. Seven months later on May 3, 1953, the first services were held in the basement of the new church.

Rev. Tom Inman, along with Mrs. Inman and Patty Jo arrived in Denver as our new pastor July 3, 1953. With the new building and the coming of a new pastor we began to see growth. The attendance increased from 25 in Sunday school on the first Sunday to 57 three months later, 74 six months later, and 102 nine months later. By this constant increase we were able to win the first National Sunday School Contest, receiving the gold cup awarded in Portland, Oreg., at national conference in August, 1955.

We praise God for a goodly number of decisions for Christ, for whole families who have come into the church, and for spiritual growth of our young people, as well as adults. The Lord has truly blessed in a wonderful way from a small beginning, through trials many and varied, to this memorable day when we dedicate our building to His service.

Much credit goes to the faithful men and women of the church who worked week after week to complete the sanctuary. We gratefully acknowledge the financial help of the Brethren Home Mission Council. The gifts of God's people across the nation have made possible this thriving witness and testimony to the grace of God in the Rocky Mountain Empire, the first church of this conference in the State of Colorado.

The material house is completed, now continues the spiritual building. We build "upon the foundation of . . . Jesus Christ himself being the chief corner stone."

Washington Heights Brethren Church Continues to Grow



Rev. Lester E. Pifer, assistant field secretary for Brethren Home Missions, visited the Washington Heights Brethren Church, Roanoke, Va., in October and took the above pictures of the Sunday school. You will remember that the new church was dedicated just one year ago in October, and the 169 present on the Sunday the pictures were taken gives you an idea of the growth. Rev. Vernon Harris, the present pastor, just arrived on the field in September. The former pastor, Rev. Wm. Carl Miller, is enrolled in Grace Seminary where he is completing his seminary training.

MICHIGAN BRETHREN SPECIAL

We would like to obtain the names of any Brethren either living in or within close proximity of Three Rivers, Kalamazoo and Battle Creek, Mich. If you live in one of these areas or know of any families interested in a Brethren church, please contact our office.

BRETHREN HOME MISSIONS COUNCIL, INC.
Winona Lake, Ind.

Left (top down)

Rosemont Brethren Church, Martinsburg, W. Va., goes self-supporting Jan. 1, 1955.

First Brethren Church, Cleveland, Ohio, dedicated June 5, 1955.

Grace Brethren Church, Denver, Colo., dedicated Nov. 27, 1955.

Grace Brethren Church, Wheaton, Ill., dedicated June 5, 1955.

Grace Brethren Church, Ft. Lauderdale, Fla., ground broken Oct. 23, 1955.

Center

Commonwealth Avenue Brethren Church, Alexandria, Va., goes self-supporting Jan. 1, 1955.

Jenners Brethren Church, Jenners, Pa., dedicated and self-supporting Sept. 4, 1955.

View Ridge Brethren Church, Seattle, Wash., ground broken Aug. 28, 1955.

Right (top down)

Temple City Brethren Church, Temple City, Calif., goes self-supporting Jan. 1, 1955.

Grace Brethren Church, Parkersburg, W. Va., ground broken May 1, 1955.

Grace Brethren Church, Goshen, Ind., dedicated Oct. 2, 1955.

Grace Brethren Church, Elyria, Ohio, ground broken July 17, 1955.

Riverside Brethren Church, Johnstown, Pa., ground broken April 3, 1955.

ISRAEL CALLS!

(Continued From Page 796)

has been dealt with. Only a sufficient sacrifice will settle the problem."

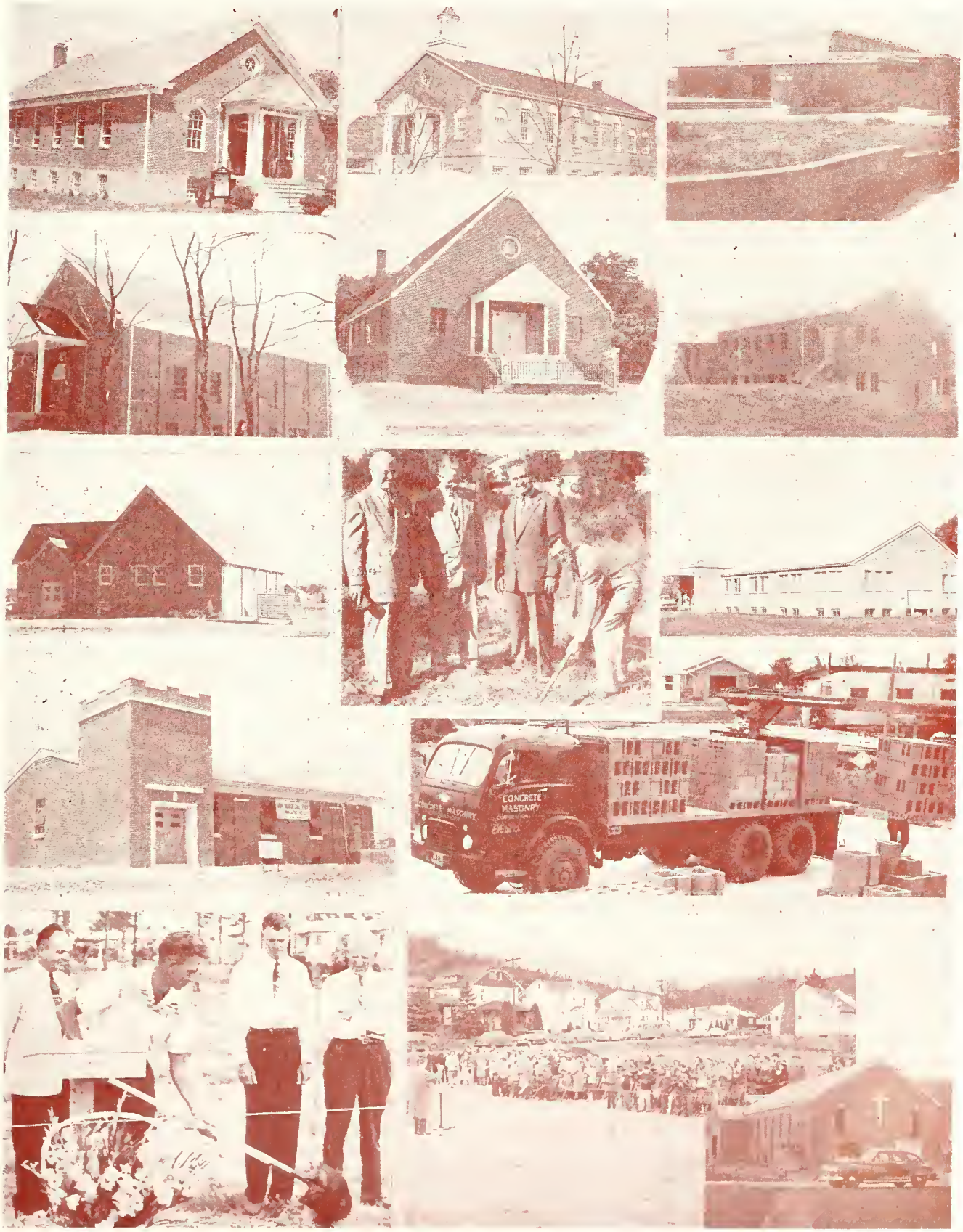
I was also able to touch on her personal sin during this conversation, as well as explain once again the difference between Jew, gentile, and Christian. Points concerning Messianic prophecy were also discussed. And then after three hours of witnessing, we came back to the mission with the prayer that God's Word would not return to Him void.

The sad fact about Jewish people is this: They are blind; they are deaf; they have hard hearts. They give evidence of this in their attitude toward truth. To them, spiritual truth is only truth when it agrees with their preconceived ideas. In other words, they do not want truth for truth's sake; they do not want to be proved wrong! They want their own will to be done. They want their own way.

It is easy to arrive at such a philosophy. I almost did in the matter of reading that book. How happy I am that I did not fail to read that chapter at that time, even though I did it in a begrudging way. It resulted in a wonderful opportunity for witnessing. And it has taken me one step nearer to a greater realization of the words, "Not as I will, but as thou wilt" (Matt. 26:39).

How I pray that F - - - a and all the rest of our Jewish friends will soon arrive at the same realization in connection with their salvation in Messiah Jesus. I know you are praying to this end also.

Outstanding News of 1955 in Home Missions



ISRAEL CALLS!

BOOKS AND TV TUBES

By BRUCE L. BUTTON

It all started because of a book that had to be returned to the library and two tubes that had to be replaced in a television set. And the lesseon I learned from the incident was that supposed imposition is many times the Lord's method of giving an opportunity for real testimony.

My son Richard was scheduled to leave for the east that evening. He had been away for four months, and he did not expect to get home again for another six months. I had set aside the day of his departure as a time for fellowship with him. We had spent the morning together and had just had lunch when the telephone rang. Mrs. Button answered the phone. "Hello." . . . "Oh, F - - - a, it's good to hear your voice. How are you?" . . . "Dick is leaving today for the East, and" . . . "We both would appreciate reading the article, and we will come over sometime tomorrow." . . . "The book has to be returned today?" . . . "Yes; we'll read that chapter and send it right back." . . . "Yes; I'll tell Bruce about the television tubes. He'll take care of them tomorrow." The conversation ended just as the doorbell rang. It was F - - - a's daughter with the book. She gave it to Mrs. Button and returned home.

That which had happened so many times before had happened again. The desires of someone else had taken precedence over my own desires. Nothing would do but that I sit down and read the designated chapter of this book written by George Jessel. It seems that all popular Jewish people who feel inclined to write a book must include in that book a chapter dealing with their concept of basic Christian "facts." And Mr. Jessel proved to be no exception. He also had a chapter dealing with Christianity versus Judiasm. It said the same things and contained the same errors and misrepresentations as so many other writings. The only difference was in the way of presentation. Here it was presented in a more biased and less subtle way. I spent over an hour reading and re-reading the chapter. Then I passed the book to Mrs. Button who read the chapter, and the book was returned to F - - - a. By this time the afternoon was far spent and it was time for dinner. Dinner over; the airport; the roar of motors; and Richard was on his way to the East. My reaction? I felt that the book reading could have waited, but perhaps the Lord had a purpose behind.

The following afternoon Mrs. Button and I visited F - - - a. The television set was tested. Two tubes were removed from the tuning head and taken to the electronics shop. A new tube was purchased and both tubes replaced in the set. The result: Perfect picture and audio reception on the part of the TV set and a great deal of flattery and thanks on the part of F - - - a. And then supposed imposition became opportunity for witnessing for the Lord.

"Didn't you think George Jessel presented his material in a wonderful way?" asked F - - - a. "He set forth everything so clearly, and his facts were well founded and supported just as I have said all along."

I paused a minute before answering her and breathed a silent prayer for guidance, then said: "Mr. Jessel's material was presented in an unusual way, but as to his supposed 'facts,' that is another matter. I don't know where he got them, but this I do know: they are not facts. They are error." She started to interrupt me, but I said: "Now just let me cite two incidents: Mr. Jessel says Paul came from Tarsus, a city of Greece, when any Sunday-school child could tell him Tarsus was a city of Asia Minor and located about as far away from Greece as it was possible to get and still be in Asia Minor. In the matter of Paul's conversion on the Damascus road, Jessel is willing to take the 'theory' of a man of our day, who is an unbeliever, in the place of facts, recorded facts, set down by Jewish men of the day of Christ. He states that Jesus did not die on the cross but was taken down while still alive and was nursed to health, and that it was the live Jesus that Paul met on the Damascus road. This is 'theory.' Jessel admits it. It is not *fact*. The only factual Book of Jewish history during the time of Christ is the New Testament. It was written by Jewish men who were eye witnesses to these facts. They recorded what they heard and saw. And these *facts* state otherwise. The New Testament states that Jesus died for the sins of men, Mr. Jessel's included, that He was buried, and that He arose again from the dead on the third day and ascended into heaven some six weeks thereafter. He claimed to be the perfect sacrifice for sin, both Jewish and gentile sin. The first believers (and they were all Jewish people) all maintained He was God's perfect sacrifice for sin. Countless people, both gentile and Jewish, have from that time to the present day maintained He is the perfect offering for sin. They know this is truth because of the peace they have in their hearts and, more important, because of the written record of reliable Jewish prophets in both the Old and New Testaments, who did not take another man's 'theory' as truth, but rather listened to the voice of God and fellowshiped with him as He walked the roads of the Holy Land."

Here I was stopped. Could such a great man as Jessel be wrong. He had read many books. He had studied long hours. He had traveled. He knew so many great people. . . . And at this point I interrupted.

"How can you expect a man who is blind and deaf and has a hard heart to be able to understand the things of God?" I asked. "Listen to Isaiah, the prophet, describe him." (And I read Isa. 6:9-10). "This," I continued, "is God's Word concerning the spiritual ability of Isaiah's people. If you want to know why the heart was hard, eyes blind and ears deaf, read Isaiah 1, 3, and 5. It was because of what infects us all: SIN! Another Jew who lived centuries later said the same thing only in another way. Listen to what He said (and I read I Cor. 2:11-14). A natural man is a man burdened with sin, and He can never understand God's Word until the sin problem

(Continued on Page 794)

Promotion Pointers on the Home Mission Offering

BY LESTER E. PIFER

During these three months of home-mission itineration, it has been interesting to see the various methods and ideas used to reach goals for the annual home-mission offering. The home-mission letters, bulletins, placemats, maps, banks and dime cards have been used effectively by most churches. The secret of the success of any of these means which our board provides is with the pastor. He is the key man in the promotion of missions in the local church.

Some of the ideas which pastors have used effectively are as follows:

CEDAR RAPIDS, IOWA: When I entered this new auditorium, my eyes fell immediately on the nicely displayed home-mission map to the right of the pulpit on the wall. It was partially illuminated but had bulbs for each of the 50 mission points. Upon inquiring if a circuit was out when not all the lights were lit, I was informed that a goal had been set. Each light represented a mission point. As 25 dollars would come in, the light could be lit in another mission point. One month had passed of the home-mission season and half of the lights were already shining. I am sure that this effort has paid off and their increased goal over last year has been successfully reached.

WATERLOO, IOWA: With the opening of the home-mission season in this church there appeared the home-mission map on the wall with a full set of white lights. Each white light represented one of the 50 mission points; that is, our home-mission program across the U. S. Again a goal had been set by faith and as each amount set for each mission point came in, the white bulb was replaced by a colored bulb, indicating progress in the home-mission giving.

INGLEWOOD, CALIF.: In our Inglewood church the home-mission map was neatly displayed in the vestibule where it could easily be seen by all. At each mission point I saw many little colored flags with various names of the Sunday-school groups on them. I was informed that each division in the Sunday school had the color of a flag. As they reached their goal for each mission point, they were permitted to place their flag at that specific point. In the classroom each mission point at hand had been discussed and prayed for. Thus each scholar became better acquainted with the various missionaries and their respective fields. *Many churches* across the brotherhood expressed their appreciation for the map and indicated that such interest was manifested about it that it was to become a permanent fixture in the church during the entire year. Some indicated that they wanted to build a similar permanent map in the main auditorium. It is our plan to print the names of the new mission points on pieces of cardboard so that the present map can be used again next year effectively.

JENNERS, PA.: Our pastor at Jenners has started an interesting program of missionary emphasis in his evening service. Each Sunday a layman is chosen to lead in the missionary prayer. Each week a different mission point, or two, is considered along with the respective missionaries. Any news about the point is given, the names mentioned, and the entire congregation is asked to stand at the missionary prayer time. All are encouraged to pray for our missionaries as this brother leads in prayer. Wouldn't it be a strategic move if a colored slide of the field and its missionary could be thrown on the screen at that precise moment to more thoroughly introduce that field of endeavor? I am sure that your missionary boards would cooperate with you in providing such material if you desire it.

GLENDALE, CALIF.: This church pastored by a missionary is planning for a home-mission victory banquet. A goal was set by faith and every effort was being put forth through prayer and other means to reach that amount. At the end of the period a banquet was to be held to celebrate this home-mission offering effort and to praise the Lord for His provision.

All across the nation new efforts are being put forth for missionary interest. God is blessing and we pray that our people shall receive the greatest blessing ever as we fulfill our responsibility to reach America with the Gospel.

A CHILD SHOWS THE TRUE CHRISTMAS SPIRIT



The above picture was taken following Christmas, 1954, at Taos, N. Mex. Each of the girls shown received a doll, but listen to the story behind their gifts! A little girl in Cheyenne, Wyo., sent two of her dolls for the Taos children and with this note: "I didn't think it was right to get a new doll for Christmas since I already had two; so, I made new clothes for my old dolls and am sending them on to you." Rev. Sam Horney added: "Believe me, these were two happy girls."

Each year a number of our Brethren people make it possible for the children of our missions to have a happy Christmas, and we want you to know that the recipient, the missionaries and the Brethren Home Missions Council says a big "Thank you." We believe it shows a real Christmas spirit.

The BRETHREN MISSIONARY HERALD

EDITORIAL STAFF

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Winona Lake, Ind.
Grace Seminary.....Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. The Dec. 24 issue of the Brethren Missionary Herald will be *the final issue of 1955*. There are 53 Saturdays in 1955, therefore, no Herald on Dec. 31.

CUYAHOGA FALLS, OHIO. The main auditorium of the Grace Brethren Church has been plastered. Services have been held in the basement. Richard Burch is pastor.

JOHNSTOWN, PA. Mrs. W. A. Ogden underwent surgery on Nov. 29. According to reports, recovery is normal. Mrs. Ogden is the wife of Dr. W. A. Ogden, pastor of the First Brethren Church.

BARBEE LAKE, IND. The Illustrated Sunday School recently started by F. B. Miller, a layman from Winona Lake, continues to attract attention. On Dec. 4 the scope of the work was presented at the First Baptist Church, Warsaw, Ind. On the same day Bro. Miller assisted in the initial service of the new Pleasant Grove Brethren Church near North Manchester, Ind., where the trustees of a closed church had requested an Illustrated Sunday School for their community. The request was referred to the extension committee of the Winona Lake Brethren Church, Dr. Herman Koontz, pastor, and the first service was held. Barbee Lakes Brethren Church is 100 percent in subscription to the Brethren Missionary Herald. Robert Dell is pastor.

CLEVELAND, OHIO. The winter camp for the youth of the Northern Ohio District will be held near here Dec. 26-28.

SPECIAL. All those desiring to have their 1955 Missionary Heralds bound should have them at the Herald office by *Jan. 15*. The cost of binding is $5.25 *if received on time*. After the deadline a $1.00 penalty will be assessed. If new magazines are furnished the cost is $6.75.

MODESTO, CALIF. Rev. J. C. McKillen of San Jose, Calif., was guest speaker at the McHenry Ave. Grace Brethren Church on Nov. 6. Raymond Thompson is pastor.

WINONA LAKE, IND. The masonry work is in full swing on the new denominational office building. The interior walls have been completed, and the metal trusses for the roof will soon be raised.

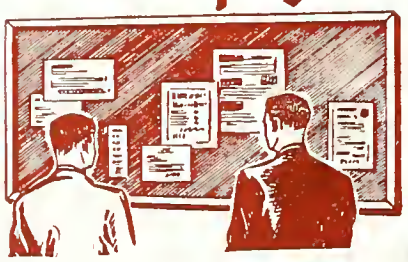
SUMMIT MILLS, PA. A new Sunday school attendance record was established at the Summit Mills Brethren Church on Nov. 27, when 86 were present. Arthur Collins is pastor.

JENNERS, PA. The Somerset County Brethren young people will rally at the Jenners Brethren Church on Jan. 28. Hank Beukema, director of young people's work in the Johnstown area, will be the speaker. Victor Rogers will be the host pastor.

SAN BERNARDINO, CALIF. A two-column writeup appeared Nov. 25 in the Evening Telegram, local newspaper, giving a complete history of the Grace Brethren Church. Lyle W. Marvin is pastor.

CHICAGO, ILL. The Christian Writers Institute will be held here Jan. 26-28. Last year writers from 22 states and Canada attended.

Newspage



Additional Publication Offering

	55-56
Canton, O.	$10.00
Dallas Center, Ia.	124.00
Davenport, Ia.	10.00
Dayton, O. (First)	18.00
Fillmore, Calif.	9.00
Portis, Kan.	12.00
Uniontown, Pa.	78.16
West Alexandria, O.	10.00
Winona Lake, Ind.	39.50
Total	310.66
Previous report	8,653.15
Grand Total	8.963.81



Churches IN THE News

RAMONA, CALIF.

This may not be fresh news but nevertheless it is news. The Ministerial Association of Ramona felt the time was ripe for a Union Evangelistic Campaign. This was the first such venture ever tried here, and it was not known just what to expect.

Brother Miller arrived on the field Aug. 31 and began the preliminaries to the setting up of the tent.

The tent was nearly full for the first service. It never dropped below 125 any one night for the entire meeting with a high of 350.—*Grant McDonald.*

ALTOONA, PA.

Rev. Ralph S. Burns, pastor of the First Brethren Church, conducted his own meetings from Oct. 31 to Nov. 13.

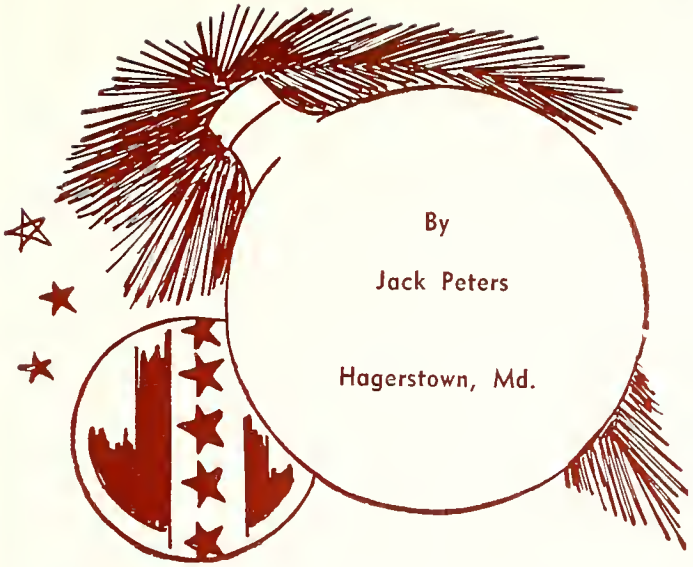
The Lord truly blessed His Word and there were nine first-time confessions of Christ as personal Saviour, and six rededications. Bro. Burns was helped in his services by Rev. and Mrs. "Woody" Newman pastor of the West End Chapel in Plainfield, N. J. and members of the First Brethren Church. The Lord has blessed Bro. Newman with a wonderful solo voice which he used many times throughout the meetings. He was also used to direct the congregational singing. Mrs. Newman has been given a unique way of presenting God's message to children and was used in this way each night.—*Ralph S. Burns, pastor.*

CHEYENNE, WYO.

It was my privilege to spend from November 6 to the 20th in a special evangelistic effort with Pastor Russell Williams and his fine group.

In spite of the extreme weather, winds up to 94 m.p.h., snow, 10 inches at one time and three inches added two other times, and cold to 12 degrees below zero, we had good attendance nearly every night. Pastor Williams and I were able to make several calls into homes which were very profitable for the Lord's work in Cheyenne.

The Lord blessed with several fine decisions for Christ and for the church.—*Harold D. Painter, evangelist.*



The True Meaning of CHRISTMAS

By

Jack Peters

Hagerstown, Md.

Before one comes to Jesus Christ and experiences salvation that only He can give, one cannot know the true meaning of Christmas. To the "natural man" Christmas might mean several things. To the "natural man" who is engaged in business, Christmas means the time of big business: "This is the time to get the business out of the red." In the case of this man, the dollar sign has eclipsed the star of Bethlehem.

To the unsaved housewife, Christmas means only a time when she must work hard in order to get the house in order for those who will come to visit, and, of course, the ornaments, etc., must be taken out of storage, cleaned, and made ready for the tree. Hard work will conceal much of the true meaning of Christmas for the housewife.

To the unsaved boys and girls and possibly some of the saved ones, the true meaning of Christmas is thought to be seen primarily in Santa Claus. Many times throughout the year these little ones have been warned if they are not good, Santa Claus will be sure to miss coming to their house. Simple Santa Claus has usurped the place of the Christ Child in the hearts of many youngsters.

The true attitude at Christmastime can be experienced only by the child of God. This attitude is seen in the Bible, as manifested in the lives of men. We would do well to pattern our attitudes at this Christmastime along these lines:

1. Isaiah, the man called to preach repentance to Jerusalem and to prophesy to her of the coming Messiah, said this: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6-7). This, of course, was a prophecy, but within this account we can see the true attitude of God's man, Isaiah, toward the Christ of Christmas.

At this time of the year, we who live on this side of Calvary should profit from these words. Our Lord Jesus Christ to us is "Wonderful." He was wonderful in His preexistent life when He, the mighty God, was with the Father. We see Him as the Wonderful One when He was willing to leave heaven and home to tabernacle with us on earth.

Certainly unto us a child was given, even the Son of God. He was wonderful in His birth, His crucifixion, His resurrection, and He shall be wonderful in His soon coming again for us. He will be wonderful in His judgments upon the wicked—wonderful when He comes back to reign. All will then understand that He is the true Prince of Peace. As we look back to the time when He saved us from our sins and filled our hearts with peace, we think of Him as the Wonderful One. He is wonderful when daily we understand the fuller meaning of "Counsellor" as we go to Him in prayer and take our burdens to Him.

2. A true attitude toward the Christ of Christmas is seen in the words of Simeon as he held our Lord in his arms. Luke 2:29-32, 34: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. . . . And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

Simeon could see foremost in the birth of our Lord that He was God's salvation. Salvation in that day had many meanings even as it does in our present day. In Simeon's day salvation to one Jew might mean salvation from Caesar, or to another, salvation from his own evil heart. Simeon, however, understood by the Holy Spirit that salvation meant more than this.

I believe that Simeon could see in the Lord Jesus the One who would fulfill all the prophecies of old which had to do with God's Messiah. He could see in this Babe the One who would someday "bruise" Satan's head and in so doing would suffer and redeem those of Adam's race who had sinned and gone astray by His paying the penalty for man's sins with His own blood.

At this time of the year may we have foremost in our minds and hearts this attitude of Simeon of old. As we think of the Babe of Bethlehem, may our hearts be turned to the Christ of Calvary, even the Salvation of God, who suffered in our place and stead to give us life everlasting.

"*. . . because there was no room for them in the inn*" (Luke 2:7).

This Christmas season brings again to our minds the familiar story of two weary travelers who trudged their way to Bethlehem only to hear the words of the innkeeper, "There is no room in the inn." That night so long ago, as they lodged in the stable, Mary brought forth her firstborn Son, wrapped Him in swaddling clothes and laid him in a manger.

THE GLORY OF IT

The fullness of time had come as we read in Galatians 4:4-5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law . . . that we might receive the adoption of sons." Yes; Jesus became a son of man that man might be a son of God by choice. What splendor, what mystery! "Great is the mystery of godliness: God was manifest in the flesh (I Tim. 3:16). He who was before all things came to the manger. He who has always been Wonderful, Counsellor, who inhabits eternity, whom the heaven of heavens cannot contain; He who was cradled by the universes, and robed with the stars, came down to lie in a manger and be wrapped in man's clothing, swaddling clothes.

Oh, wonder of wonders, how glorious! Could an inn contain Him—could Bethlehem contain Him—could a world contain Him? Only as so great a God had willed it so. For Jesus "thought it not robbery to be equal with God . . . but made himself of no reputation, and took upon him the form of a servant, and was made in the likness of men" (Phil. 2:6-7). Why? Because with God the way up is the way down. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

A closed inn, a Christ-rejecting crazed mob and a cruel cross were forged in one and the same shop, but God who makes the wrath of man to praise Him, turned this all to His own glory. One has never come into the world with richer, more royal blood, but with a more humble and lowly beginning as did the Lord Jesus. Thus, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Never was one born as this one was born. The glory of it—He was born to seek and save that which was lost. He was born to die that lost men might live. He was *shut* out of the inn, *shunned* by Israel, and *slain* on a cross, that He might come into the human heart and lodge there as the only satisfaction that man can know.

THE SHAME OF IT.

The shame of it lies in the fact that so many hearts are closed to the Lord Jesus, just as the inn was closed so long ago. Think of it! He made every atom that composed the bricks of the inn, and He made every atom that composes the body of man; yet hearts are closed to Him. It was not such a great crime for the innkeeper to say no to Mary and Joseph—he did not know. It was a ghastly crime on the part of Israel to close its national gates to Jesus and hang Him on a cross, but a million times greater is the crime and shame for men in an enlightened day of God's grace to close their hearts to the Saviour. This sin can never be forgiven, for "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

A knock will come to the door of your heart at this Christmas season, and a still small voice will ask: "Is there any room in your heart for Jesus?" Will your answer be that of the innkeeper on that historic night many years ago: "There is no room in the inn, but you may bed down in the stable, if you like."

Sad must be the Spirit of God as He moves among the masses of people seeking to gain entrance to their hearts and lives at this season. The shining tinsel, the bright lights, the mistletoe, and the sweets for the stomach are indications that the gods of materialism and worldly entertainment had no trouble getting in, but sad words greet the Spirit's ears year after year from some people—*no room* for Jesus, who came unto His own and His own received Him not.

True! many hearts stone-cold the year round become warm and softened at Christmastime. Could this be caused by an overflow of warmth from the Holy Spirit as He knocks and pleads with greater fervor than ever to gain entrance to hearts that He might impart eternal life in the person of Jesus Christ, who is God's unspeakable gift to men?

Is there room for Jesus?



By GENE WITZKY

Pastor, Second Grace Brethren Church

Mansfield, Ohio

Christmas from Chaldea



By RUSSELL WARD

Pastor, North Riverdale Brethren Church

Dayton, Ohio

A policeman had decorated his home for the holiday season with strings of colored lights. The next morning they were missing—taken by a light-fingered thief who perhaps needed them to decorate his own home. The policeman spent 40 dollars replacing the stolen lights, then settled himself behind his shrubbery armed with a shotgun. He remarked bitterly: "I'm gonna have me a merry Christmas if I have to shoot somebody!" We smile, albeit soberly, knowing there is very little more to the Christmas spirit of the 20th century. Commercially it is perhaps the most prosperous season of the year and many a merchant ends the year with black ink only because of the heavy Christmas buying. We are caught in a mad whirl of shopping, buying gifts for those to whom we really wish to give, and for others merely because we don't wish not to! Where are the gifts to the Son of God whose birthday it really is? This is Christmas?

It may be a new thought to some of us that Chaldea had anything to do with the Christmas story, but from where else did the Magi come in Matthew chapter 2? "The east" is mentioned in verses 1, 2, and 9, and implied in verse 12. "East" could only be east of Palestine and any good map of the area will reveal the general geographical location to be Chaldea, the birthplace of Abraham, the probable birthplace of the race.

The wise men tell us much. We read of them in the Book of Daniel several times and learn to our astonishment that in Babylon Daniel was considered one of them. In fact, after the wise men were consulted about Nebuchadnezzar's dream in chapter 2, he was so furious with their failure and duplicity that he ordered them exterminated. Note in 2:13 the expression "Daniel and his fellows." However, we need be little concerned over Daniel's inclusion in the group, for it is evident he did not use their methods of gaining knowledge. When it became necessary to obtain information regarding the dream, he and his companions joined in prayer that God would reveal the secret, "that Daniel and his fellows should not perish with the rest of the wise men of Babylon." The outcome of this we know very well.

When there arose another crisis, Daniel again went directly to the Lord for (revealed) knowledge (9:1-2) and as a result God gave him what is perhaps the greatest time-period prophecy in the Bible —that of the "seventy weeks" or 490 prophetic years; 483 of which ended at Messiah's death. Others have well written on this prophecy. We need only to remember that it was this, *and this alone,* which gave Simeon his assurance that he was living in days close to Messiah's appearance (Luke 2:25-32; see also Anna, Luke 2:36-38).

Need we think it strange therefore, that wise men came from the east to locate the Messiah? Indeed it would have been disappointing had they not! Were they not acquainted with Daniel's book? Here is one of the most powerful evidences that it pays to be faithful to the Lord at all costs and maintain a holy witness. After half a millennium Daniel's memory and his book live on in Chaldea! God got the attention of these eastern men with a star and they set out at once for the land of Israel's new King.

We have assumed the star led them. The text of Matthew does not say so, nor do the men themselves! They saw the star "in the east," and went where a king would normally be born—to the capital! It took hurried consultation with the Jewish scholars to determine that the Messiah would be born in Bethlehem (Micah chapter 5). *After* the Scripture was consulted (they apparently did not have the Book of Micah in Babylon) the star appeared once more. This was to reassure them they were on the right track and it brought great joy to their hearts. They soon located Jesus and Mary and laid their gifts at His feet. Christmas had come from Chaldea!

Consider briefly the significance of these gifts. *Gold* was a symbol of royalty, kingship, as, e.g. Psalm 72:15, speaking of the King "greater than Solomon." *Frankincense* was a Israel was warned that this incense used in Israel's tabernacle worship. Look in Exodus 30:34-38 where Israel was warned that this insense was restricted in its use: "it shall be unto thee holy for Jehovah" (ARV). *Myrrh* was used in burial preparation, as when Nicodemus brought a hundred-pound mixture of myrrh and aloes (John 19:39). These gifts were not arbitrary nor accidental, but Spirit-led! These men had far more spiritual insight than we have ever credited them! They recognized not only Israel's future King, but that He was *Jehovah* (frankincense). Then they saw the mystery, however dimly, of His sufferings (myrrh). Perhaps they even understood faintly that suffering and death would not be the end, but that King-Jehovah (Messiah) would live forever.

At any rate, Daniel's faith, courage, faithfulness, the power of his holy life, and the witness of his prophecy have not been in vain, for even Chaldea itself joins in a paean of praise to the Child of Bethlehem!

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

The history of the kings of Israel record some good, some fair, some wicked. The people that God had chosen to accomplish a purpose for His glory, needed a divinely appointed ruler. The religious life of Israel had fallen from the true temple worship under the Mosaic law to a mere ritualistic formalism. About 700 B. C. Isaiah proclaimed that the only hope for the future of Israel was a divine child that would some day come and rule over them as a perfect counselor, bringing them peace and redeeming them out of their dispersed condition into national unity.

In Isaiah 9:6 we read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." God never fails to fulfill a promise and this promise to Israel spoke of an earthly kingdom, also revealing what He would be to them when He came. According to this and other Scriptures He is the divinely appointed one to rule over Israel. His coming was to be of the line and lineage of David, for "there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots (Isa. 11:1). It was certain that God was directing that the one that was to come, would come, at the appointed time. Israel, helpless and hopeless, was at a low ebb in their national history and it seemed that now was the time for the child to be born and the Son given.



How wonderful it would have been to be on those Judean hills with the shepherds on that night almost 2000 years ago. As the Angel of God came into their midst the glory of the Lord shown round about them, they were sore afraid (Luke 2:9). God used the angels and the lowly shepherds to bring this important message from heaven to mankind. Truly these shepherds must have trusted in the great God of Israel. At first, they were frightened at the presence of the angel in clear definite words: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord" (Luke 2:10-11). After this the shepherds were able to talk with each other and felt as if heaven had just come to earth and so it had, for "suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest and on earth peace, good will toward men (Luke 2:13-14).

As we pass from the scene of the shepherds we go to King Herod's court where the Wise Men of the east are talking with him, and we hear them say: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:2). What a shocking statement for Herod to hear that one is to be born to rule in his place in Jerusalem. This King of the Jews was God's only Son Jesus who came from heaven and took upon himself a robe of flesh, made in the likeness of sinful man.

The Jews did not receive Him then as their Messiah and King, neither is the world in general receiving Him now as their Redeemer. We as Christians need to ask ourselves again at this Christmas season if Jesus The Christ is king of our lives? After living for 33 years among men, they still would not receive Jesus' own testimony concerning His kingship, for in answer to Pilate's question at the time of the trial recorded in John 18:37 we read: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth." When Jesus was crucified, "Pilate wrote a title and put it on the cross and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written I have written (John 19:19-22). Beloved, God supervised the writing of that title and no one on earth could have changed it without God's permission. We would do well at this season to remember Pilate's statement, "What I have written I have written" and know that someday, perhaps soon, we will meet the King of Kings, either as Lord of our lives or as the judge of our souls.

The Birthday of a King

By KENNETH WILT, Pastor, Singer Hill Grace Brethren Church
Conemaugh, Pa.

A Jasper

"*A Christmas* message from the Book of the *Revelation*? Sounds rather far-fetched!"

But, then . . . why should it be? Christmas commemorates Christ's coming into the world. And the entire Bible—from Genesis through Revelation—testifies to the purpose of His coming.

To some it may see improbable—or even inconceivable—that such a message could be found in this portion of Scripture. But let us set aside all predetermined ideas and permit the Holy Spirit to guide us into the precious truths which lie hidden in the passage before us.

Who is on the Throne?

A throne is seen in heaven, the one seated thereon having the appearance of a jasper and a sardine stone. Who could this be? His identity is clearly revealed in verses 8 through 11 of this same chapter as none other than God himself. But why is He so described?

Christ's features are delineated in complete detail in chapter 1, verses 13 through 16, but not so with the appearance of God. The reason is given in I Timothy 6:16, where God is presented as the One "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."

Such passages as John 1:18 and 14:9 clearly indicate that to see God the Father we must look at His Son the Lord Jesus Christ. This is because Jesus is the "image"—or visible, outward manifestation—of the invisible God (II Cor. 4:4; Col. 1:15; Heb. 1:3). The supreme revelation of what God is really like is seen in the person and work of Jesus Christ, the Babe of Bethlehem.

Let us, therefore, prayerfully consider this wonderful Person and His work, as revealed in the present passage.

Why Did Jesus Come?

The sardine and jasper are the first and last stones, respectively, in the high priest's breastplate, described in Exodus 28:15-21. This immediately reminds us that Christ came into the world to be our High Priest (Heb. 3:1), the one mediator between God and man (I Tim. 2:5).

A further investigation of these two precious stones will reveal to us how Christ became our High Priest and how He exercised the office.

A Sardine Stone

The sardine stone represented the tribe of Reuben—whose name, in the Hebrew, means literally "behold the son."

The sardine stone points to Bethlehem, the fulfillment of these promises, and says: "*Behold the son!*"

It is also significant that the sardine (or sardius) stone is blood red in color, speaking to us of sacrifice and redemption. For Jesus Christ left heaven's glory, descended to Bethlehem's manger, and proceeded to Calvary's cross, specifically to die as the supreme sacrifice for the sins of mankind (Matt. 20:28; Phil. 2:5-8; Heb. 2:9). He was indeed "born crucified." Bethlehem and Calvary are inseparably united in the plan and purpose of God. "What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

Jesus is, then, both the Priest and the Lamb (John 1:29; Rev. 5:6; 13:8)—both the Offerer of the sacrifice and the Sacrifice thus offered. For He offered himself on the sacrificial altar of Calvary (Heb. 7:26-27; John 10:17-18).

What Then?

The high priestly work of Christ did not end at the cross, however. That was only the beginning of a ministry which He performs in heaven today (Heb. 4:14), where He continues to intercede in behalf of others (Rom. 8:34; Heb. 7:25).

The jasper is a stone most pure and precious, speaking of holiness and victory. In the breastplate of Exodus 28 it represented the tribe of Benjamin, whose name means "son of my right hand" or "son of my power."

Because of His conquest over the grave—and over Satan—He is now seated with the Father in His throne (Rev. 3:21). He is truly the "*Son of God's right hand*" (Heb. 1:3, 13; 8:1; 10:12; 12:2)!

While the sardine stone points back to His first coming, the jasper looks ahead to His second coming—as the "Son of God's power."

An Emerald Rainbow

Revelation 4:2-3

By RICHARD BURCH
Pastor, Grace Brethren Church
Cuyahoga Falls, Ohio

God hath highly exalted Him, and before Him every knee shall bow (Phil. 2:9-11). The sacrificial Lamb is also the sovereign Lion (Rev. 5:5-6). The child born at Bethlehem—the Son given at Calvary—possesses a kingdom which shall have no end (Isa. 9:6-7; Luke 1:31-22)!

Why Did All This Happen?

The rainbow surrounding God's throne calls to mind His covenant with Noah to never again destroy the earth with a flood (Gen. 9:8-17). It is an ever-present token, therefore, that God has never made a promise which He will not keep.

The bow is emerald green in color, reminding us of living things—of life itself. It is in the form of a circle, with neither beginning nor end, speaking to us of eterinity and, therefore, symbolizing eternal life.

The emerald was also the stone representing the tribe of Judah, for it was through Judah (Gen. 49:10; Rev. 5:5) that He came in whom are fulfilled all the promises of God, the greatest of which is that "whosoever believeth in him should not perish, but have *everlasting life*" (John 3:16)!

Because of Christ's entrance into the world and death on Calvary, and by receiving Him as Saviour, we can have immediate and permanent possession of life eternal. Because of His subsequent resurrection and exaltation, we have assurance that we shall reign with Him forever and ever (Rev. 5:10; 20:4; 22:5)! This is the true meaning and message of Christmas.

Let us, therefore, present *ourselves* unto the Christ of Christmas—"For thou wast slain, and hast redeemed us to God by thy blood . . . and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9-10).

First Christmas Service

By MILO WILLIAMS
Massillon, Ohio

THE PLACE

"Shepherds abiding in the field" (Luke 2:8). This was an outdoor meeting under the starry heavens, the Father's handiwork, a pasture field where the flocks ate and rested. It pleases God, many times, to meet with a band of faithful few, in some insignificant place, rather than with the multitudes in some magnificent edifice where the people worship the created works of man's hand instead of the Creator.

THE TIME

"Keeping watch over their flock by night." There was darkness of night about the shepherds, and yet it was not dark. "The glory of the Lord shown round about them," the brightness of the Lord known to the Jews as the Shekinah, the visible token of the presence of the Eternal One. How their hearts must have thrilled to see this light of the the glory of God! This light which had been removed from them, lo these many years. Earth's darkness, with its sin and corruption, is all about us now, but soon the glory of the Lord will break through again in the presence of the return of our blessed Lord and Saviour. "Even so, come, Lord Jesus."

THE CONGREGATION

"Shepherds" (a very small gathering). Why did God choose these humble men rather than someone of learning, culture and with much prestige? It has always been God's plan to choose the humble rather than the high minded as instruments of service. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called (I Cor. 1:26). This group of shepherds was small, but everyone was in his place. God grant divine favor to those who are serving Him in the place they should be. We are not to be hurried and restless, running ahead of the Lord, but instead, caring for the things He has already given us to do.

THE PREACHER

"The angel of the Lord" a ready messenger came with a direct announcement from God concerning the birth of His Son, and revealing to them His divine glory. This message from the angel to these lowly shepherds left an impression which has not been dimmed up to this present hour. Perhaps if the message had been given by a man there would be doubts, but coming from the portals of heaven, there were no doubts. These hungry hearts were waiting for the message of the coming of their long awaited Messiah. The city of Bethlehem was overflowing with sleepy travelers. This good news could not wait, the heavenly host could not be silent. The sermon is not lengthy; in fact, it was the briefest ever given whereby the whole human race could be redeemed. This willing preacher was ready to go even to such a small audience. His eagerness would shame the majority of preachers today, whose motto seems to be "only to the crowds," forgetting that our Lord commanded us to go to the out-of-the-way places where some heart is yearning to listen. If they could, the angelic host would count it a great privilege to preach to the world, whether they be large or small groups, that in turn those who hear would become preachers, missionaries and teachers.

THE CHOIR AND THE ANTHEM

"A multitude of the heavenly host," and the anthem, "Glory to God in the highest, and on earth peace, good will toward men." Just as singing and preaching go together in our worship services, so the angel had a special number to fit in with his message. No other than this particular congregation had ever heard such melodious music. We need to praise God in joyful song. As we feast on the Word, in return, we express our thoughts by singing out in songs of praise. Surely no anthem ever held such promise —"on earth peace." What a world He came in to! Christ's work was to bring peace between God and man—a peace which had been severed back in the garden. Though the world is constantly at war in thought and action, the promise still abides—"on earth peace."

THE MESSAGE

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord!" These were tidings of great joy to these shepherds; the birth of a Saviour would mean deliverance from the degradation into which Israel had shrunk. It meant deliverance from bondage and the penalty of sin. This is the significance of the Word for us too, One who would save our souls from sin. It was also an answer to a long cherished hope that the promise would be fulfilled, and the hopes of the centuries brought to pass in the Saviour, in the Deliverer from all sin, evil and sorrow—Christ, the fulfiller of prophecy, the anointed One as prophet, priest and king. To name Him Lord was to acknowledge His authority, and make Him Lord of our lives.

THE RESULTS OF THE MESSAGE

"They came with haste" in obedience to the Word of God—in haste with no delay, for the King's business had to be attended to—first things had to be first. Paul reacted in somewhat the same manner. "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal. 1.16). Having found the Saviour, "they made known abroad the saying which was told them concerning the child." The shepherds having heard the message were the first witnesses of the newborn King. One who heard and profited by the testimony was Mary, who "pondered all these things in her heart." It is difficult to imagine the tragic results if they had not believed the angelic preacher. Daily humanity hears the voice of the Holy Spirit wooing them, but they will not heed. The Christmas season means little more to most folks than a time of reveling.

God give us strength to proclaim the message of the first Christmas service, our Saviour and coming King.

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER DECEMBER 24, 1955

Christmas Greetings FROM

GRACE COLLEGE



GRACE SEMINARY

EDITORIALS



By Paul R. Bauman, Vice President

"Biggest Christmas Shopping Binge in History"

Such is the somewhat inelegant expression used by a well-known news magazine to describe America's 1955 Christmas buying spree as it draws toward its conclusion. Is such a characterization, however, unfair? Let us consider a few facts. It is now estimated that the December retail business will exceed $16,000,000,000 (16 billion dollars. Such is the nation's holiday mood, and it comes as a climax to the wealthiest year in history.

It is said that the Boston Common has its bare trees festooned with thousands of electric bulbs that have transformed the small park, at night, into a great blaze of color. There also the city has raised a 50-foot Christmas tree. One million shoppers jammed the Loop in Chicago in a single record-breaking day. In New York the store owners have been desperate to find 12,000 to 16,000 extra workers needed for the Christmas rush. Stores have been filled to overflowing. It is said that any policeman in Wichita has been able to make an extra $50 a week by untangling traffic around suburban shopping centers.

In Dallas, Tex., and some other cities, merchants have been running a special busline for their customers. A Washington, D. C. department store official summed up the whole national holiday shopping situation when he said: "Business is absolutely sensational, far beyond anybody's expectations."

How often do we hear it said: "We just can't get an offering of any size for Grace Seminary and College during the Christmas season. Everybody is busy buying gifts for their families and friends." Such a statement is undoubtedly true to a large extent, for our churches certainly do not give heavily to our national programs at this time. As we look at America today, we are forced to draw the conclusion that, so far as any real recognition of His birthday is concerned, the Lord Jesus Christ is largely forgotten at Christmas.

But do we Christians really have even a good excuse for our failure to give to the Lord's work during the Christmas season? Consider this: the citizens of Detroit who went shopping in such numbers that the police department found it necessary to cancel the leaves of 125 men and put them on traffic duty, also gave nearly $16 million to the United Foundation. Never in the city's history has so much money been given to charity in a single drive. Surely, if the citizens of an earthly city can feel a responsibility to others at this season of the year, we who claim to know and love the Lord should be able to do as well as the world in proportion to our numbers. Is our responsibility less than theirs?

Grace Seminary and College Annual Offering January 29

The date set for the annual offering for Grace Seminary and College is January 29. The budget need of the school calls for a gift income from our churches of $80,000, or approximately $6,500 per month. During the past two years the offerings have not been sufficient to meet this need. There is, therefore, at the present time in the school's general fund, a deficit of $13,000. Will you join us in praying that our annual offering this year will not only completely wipe out this deficit, but that it will help materially to assure the school's closing the next fiscal year with all financial obligations met in full? Advertise this date in your church, and prepare for this offering.

Annual Offering Goal—$40,000

The school has set a goal of $40,000 for the annual offering to be received during December and January, the two months of special appeal for Grace Seminary and College. This amount represents half the goal (or budget need) for the entire year. The raising of $40,000 should not call for a heavy burden to be laid upon any church. It can be raised if pastors and people alike will join in setting a goal for the local church, and if they will make that goal a matter of definite prayer. How much should your church give by January 29?

Are You a Member of the Grace Seminary Corporation?

Do you know that Grace Seminary and College operates under the direction and control of a Board of Trustees which is in turn responsible to the members of the Grace Seminary Corporation? Do you know how to become a member of this corporation? If you belong to a Brethren Church, an annual gift of $5.00 makes you a member of the corporation for one year; a gift of $1,000 will make you a life member of the corporation. Have you prayerfully considered the value of a substantial investment in the lives of young men and women who are preparing to go to the fields of the world? Eternity alone will reveal the tremendous dividends from such an investment.

The 1956 Monthly Plan Envelopes

We are encouraged by the number of churches that are now using the little monthly envelopes, but we are particularly encouraged by the number of these that are inserting the monthly envelopes into their proper places in the packages of regular offering envelopes which are distributed among the membership of the church. Without exception where this has been tried, so far as we know, the offerings for the ministry of Grace Seminary and College have increased. Testimonies have come to us from pastors concerning the blessing this method has brought to their congregations. Whatever the method, be sure to secure a packet of the little envelopes. They may be small, but they are having a mighty ministry, the effects of which are being felt around the world where men and women, trained at Grace, have gone with the "good tidings of great joy" (Luke 2:10).

The Predicted Messiah and Some Descriptive Titles

By Professor S. HERBERT BESS

The prediction of the Messiah's birth found in Isaiah 9:6 is all the more striking when one realizes that it arose out of a contest over how the ancient people of Israel were to receive divine truth. In Isaiah 8:19ff., we discover that there was an element in Judah who encouraged the people to seek for religious knowledge and experience in the realm of spiritism, calling upon the familiar spirits and the wizards. This was a feature of Canaanite religion, and was definitely forbidden to Israel by Moses in Deuteronomy 18:9-12. Isaiah upheld the Word of God, i.e. "the law and the testimony" as the proper source of true instruction, and the means of rightly understanding the present and the future (8:20). If the people will not hear the Word of God, they shall have no light, and a period of unrelieved darkness awaits them.

The last two verses of Isaiah 8 predict a period of anguish and darkness for the nation of Israel for having rejected the Word of God; but chapter 9 opens by declaring that the darkness shall be dispelled for that remnant of the nation which God shall save. Verses two to five contain these noteworthy predictions: (1) A great light shall appear in the darkened land; (2) the population shall be multiplied and its joy increased; (3) the oppression of foreign powers shall be ended; and (4) all evidences of war and bloodshed shall disappear.

All of the above blessings are contingent upon the presence and ministry of the person whose birthday is prophesied in verse 6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Rejection of God's Word and the following after false religious voices would bring the nation into ruin; whereas the coming of the Messiah would terminate this period of judgment and carry God's revelation of himself to a point never otherwise realized. We may note the following features of Messiah's ministry contained in this prophecy:

I. He shall assume the government. Ahaz, the king of Judah when this prophecy was uttered, was a weakling, and yet Isaiah had prophesied that even more incapable and irresponsible rulers were to follow him (1:23; 3:4). In cheering contrast is the word that Messiah shall have the government upon His shoulder. How tragic that when He did appear and proffered himself, the people cried out: "We will not have this man to reign over us" (Luke 19:14). Nonetheless, over the restored nation of Israel He shall reign, and bestow upon it an era of surpassing splendor and glory.

II. His person and work shall provoke the following appellatives:

a. *Wonderful Counsellor.* There is some disagreement among commentators as to whether the words "wonderful" and "counsellor" form one descriptive title or two. Grammatical arguments seeking to establish one viewpoint at the expense of the other have not been convincing. It must be admitted that Hebrew grammar allows for either viewpoint.

If the word "wonderful" is understood to be a separate and distinct name in this place, we know that the word is elsewhere applied to our Lord. When the second Person of the Trinity (designated as the Angel of Jehovah) appeared to Manoah as recorded in Judges 13:18, He gave His name as Wonderful (translated "secret" in the King James Version).

If the two works are taken as a compound expression, "wonderful counsellor," the prophet Isaiah has already shown how He will be worthy of this title. Isaiah 11:2-4 depicts the reigning Messiah as one whose wisdom and counsel enables Him to mete out justice unerringly in behalf of His subjects.

b. *The Mighty God.* This astounding expression equates the coming deliverer with God himself. Of this there can be no doubt, for the same term, "the mighty God," is employed in 10:21, and identified with Jehovah in the preceding verse. What a truly amazing thing to find the word "child" (unto us a child is born) identified with the word "God" in this remarkable



(Continued on Page 810)

Greetings from Faculty Families

(Our Cover Picture)

On the covers of the magazine this week appear for the first time, so far as we know, the pictures of all faculty members and their families. All join in sending greetings to our many brothers and sisters in Christ who have made our ministry possible. May yours be a Christmas filled with the joy of the Lord at whose coming it was announced by a special messenger from heaven: "Behold, I bring you good tidings of great joy" (Luke 2:10). May yours be a New Year filled throughout with confidence in Him who said: "Lo, I am with you always" (Matt. 28:20).

The school "family" has grown considerably since the day when its full-time faculty consisted of Dr. McClain and Prof. Hoyt. It is still growing, as you can see from the pictures—particularly the one shown within the wreath on the back cover. The following information will help you to identify the members of each family.

FRONT COVER

First row—Ava Schnittjer, dean of women; President and Mrs. Alva J. McClain.

Second row—The Hoyt family: Max, Herman, Harriet, and Joe; Edisene and John Whitcomb (See also center of back page); the Kent, Jr., family: Beverly, Rebecca, and Homer, Jr.

Third row—The Ogden family: Kathleen, Diane, Wanita, Don and Ronald; the Rea family: Linda, Elaine, Ruth Elaine, John, and Beth; Dr. and Mrs. Homer A. Kent, Sr.

Fourth row—The Uphouse family: Hannah, Miriam holding Abigail, Norman, Deborah; Wayne Snider, dean of men; the Bess family: Paul, Ruth, Charlene, Herbert.

BACK COVER

Top—The Gilbert family: Barrie, Ralph, Nan holding Bonnie, Beverly.

First row—The Meyer family: Joan, Nathan, Mary, Paul; the Bauman family: Paul, Jr., Mary, Carolyn, Aldine, Paul; Dick and Yvonne Messner.

Left of wreath—The Sweeton family: Jim, Pamela, Timothy, Marilyn; the Humberd family: Margaret (Front), Lenora, Laura, Jesse.

In wreath—Arriving just in time to join the faculty families: David Whitcomb, a nine-pound Christmas present, pictured with mother (Edisene).

Right of wreath—Ruth and Alva Steffler.

Lower row—The Boyer family: Donnie, Janet, Velma, James, Leo; John and Kenny Stuber; Ben and Mabel Hamilton.

A DECEMBER GIFT



Arriving just in time to join the faculty families in sending you Christmas greetings (see back cover picture), David Clement Whitcomb made his advent into the home of Prof. and Mrs. John C. Whitcomb on the morning of Dec. 7 at 9:06 o'clock. He tipped the scales at 9 lbs. 1 oz. at the McDonald Hospital, where he was born, and then, like his father, immediately began to lead a pressingly-busy life. By the time he was seven hours old he had made a formal announcement of his arrival, taken a nap, had a meal, posed for pictures, and had even made a tape recording of his voice for posterity (whatever that is)!

Pictured above looking into the nursery door are the proud father and the even prouder grandmother (if that were possible), Mrs. A. F. Hanson, of Long Beach, Calif. Mrs. Hanson is a member of the North Long Beach Brethren Church. Holding the baby is Mrs. George Johnson (formerly Evelyn Vnasdale), who attended Grace College in 1951-'52. Evelyn's husband is a middler at Grace Seminary.—*P.R.B.*

REPORT OF GIFTS TO GRACE SEMINARY

November 30, 1955

Alexandria, Va.	$25.00	Limestone, Tenn	4.00
Allentown, Pa.	11.00	Long Beach, Calif. (First)	1,414.10
Altoona, Pa. (First)	12.25	Peru, Ind.	20.00
Altoona, Pa. (Grace)	11.00	Philadelphia, Pa. (First)	115.50
Ashland, Ohio	79.00	Philadelphia, Pa. (Third)	181.10
Berne, Ind.	30.00	Sharpsville, Ind.	2.00
Camden, Ohio	11.00	South Bend, Ind.	5.00
Canton, Ohio	115.75	South Pasadena, Calif.	21.25
Cedar Rapids, Iowa	90.00	Summit Mills, Pa.	7.50
Clay City, Ind.	7.00	Washington, D. C.	54.00
Compton, Calif.	6.00	Waynesboro, Pa.	66.00
Covina, Calif.	14.00	West Alexandria, Ohio	3.00
Dallas Center, Iowa	66.00	Winchester, Va.	46.00
Danville, Ohio	13.00	Winona Lake, Ind.	354.80
Dayton, Ohio (First)	194.00	Wooster, Ohio	280.00
Dayton, Ohio (Pat. Pk.)	89.00	York, Pa.	5.00
Elkhart, Ind.	93.00	Isolated	211.50
Everett, Pa.	21.00	Non-Brethren	350.00
Fillmore, Calif.	5.00	Student Body Offering	1,123.59
Flora, Ind.	182.50		
Fremont, Ohio	102.00	Total General Fund	5,890.84
Harrisburg, Pa.	138.50	*Designated Gifts—*	
Homerville, Ohio	6.00	East District WMC	200.00
Inglewood, Calif.	49.00	Whittier, Calif. (First)	125.00
Johnstown, Pa. (First)	25.00	Winona Lake, Ind.	4.00
Lake Odessa, Mich.	60.00	Not Designated by church	50.00
LaVerne, Calif.	70.00	Building Fund	3,000.00
Leesburg, Ind.	89.50		
Leon, Iowa	11.00	Total Designated Gifts	3,379.00

THE BRETHREN MISSIONARY HERALD VOLUME 17, NUMBER 52

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $2.00 a year; 100-percent churches, $1.50; foreign, $3.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to Executive Committee; Walter Lepp, S. W. Link, Mark Malles, Robert E. A. Miller, True Hunt, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

The Most Unforgettable Character I've Met

By SHIRLEY SMITH

New Troy, Mich.



(Editor's note: One of the opportunities provided for our young people at Grace College is that of learning the art of Christian writing. The intensely interesting article by Shirley Smith, a freshman in the college, is just one of the excellent and interesting true stories written for a class in composition, taught by Miss Ava Schnittjer. Your investment in developing such talent as this in a deeply spiritual atmosphere will pay tremendous dividends.)

My earliest childhood memories of Clair Witten are of a wrinkled, toothless, and stooped old man. He was one of those people who never seem to change in appearance year after year. As I grew into my early teens, he still looked the same as when I had first seen him.

He was a brother of one of the wealthiest men in our community, but despite this fact he was always dirty, ragged, and unshaven. This always puzzled me a great deal. What was the reason for this vast difference? Later I was to learn of the circumstances which led to this condition.

Clair went around town doing various odd jobs: such as sweeping the floor of the local garage, burning trash, and many other tasks which the townspeople reserved for him. The money he made doing these various jobs was spent almost entirely on liquor at the local tavern. He often slept among the sacks of grain at the feed mill or in the warehouse of the local factory, for he did not have a home or even a room to call his own.

His face was deeply lined with the marks of sin, and he was indeed the local bum. I had heard that he did have a wife and two daughters but that they had left him when he started downward on the path of sin and degradation.

As he often staggered by on his drunken way past our home, I could not help but loathe and pity him at the same time. I often wondered at the circumstances which led him to this low state, and if his relatives had tried to help him or merely turned their backs on him.

The attitude of the community and even of our church people puzzled me. Everyone reserved small jobs for him to do and even gave him meals, but as far as I could see no one tried to help him out of this state of sin. I had always been a little afraid of him, but whenever I happened to meet him, I always spoke to him. Sometimes he was so drunk that he didn't recognize me, but occasionally he would smile and mumble something in reply.

When I was about 13, our church called a new pastor. He was a fine man and greatly stressed to our lethargic congregation the need of going out and reaching the lost instead of sitting and waiting for them to come to us. One of his first projects was Clair Witten, and he spent much time trying to win his friendship and trust.

One Sunday morning Clair came to church. People were aghast! True, it was the first time that I had seen him in our church and, according to the old-timers, the *only* time they had seen him in *any* church. Many heads wagged that morning and voices whispered that old Clair must have been too drunk to know where he was. Clair was far from drunk, however, and from that time on he attended Sunday morning services regularly.

In October our church held two weeks of evangelistic services, and the very first night Clair walked down the aisle and accepted Christ as his Saviour. Again there were those who said that he was drunk and didn't know what he was doing. However, before that week was past, the tremendous change in his life removed all doubt from their narrow minds.

One of the first things he did was to get a job at the local Industrial Rubber Plant as a sweeper. Also, he rented an old house which was located by the township cemetery which was about three miles from our church. With the Lord's help, he overcame the power of liquor in his life, and his wrinkled old face took on a new radiance which people could not help noticing. Clair talked earnestly to his old pals and cronies about the salvation of their souls, and they thought that indeed old Clair had lost his mind.

Clair loved, and had an intense interest in young people. He loved to be around them and talk with them. There were some in our group, however, who constantly teased and made fun of him. He never seemed to mind and took their teasing good-naturedly.

Clair also loved to come to church, and whenever there was a meeting, he was always to be found there. He walked the three miles from his home to church, and even to work, through rain or snow. Often he would arrive at church soaking wet or his eyebrows would be caked with ice from walking in a snowstorm. No one seemed to care enough to go and bring him to church. Clair didn't seem to mind but continued to trudge cheerfully back and forth to work and church.

Whereas he had never been known to talk very much, he now seemed to be bubbling over with words. Whenever we had testimony time in our services, Clair was the first to his feet to tell what the Lord meant to him. His favorite phrase was: "I praise God for picking my feet up and putting them on the road to heaven."

In early December Clair had a severe case of flu and was confined to his home. He was very much disturbed at not being able to attend church, so five of us young people went to his home and read Scripture with him and sang a few songs. His face lighted up, and he was so thrilled to think that someone had come to visit him. He recovered very slowly, so we made

(Continued on Page 810)

From Missionary Service in Brazil to Grace Seminary



By ROBERT F. TILLOTSON, JR.

(Editor's Note: One of the missionary families now in Winona Lake is that of Rev. and Mrs. Robert Tillotson, who recently returned from Brazil on furlough. They are members of the Calvary Baptist Church in Buffalo, N. Y., of which Dr. J. Palmer Muntz is pastor. Dr. Muntz is also director of the Winona Lake Bible Conference and has been a real friend to Grace Theological Seminary. We rejoice in the way the influence of our school will be felt on a field so near to where the Millers ('49), the Zielaskos ('50), and the Burks ('54) have been working.)

The teacher must first master that which he would teach. This is the prime law of teaching. When the Bible Institute at our mission field in Brazil began demanding more and more of its few teachers, we felt our need for *really knowing* what we were to teach. So it was that each teacher is furthering his particular studies each furlough year in the States.

In preparation for furlough year, we prayed as to seminaries that might offer the necessary studies. Our pastor, Dr. J. Palmer Muntz, recommended Grace Seminary highly; our Conservative Baptist staff was quite satisfied that Grace Seminary could do the job, and confirmed our conviction of His leading.

Not least of the things for which I thank the Lord here is the wonderful family atmosphere prevailing in Winona Lake. Our children, brought up on foreign soil, found a good *normal* group of children among whom they've become adjusted remarkably well. The large Christian population has proved a blessing in their separated lives. Our kiddies feel the pull of the neon world and two-toned living here though the mission field's separation has always been an established thing.

Years among a Romanist people is a journey through a Biblical desert. How our hearts have rejoiced in the privilege of bathing our hearts and minds in spiritual washing by the Word, and of being again among those who love us and live above the world. The Spirit of God teaches us many things as we take time to listen, and furlough is supposed to provide such in abundant manner. Then, wide study in the Word, to me, is the solid basis for even this experience, so we expect a greater deeper blessing this furlough for having taken time to study His Word in a way that is seldom possible on the mission field.

So our study must serve two purposes at Grace: It is to prepare for further Bible-school teaching in Brazil, and to fill and bless again our own souls as we feast upon God's Word.

THE MOST UNFORGETTABLE CHARACTER I'VE MET

(Continued from Page 809)

several visits to him, and we had an opportunity to really get to know him. He was always telling us to be sure and not waste our lives but to give our very best to the Lord while we were still young.

At Christmastime, Clair came to the church laden with a big box. He then presented gifts to us young people who had visited him during his illness. To the girls he gave rose-scented stationery and the boys he gave pen and pencil sets. This act deeply touched my heart. Inside the box was a tiny card on which was scribbled simply, "from old Clair."

Clair wanted very much to be a member of our church, and in March he went forward and expressed this desire. About two weeks later, he was baptized, and the right hand of fellowship was extended to him which made him beam with happiness. About a month after he became a member of our church, we had our spring communion service, and Clair was overjoyed. He rejoiced all through this service, and all those present shared with him the many blessings of fellowship in Christ. Clair had said several months previously that his greatest desire was to be able to partake in the communion service before he died. When he made this statement, he must have known that his time was short, for two weeks after he attended this service, he passed on to be with the Lord.

As I attended his funeral my heart could not be sad, for I could almost see Clair's wrinkled face wreathed in smiles as he sat at the feet of the Saviour, rejoicing and happy in His presence. I think that I shall never forget his radiant testimony, for it certainly had a profound influence on my life!

THE PREDICTED MESSIAH

(Continued From Page 807)

verse of prophecy. This is especially true when one realizes that Isaiah was strongly conscious of the antithesis between God and man. See 2:22, and especially 31:3: "Now the Egyptians are men, and not God; and their horses flesh, and not spirit." Yet the prophet brings the human and divine terms together in 9:6, and thus anticipates the incarnation.

c. *The Everlasting Father.* The Messiah is here shown to be the possessor of eternity. As it was mysterious to bring together the word "child" and the word "God," so is it mysterious to bring together the word "born" and the word "everlasting;" for "born" predicates a beginning, whereas "everlasting" predicates no beginning.

d. *The Prince of Peace.* This name extends to a harassed people and a weary world a hope that cannot be found elsewhere. Isaiah had already shown the Messiah in this role in 2:4, where under His rulership the nations do not learn war anymore. Sadly enough, the nations have dreamed and yearned for a warless world, while at the same time rejecting the One who shall some day institute it.

A word remains to be said about the first three words of this great text: "for unto us." Surely the words in their first application refer to Israel, for the Messiah is their promised deliverer. But these words belong to us too, because the benefits of His coming abound to the blessing of the entire world.



Many people do not realize it, but one of the purposes of the local church, from its very beginning was that of fellowship. We are told that "they continued stedfastly in the apostles' doctrine and fellowship" (Acts 2:42). Grace recognizes this need and provides opportunity for wholesome activity and fellowship in its genuinely Christian athletic program.—P.R.B.

Left—The Grace band plays during intermission. Center—Forrest Jackson, seminary middler and leading scorer for the Grace team jumps for ball against Fort Wayne Bible College center. Right—Cheer leaders Willa Leidy, Martinsburg, Pa., Russell Yoder, Summit Mills, Pa., Ted Franchino, Glendale, Calif., and Phyllis Stone, Mansfield, Ohio, ready for action.

CAMPUS ACTIVITIES

By ALVA STEFFLER

GRACE AMBASSADORS OPEN SEASON

The basketball season has begun, and, we're sorry to say, the Ambassadors have been dealt three rather lopsided defeats. The record now stands at 3 and 3 with two difficult opponents on the forthcoming schedule. The scores of the games to date are:

Grace		Opponent
53	Fort Wayne Bible College	84
51	Concordia College	100
81	Our Lady of the Lakes Seminary	69
78	Fort Wayne Bible College	59
69	Goshen College	87
88	Manchester College B	70

CONCERT ANNOUNCED

Colin Bray, baritone soloist, and David Halvorsen presented the second of Grace's Artist Series programs just before Christmas vacation on Tuesday night, Dec. 20. The concert was held in the Rainbow Room of the Westminster Hotel.

Mr. Bray, formerly with the Rodeheaver Company in Winona Lake, is now the minister of music at Ninth and O Baptist Church in Louisville, Ky.

Mr. Halvorsen, accompanist of the Grace Trumpeters before his graduation last spring, will present several numbers in addition to accompanying Mr. Bray. He is now doing deputation work before leaving for missionary service in Europe.

PICTURES BELOW

At left—Prof. Gilbert operates popcorn machine at Warsaw Armory during game with Fort Wayne Bible College. Tom Merritt, Union City, Ind., sacks popcorn for distribution. Center—Janet Weber, Hagerstown, Md., sells popcorn to prepare the crowd for soda pop sales by Ray Maurer of Altoona, Pa. Right—General view of crowd shows such highly interested spectators as Dr. and Mrs. James L. Boyer, Rev. and Mrs. Clyde Landrum, missionary Jake Kliever, Dr. and Mrs. Barnard.



NEW LIBRARY GIFT:

Holsinger's Copy of Holsinger's Brethren History

(Editor's note: It seems almost more than a coincidence that at the very time Brother Hamilton was preparing the material for this article, your editor was examining for the first time two old picture albums which he had found among the personal effects of his father, Dr. Louis S. Bauman. Among the valuable pictures contained therein were those of Rev. and Mrs. H. R. Holsinger, shown with Brother Hamilton's article. They were given to my father, many years ago. So far as I know Mrs. Holsinger's picture is here shown for the first time in the Brethren Missionary Herald.—Paul R. Bauman.)

By BENJAMIN HAMILTON

On Oct. 15, 1955, Rev. H. W. Nowag, Johnstown, Pa., presented Grace Theological Seminary with a copy of H. R. Holsinger's "History of the Tunkers and the Brethren Church." This volume is the copy prepared by the Pacific Press Publishing Company of Oakland, Calif. (publishers of Holsinger's history) and personally presented by that firm to Rev. H. R. Holsinger. His name is stamped in gold, in Old English type, on the special binding of the book.

Significance of the Gift

Rev. H. W. Nowag, donor, is the grandson of Rev. H. R. Holsinger. The book is the most comprehensive history of the Brethren Church and its antecedents published in 1901. Out of print, but still available in certain places, Holsinger's "History of the Tunkers and the Brethren Church" is still a classic source book. It contains much research material that is especially rich from a biographical standpoint, giving useful data about many prominent 19th century church leaders, as well as informative facts regarding the church founders. The book is also important due to the distinctive position of the author.

The Position of the Author

As leader of the group that separated from the German Baptist church in 1882 and which formed the Brethren Church, Henry Holsinger presents authentic accounts of the formation of our church.

Born in Morrison's Cove, Pa., May 26, 1833, Holsinger's grandmother, on his father's side, was Elizabeth Mack (granddaughter of Alexander Mack, Jr.). Thus Bro. Holsinger was a liaison between the founder, Alexander Mack, and the German Baptist Church of the 19th century. Bro. Holsinger was "baptized into the Tunker Church early in the spring of 1855, at Clover Creek, Pa., "was elected to the ministry Oct. 28, 1866" and "ordained to the eldership Oct. 21, 1880."

In 1882 Bro. Holsinger met with certain other church officials and members at Arnold's Grove schoolhouse number 7 near Milford, Ind. The name Progressive Brethren was adopted for the group which met there. As an outcome of this meeting the Progressive Brethren held their first general convention at Ashland College, Ashland, Ohio, June 29 and 30, 1882. At that time the Progressive Brethren declaration of principles was read and adopted. This declaration is set forth on pages 530-539 of Holsinger's history and it is a document that every Brethren should read.



Rev. and Mrs. H. R. Holsinger

Following the formation of the Brethren Church (progressive) the German Baptist Church eventually became the Church of the Brethren denomination. Bro. Holsinger held various pastorates after 1882 and was held in esteem by the progressive Brethren. "In 1897 he went to Calif., where he with the help of J. W. Beer, his old-time friend, wrote his 'History of the Tunkers and the Brethren Church,' a well-illustrated book of 826 pages."

One of Bro. Holsinger's former associates has written: "On Sunday, March 12, 1905, at Johnstown, Pa., he laid aside his earthly mantle, not quite 72 years old, and now over his grave there stands a suitable memorial block, and by his side rest the remains of Susanna."

Of Bro. Holsinger, Howard Miller, editor of the *Brethren Evangelist*, wrote on March 29, 1905: "It would be hard to find another person, or to name one, who has so marked the Brethren Church at large."

Reprinting of Holsinger's Brethren history is a more convenient and abridged edition would be a project which would be worthy of the efforts of the Brethren Church. Too many Brethren people, especially the young people, are ignorant of our church heritage!

PERSISTENCE BRINGS VICTORIOUS RESULTS IN SOUL-WINNING

Every Sunday afternoon one can see cars leave the school and zoom down Route 30 to Plymouth, Ind. These cars are carrying the faithful workers who penetrate into the jails and nursing homes proclaiming God's Word. These workers rejoice after two years of continuous labor among the depressed and the wicked. The leaders of these institutions allowed the gospel team to enter, thinking they would become discouraged as did many other teams. But the practical works department entered with an undefeatable attitude and can rejoice that 20 souls have been led to the Lord.

The experience of these workers proves the importance of being persistent in proclaiming God's Word. It is equally important to support the gospel team in prayer as they now visit two jails and four nursing homes.—*Willa Leidy, Martinsburg, Pa.*

THE GENESIS FLOOD

By John C. Whitcomb, Jr.
Associate Professor in Old Testament

(PART V)

The Biblical doctrine of a geographically universal flood has not met with much favor in recent decades. And the reason for this is not hard to discover; for it is exceedingly difficult, if not impossible, to hold to such a doctrine and at the same time accept the theory of *total uniformitarianism* which is recognized to be the basis for modern efforts to reconstruct the history of this planet and its living inhabitants.

The theory of uniformitarianism, as its name implies, teaches that changes have occurred on the earth at a very gradual and uniform rate, over immense spans of time, and under the very same laws by which changes occur today. Whether it be the rise and fall of continents and mountain ranges (diastrophism) or the producing of new kinds of animals and plants (organic evolution), uniformitarianism demands *gradual processes, immense ages,* and the operation of *scientifically* discernable laws to explain all the mysteries of the past.

The Biblical Approach

In strong contrast to these principles, the Bible teaches a *limited uniformitarianism,* a *supernatural catastrophism,* and a *fiat creationism.* By "limited uniformitarianism," we mean that the natural and uniform processes of rainfall, erosion, temperature changes, and seasons, have continued uninterrupted only *since* the Flood (Gen. 8:21-22) and will continue only *until* the end of this present world (Rev. 21). Secondly, we mean by "supernatural catastrophism," a violent and cataclysmic intervention of God in judgment, with permanent global effects. We are told in II Peter 3:10 that history will end in a world-consuming cataclysm of *fire;* but we are also taught in Scripture that such an event has already occurred once in the past, when God interrupted the uniform processes of nature for over a year to wipe out "the world that then was," and all of its inhabitants (except those in the ark), by means of a universal deluge of *water.* Such a flood would have produced vast natural effects upon the earth's surface, but it could not have have been produced apart from supernatural intervention by God. In the third place, we believe that the Bible teaches a *fiat creationism,* by which both inorganic matter and organic forms were brought into existence apart from natural processes through the simple *fiat* ("let it be done") of God. All three of these ideas are woven inextricably into the fabric of Holy Scripture, and may be seen together in II Peter 3:3-7.

The Reign of Tooth and Claw

A mere sample of the conflict that rages between these two philosophies of nature is the question of "the reign of tooth and claw" in the animal kingdom. Total uniformitarianism demands that such a condition has existed from the very beginning of life on the earth, even long ages before man's appearance and is part and parcel of all animal existence. In accord with this view, Dr. Ramm writes: "Outside of the Garden of Eden were death, disease, weeds, thistles, thorns, carnivores, deadly serpents, and intemperate weather. . . . Part of the blessedness of man was that he was spared all of these things in his Paradise, and part of the judgment of man was that he had to forsake such a Paradise and enter the world as it was outside of the Garden, where thistles grew and weeds were abundant and where wild animals roamed and where life was only possible by the sweat of man's brow" (p. 335).

While it is true that such an interpretation harmonizes with the total uniformitarianism of modern science, it is not true that it harmonizes with a careful exegesis of Scripture. For example, a comparison of Genesis 1:28-30 with 9:2-5 reveals that before the Fall both man and beast were vegetarian, but after the Fall they were not. Genesis 9:5 shows us that beasts could attack and kill men when the *fear and dread* of men was upon them (9:2); but such could not have been the case before the Fall, when man had *dominion* over the animal kingdom (1:28; 2:19). A comparison of Psalm 8:6-8 with Hebrews 2:8b gives support to this point.

But if it be claimed that Genesis 1:30 is an argument from silence, because it does not specifically state than animals did not eat each other as well as plants, let us then turn to Isaiah 11:6-8. Here we are told in the age to come "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and *the lion shall eat straw like the ox.*"

So powerful is this passage, and the one that parallels it (Isa. 65:25) as a support for the idea that "the region of tooth and claw" is neither normal nor ideal for animals that even orthodox commentators who deny a literal future millennium (such as Calvin, Kuyper, Vos, Hepp, Berkhof, Allis, and Berkouwer) admit that these verses must point back to a situation that existed on this planet before the fall of Adam. If the Bible is to be believed when it teaches us that Adam's fall into sin brought about the cursing of the ground (Gen. 3:17), the multiplying of pain in childbirth (3:16), and the subjection of the whole creation "to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:20-21), then we must part company with any philosophy of nature and earth-history that reduces the effects of the Fall to the realm of mere psychology.

(To Be Continued)

GRACE SEMINARY-COLLEGE OFFERING—JANUARY 29

A MERRY CHRISTMAS

FROM THE ENTIRE

Missionary Herald Staff

ROANOKE, VA. Jack Klyne Peters, pastor of the Calvary Brethren Church, Hagerstown, Md., was ordained to the Christian ministry on Dec. 13, at the Ghent Brethren Church, Roanoke. Brother Peters is a graduate of Grace Seminary, and held membership in the Ghent church. Robert E. A. Miller, pastor, delivered the sermon.

WINONA LAKE, IND. Inasmuch as there are 53 Saturdays in 1955, there will be no issue of the Missionary Herald next week. If you desire to have your 1955 Heralds bound, they should be delivered to the Herald office by January 15.

ROANOKE, VA. The permanent phone number of Rev. Vernon Harris is 3-7354. Please change Annual.

INDIANAPOLIS, IND. Mr. R. H. Aeby (father of John Aeby, pastor of the Temple City Brethren Church, Temple City, Calif.,) is making a splendid recovery from the heart attack of Nov. 3.

SPECIAL. The new address of the the WMC literature secretary, Mrs. Olive Deloe, is 203 West Woodland Ave., Fort Wayne, Ind. Please change Annual.

WEST COVINA, CALIF. There were 76 present for Sunday school in the "one room Boy Scout hall" on Nov. 13. Specifications for the improvement of the new church lots have been approved by the city. Building plans are in the preliminary stage. Dr. C. H. Ashman is pastor.

FORT WAYNE, IND. The new branch Sunday school of the First Brethren Church was started on Dec. 11 in the northeast section of the city. Mark Malles is pastor.

CHANGE OF ADDRESS. The new address of Earle Peer, pastor of the Rosemont Brethren Church, is 204 Delaware Ave., Martinsburg, W. Va. Please change Annual.

WINONA LAKE, IND. David Clement arrived at the John Whitcomb home on Nov. 7 weighing 9 lbs. His father, a professor at Grace College, says "he is a future prospect for Grace College and Seminary."

WINCHESTER, VA. The annual Christmas dinner of the First Brethren Church was held on Dec. 15. The speaker was Russell Weber, pastor of the Grace Brethren Church, Hagerstown, Md. Paul Dick is pastor.



FILLMORE, CALIF. A remodeling program in the basement of the First Brethren Church will soon be under way. Max Brenneman is pastor.

LONG BEACH, CALIF. Mr. and Mrs. Homer Askins celebrated their 40th wedding anniversary on Nov. 17, and Mr. and Mrs. George Connell reached this same anniversary on Nov. 30. All are members of the First Brethren Church.

WASHINGTON, D. C. Major Donald Carter, Brethren chaplain stationed at Fort Meade, brought the evening message at the First Brethren Church on Dec. 11. James Dixon is pastor.

In Memoriam

Mrs. Mark (Alice) Davis went to be with the Lord on Nov. 27, following a stroke. She was born July 15, 1889 in Virgie Pike County, Ky. Mrs. Davis was a member of the Grace Brethren Church, Portland, Oreg.

FORT LAUDERDALE, FLA. Rev. and Mrs. Paul Dowdy arrived at Miami, Fla., Friday, Dec. 9 to begin their furlough from missionary work in Argentina. They will spend short periods at their homes in Hollins, Va., and Rittman, Ohio, arriving in Winona Lake about Jan. 1.

DAYTON, OHIO. The Ministers of the Southern Ohio District Conference of Brethren Churches recently (Dec. 5, 1955) voted the following resolution:

"We, the ministers of the Southern Ohio District Conference of Brethren Churches, desire to go on record as being opposed to the secularizing of the Lord's Day.

"An increasing number of church people are losing sight of the significance of the Lord's Day for their lives—either through ignorance or negligence. There is a growing tendency in some quarters for church people to incorporate into their lives activities which tend to undermine the meaning of the Lord's Day for them. More and more people are engaging in gainful employment, regular week-day business affairs, and other activities which obscure the meaning and place of the Lord's Day as a day of worship, rest, and renewal.

"We believe it is part of our task to reeducate and reconvince the child of God in regard to the place and purpose of this day in his life; to awaken the church to action against the trends endangering its observance.

"We believe this will result in the members of our churches being more conscientious in their own observance of the Lord's Day, and pledge ourselves to avoid unnecessary purchases and the desecrating in any other manner that day which has been set aside unto the Lord."

—*Russell M. Ward, chairman.*

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

A HAPPY AND PROSPEROUS NEW YEAR



Was Jesus Born in December?

By PROF. HOMER KENT, JR.

Grace Seminary

THE PROBLEM

Many Christians have wondered about the validity of celebrating December 25 as the birthday of Christ. Numerous reasons have been suggested to show how other dates are more probable. To the person interested in historical matters, the confusion of arguments demands an investigation.

The problem of dating the birth of Christ is caused by a great dearth of pertinent information. Even the year of Christ's birth is not known for certain, much less the month and day. The celebration of December 25 as a Christian feast has been traced to Julius, Bishop of Rome (A.D. 337-352). Others trace the observance to Hippolytus, a third century bishop. The grounds upon which this date was ascertained have not been explained by any writers of that era.

Samuel J. Andrews, in his memorable book, The Life of Our Lord Upon the Earth, has given a helpful discussion of this problem, and presents the most reasonable and convincing evidence for the month of the nativity. (This scholarly book of 651 pages, a classic in its field, has been recently reprinted.) The following material is taken from Andrews' book.

THE EVIDENCE

Laying aside all inference, tradition, and speculation, there seems to be only one objective Scriptural fact by which we can determine the month of Christ's birth. That fact is the statement in Luke 1:5, where Zacharias is said to be a priest "of the course of Abia."

The priesthood was divided into 24 classes, each class serving in the temple for one week twice a year. After the Babylonian Captivity, only four of these classes returned to Jerusalem. These four were redivided under Ezra, and the original 24 names were used. The class of Abia (Abijah) was the eighth class (see I Chron. 24:1-19). From Talmudical records it is possible to ascertain the dates when these classes served. Since John the Baptist was born approximately nine months after Zacharias' priestly service, and Jesus was born six months later (Luke 1:36), by adding 15 months to the date of Zacharias' temple ministry, we can know when Jesus was born.

If we assume that Jesus was born in the year of Rome 749 (equivalent to our reckoning B.C. 5), then the appearance of the angel to Zacharias occurred in 748 (B.C. 6). The date B.C. 5, while open to debate, seems to be the most satisfactory year for Christ's birth, when all factors are considered. During the year 748 the course of Abia officiated at Jerusalem during April 17-23 and October 3-9. Fifteen months after these dates brings us to June and December, 749. Thus we conclude that Jesus was born either in June or December.

Is there any preference indicated for one of these dates. Since either is possible as the result of computing from the course of Abia, we must look elsewhere. December is a winter month, and occurs in the rainy season in Palestine; June occurs in the dry season. Since Scripture tells us that the shepherds had their flocks in the open field at night, some have inferred that it could not have been winter. A statement in the Talmud indicates that the flocks were taken to the fields in March and brought home in November. However, this refers to those pastures in the wilderness regions, far away from cities and villages, to which the shepherds resorted in the dry seasons. The shepherds of Luke 2 were not out in the wilderness, but were close to Bethlehem ("same country," Luke 2:8), thus indicating that it must have been after November, and making December as the birth date of Jesus more probable.

Was December in Judea too cold or too wet for shepherds to be in the fields at night? The temperature of Palestine is very temperate, and averages 50 degrees to 53 degrees during the winter. February is the coldest month of the year, but December is delightful. December in Palestine has been described as seeing its earth clothed with rich verdure. Sugar cane, cauliflower, cabbage, radishes, and lettuce are marketed. Even plowing is carried on. During a 20-year period, the lowest December temperature (in Jerusalem, five miles from Bethlehem) was 36 degrees and the highest was 73 degrees. In Jerusalem frost generally occurs only five or six nights in the course of the entire winter. During this same 20-year period rain fell in December on an average of 9.04 days. The winter rains are interspersed with several weeks of dry weather between the middle of December and the middle of February (distinguishing the former from the latter rains). Consequently, in a climate not unlike southern California, there is nothing improbable in supposing shepherds to have their flocks outside on a given night in December.

THE CONCLUSION

If Christ was born in B.C. 5, then the data supplied by "the course of Abia" fix the month as June or December. Of the two months, December is the more probable. Since the shepherds were close to Bethlehem, it must have been after November because that was when the flocks were brought home from the remote pastures. Furthermore, in December there would have been good pasture at Bethlehem, but in June the fields would be very dry for lack of rain, and the shepherds would have moved northward. December has been the traditional month of Christ's birth, and it is very likely that this tradition is correct.

Index of Volume 17 (1955) of the Brethren Missionary Herald

INDEX OF AUTHORS

Adams, Evan, 120, 384, 461, 562, 666, 729
Altig, Francis M., 386
Altig, Keith, 722
Arrington, Harold, 463
Arrington, Mrs. James G., 417
Ash, Mrs. Jesse M., 117
Ashman, Chas., Sr., 640, 768
Ashman, Kenneth, 338, 467, 472, 495, 514 530, 546, 560, 593, 610, 656, 754
Ashman, Mrs. Kenneth, 312, 582
Ashman, Mrs. Ruth, 18
Bailey, Tom, 734
Balzer, Albert, 691
Barnard, Russell D., 2, 51, 82, 215, 294, 295, 345, 358, 406, 502, 566, 630, 696, 758, 759
Bauman, Paul R., 56, 132, 198, 262, 342, 422, 486, 550, 614, 617, 678, 742, 806, 816
Beal, J. C., 464, 673, 688, 706
Bearinger, Ernest, 749
Beaver, Wayne, 210
Beery, Neil M., 272, 431
Bess, S. Herbert, 807
Bishop, Donald, 218, 413, 473
Bock, Floyd, 95
Boone, Mrs. Lenore, 441, 649
Boone, Janet, 507
Brickel, Clair, 721
Buikema, Mrs. Goldie, 417
Burch, Richard, 803
Burk, Bill, 57, 402, 520
Burk, Imogene, 521
Burklin, Freidrich, 745
Burns, Ralph, 61, 162
Button, Bruce, 78, 188, 250, 396, 605, 796
Button, Leanore, 40, 188, 541
Cashman, A. D., 676
Cessna, Robert, 459
Chamberlain, Leslie L., Jr., 196
Cheney, Mrs. Elmer, 699
Churchill, Jack, 55, 529, 695
Colburn, Ralph, 27, 183, 256, 361, 448, 626
Cole, Earl, 29, 108, 274, 387, 449
Collins, Arthur F., 559
Conner, Myra Joy, 237
Craghead, Thomas, 740
Cripe, Mary, 89
Dalke, Henry, 281, 468
Davis, Mrs. Charles, 119
Davis, John, 118
DeArmey, Richard P., 477
Deloe, Jesse, 415
Dick, Paul E., 528
Dixon, Mrs. James, 24, 105, 172, 238, 317, 380, 444
Dodds, Alfred, 46, 125
Dowdy, J. Paul, 242
Edman, V. Raymond, 12
Edmiston, Sibley, 54, 399
Edwards, H. L., 274
Ellis, Wm. W., 43
Emmert, Mary, 101
Etling, Harold H., 28, 109, 177, 254, 328, 337, 611, 724
Farrell, Gene D., 506
Farner, Donald, 283
Fetterhoff, Dean, 658, 668
Flanigan, D. E., 664
Flory, Albert, 347
Flory, Wayne, 353
Fogle, P. Fred, 400
Foster, Mrs. Rose, 525, 588, 652, 716
Fraser, Isobel, 333, 519, 669
Funderburg, Earl, 595
Fuqua, Evelyn, 668
Garber, Angie, 375, 712, 730
Garber, Martin, 207
Gartland, Clair, 624
Gehman, Ord, 74, 723
Gehman, Mrs. Ord, 774
Gingrich, J. L., 260
Gingrich, Ray Jr., 202
Gingrich, Raymond E., 471
Godfrey, Eva, 68
Goodman, Marvin, Jr., 607
Grant, Richard, 192, 578
Griffith, Robert, 126
Grubb, L. L., 34, 114, 182, 246, 326, 454, 534, 662, 726
Haag, Walter, 204
Haag, Mrs. Walter, 230
Hall, Jesse, 289
Hall, Ralph, 327
Hamilton, Ben, 193, 489, 812
Hamilton, Mrs. Mabel, 377
Hammers, Thomas, 282, 599
Hammers, Mrs. Thomas, 291
Harris, Vernon, 92, 279
Hatch, Burton, 354
Hauser, Stanley F., 690
Hein, Herman, Jr., 30, 247, 727
Henderson, Harold, 77
Hill, Robert, 223
Hocking, Don, 397
Hohenstein, Lewis, 141, 733
Holliday, Dennis I., 139
Holmes, Robert, 273
Howard, A. L., 55, 401
Hoyt, Herman, 488, 621
Hoyt, Lowell, 60
Hoyt, Solon, 304
Humberd, Jesse D., 344, 554
Inman, Thomas, 385, 791
Jackson, Edward, 639
Jenkins, Charles L., 351
Jobson, Orville D., 87, 240, 698, 763
Jobson, Mrs. Orville, 6, 363, 698
Jones, Darwin, 136
Jones, Emlyn, 136
Kennedy, Lester, 211
Kennedy, Mrs. Lester, 711
Kent, Homer A., Jr., 555, 815
Kent, Homer A. Sr., 50, 137, 271, 424, 679
Kent, Ruth, 760
Kettell, Raymond, 140
Kisner, Lester A., 117
Kliever, Freda, 166
Kliever, J. P., 111, 493, 683
Kliever, Anne, 683
Koontz, Herman W., 20, 558
Kriegbaum, Arnold R., 67, 160, 592, 785
Kriegbaum, Mrs. Arnold R., 234 523, 587, 651, 715, 779
Lance, Forest F., 466
Landrum, Clyde K., 108, 123, 407, 694
Landrum, Hazel, 99
Landrum, Sewell, 732
Leapline, David, 492
Leidy, Eva, 209
Leidy, Willa, 493
Lewis, Edward, 11
Lindower, Mrs. Frank, 710
Lingenfelter, Galen, 537
Lingenfelter, Homer, 432
Lynn, Archie, 123
Markley, R. Wm., 535, 623
Marshall, James B., 244, 761
Marvin, Lyle W., 435, 687
Mason, Harold, 224
Mayes, C. W., 348
Mayes, Mrs. C. W., 518
Mayes, John, 44, 346, 393
McClain, Alva J., 130, 275
McDonald, Mrs. Grant, 626, 659
Messner, Dick, 203
Miller, Donald F., 241
Miller, Edward, 54, 217, 303
Miller, Glenn E., 419
Miller, R. Paul, 71, 178, 258, 405, 769
Miller, Mrs. R. Paul, 526, 589, 718
Miller, Mrs. Robert E. A., 48, 180, 257, 450, 524, 532, 589, 649, 653, 659, 713, 717, 777, 782, 788
Miller, Ward, 370, 420
Miller, W. Carl, 481, 628, 685
Mitchell, Curtis, 142, 474
Moffitt, Mrs. Ethel, 110
Mohler, Paul, 720
Moore, H. Leslie, 786
Morr, Harold, 315
Morsey, David, 736
Munn, Marybeth, 204
Munn, Robert, 744
Murch, James Deforest, 608
Myers, Estella, 762
Myers, M. Leon, 191, 307
Newbrander, Virgil R., 748
Nida, Eugene, 572
Norris, Elener, 201
Ogden, Donald, 202
Ogden, W. A., 195, 367, 487, 609
Ogden, W. Russell, 543, 704
O'Neal, Glenn, 784
Osborn, Bobbette, 416
Painter, Harold, 280, 703
Peek, George O., 510, 767
Peer, Earle, 116, 392, 434
Peters, Jack, 415, 799
Pifer, Lester, 185, 329, 390, 394, 790, 797
Pittman, Jean, 26
Poland, Frank, 251
Polman, Gerald, 25, 105, 173, 237, 316, 382, 445
Polman, Mrs. Gerald, 646
Polman, Leo, 35
Polzel, Mrs. Verna, 604
Pratt, Betty, 415
Rager, Adam, 577
Rea, John, 75, 131 200, 553, 684
Reddick, Ruth, 168
Risser, Dean, 671
Robinson, Ronald, 473
Rogers, Victor S., 663
Rohrer, Norman, 30, 53, 133, 201, 268, 426
Rottler, Mrs. Carson, 764
Samarin, William, 301, 635, 700, 765
Samarin, Mrs. William, 179, 298, 323, 362, 570, 573, 765
Schaffer, Wm. H., 287
Schneider, Mrs. Bernard N., 438
Schnittjer, Ava, 23, 103, 171, 199, 235, 315, 348, 379, 443
Schrock, Lynn D., 7, 243, 699
Seigner, Irene, 124
Siccardi, Luis, 571
Sickel, Loree, 310
Shiery, Floyd, 352
Smith, Bill, 163, 307
Smith, Shirley, 809
Smitley, Lester, 391
Snyder, Blaine, 62
Snyder, Roy, 3, 209
Snyder, Mrs. Roy, 3
Spangler, Don, 176, 335
Steckman, Charlotte, 819
Steffler, Alva, 680, 746
Steffler, William, 497, 739
Sumey, Charles, 225
Taber, Charles, 151, 208, 409
Taber, Floyd, 85, 220, 226, 362, 567
Tate, Violet, M., 318
Teague, Kenneth, 455
Thompson, Raymond, 45
Thurston, Marian, 216
Tillotson, Robert, 810
Tozer, A. W., 83
Tresise, Foster, 314
Tresise, Mrs. Marguerite, 775
Tressler, J. Ward, 93, 575
Turner, Charles, 548
Uphouse, Norman, 194, 343
Wagner, Mrs. Ricardo, 306
Walter, Fred W., 16
Weaver, Mrs. Scott, 374
Weber, Russell, 30, 127
Welborn, Glen, 73, 161, 286
Whitcomb, John, 31, 94, 134, 552, 619, 682, 747, 813
William, Milo, 804
Williams, Robert, 227, 296
Williams, Russell, 576
Wilt, Kenneth, 802
Witzky, Gene, 800
Zepp, Paul, 119
Zielasko, John, 56, 403, 701
Zimmerman, C. S., 43, 59, 675

INDEX OF ARTICLES

EDITORIALS

By Russell D. Barnard, 2, 82, 294, 368, 406, 502, 566
By Paul R. Bauman, 50, 198, 262, 342, 422, 486, 550, 614, 678, 742, 806
By L. L. Grubb, 34, 114, 182, 246, 326, 454, 534, 598, 662, 726
By Arnold R. Kriegbaum, 67, 160, 592, 785
By Alva J. McClain, 130
By Lester Pifer, 390, 790

FOREIGN MISSIONARY

African's Thoughts on the Word of God, An (William Samarin), 301
Annual Statistical Report, 634
Another Answer to Prayer, 509
Another Financial Report, 152
Answering Your Questions About Schools in Africa, 408
Argentina . . . A Land of Opportunity (Don Bishop), 413
Argentina—Land of Plenty and Land of Need, 300
". . . As Others Which Have No Hope" (Mrs. Carson Rottler), 764
Badi's Victory (Mrs. William Samarin), 362
Brazil . . . Land of the Amazon, 150
Birth of the Brethren Mission in Africa, The (Estella Myers), 762
Bossangoa Bellows (The William Samarins), 765
Burdens and Burden-bearers (William Samarin), 635
"By the Will of God" (Orville D. Jobson), 763
Congo and the Bible (Eugene A. Nida), 572
Conversion of a Notorious Argentine Criminal (Luis Siccardi), 571
Detours on God's Highway (Rev. and Mrs. Roy Snyder), 3
Down the River with the Gospel (Robert Williams), 296
Evangelizing Adventures in Baja California (Dorothy Robinson), 4
Firsts in Our Work in France, 504
First Three Weeks in Bangui (Mrs. Orville Jobson), 6
For Your Information (Clyde K. Landrum), 694
Foreign Missionary Directory, 299, 505
France . . . a Crossroads of Necessity, 412
From Mazagoa, Brazil (Edward Miller), 569
General Secretary Reports, The (R. D. Barnard), 696, 758
God Is Working, 636
Good News from Icoraci (John Zielasko), 84

Hawaii . . . Our Newest Venture in Missions, 364
Help Hockings, 411
". . . He Will Be Our Guide" (Jack Churchill), 695
In Brazil I'd Like to See (John Zielasko), 701
Items You'll want to know . . . Concerning Our Six Fields, 146
It's in Your Hands (Russell D. Barnard), 215
Jottings From Bangui (Mrs. Orville Jobson), 363
Jottings from Bangui (Jobsons), 698
Let's Give Generously, but Wisely (A. W. Tozer), 83
Meet the Edmistons, 5
Mexico Gains a Worker 84
Mexico—Neighboring Land of Opportunity, 219
Missionary Movements, 360
Mission Huts Get Results (Ralph Colburn), 361
My Name Is John Mane (J. P. Kliever), 697
Not Green Bananas! (Mrs. William Samarin), 570
Open Bible, The (Lynn D. Schrock), 699
Operation Dodge (Floyd Taber), 85, 220, 362, 567
Our African Field at a Glance, 508
Our Christian Day School in Macapa, Brazil (Edward Miller), 217
Our French Believers Speak, 568
Presenting Our New Staff Member, 295
Progress and Prospects in the French School (Charles Taber), 151
Reading Africans Redeemed (William Samarin), 760
Report of Gifts Jan. 1, 1954-Dec. 31, 1954, 153
Silent Witness, The (Don Bishop), 218
Suffered to the Glory of God (Mrs. Elmer Cheney), 699
Tent Campaign in Argentina, A (Lynn D. Schrock), 7
They Built a Church (James B. Marshall), 761
Things You'll Want to Know . . . Brethren Foreign Missions, 630
To Help in Witnessing to 100,000 (Orville Jobson), 87
To Sao Paulo and Back Home Again, 359
To the African Bush (Mrs. William Samarin), 298
Training Second Generation Missionaries (Ruth Kent), 760
We Want You to Know (R. D. Barnard), 759
We're Sold on Goals (Gene D. Farrell), 506
What, No Elephants (Marian Thurston), 216
Why, I'm Back in Africa!" (Mary Cripe), 89
"Why" of Church Day Schools in Africa (Charles Taber), 409
"Yes" and the Reasons Why (Clyde K. Landrum), 407
Your Gifts Show a Gain of $21,411.87, 503

GRACE SEMINARY AND COLLEGE

Able to Teach Others Also (R. D. Barnard), 345
Alaskan Retreat, An (Paul R. Bauman), 617
Another New Modern Speech Version of the Gospel (Herman Hoyt), 621
Article on Augustine By Ben Hamilton in Stamp Journal Received Favorably (Ava Schnittjer), 492
Bodily Exercise Is Profitable (Paul R. Bauman), 132
Brazilian of Three Months, A (Bill Burk), 57
Challenge of Christian Journalism (Ave Schnittjer), 199
Christian and Professional Baseball, A (Richard Messner), 203
Christian Day School and Home Missions, The (Lester Pifer), 345
Christian Teacher and Christian Education, The (Jesse Humberd), 344
Classroom Echoes on the Mission Field (A. L. Howard), 55
College Choir Tour (Don Ogden), 202
Dad's a Freshman (Ernest Bearinger), 749
December Gift, A (Paul R. Bauman), 816
Dedication of L. S. Bauman Plaque (Homer A. Kent, Sr.), 271
Did the Cross Stand on Mount Moriah? (John Rea), 684
Digging Again at Dothan (John Rea), 131, 200
Directory of the 1955 Seminary Graduating Class, 264
European Bible Institute and Grace Theological Seminary, The (Robert Munn), 744
Facts and Figures on Fall Registration at Grace (H. A. Kent, Sr.), 679
Father and Daughter Attend Grace Together (J. P. Kliever and Anne), 683
First Messianic Prophecy, The (John Whitcomb), 134
Following On (John Rea), 553
From China and Germany to Grace College (Friedrich Burklin), 745
From Home Missions to Grace Seminary (W. Carl Miller), 685
From Missionary Service in Brazil to Grace Seminary (Robert F. Tillotson, Jr.), 810
Genesis Flood (John Whitcomb), 552, 619, 682, 747, 813
God Led Me to Grace College (Willa Leidy), 493
Grace and Mexico (Sibley Edmiston), 54
Grace Bible Conference—1955 (John Whitcomb), 31
Grace Choir Presents Chapel Concert Before Leaving on Tour, 267
Grace—Not a Burden, A (Homer A. Kent, Sr.), 50
Grace Training and Mexican Missions(Walter Haag), 204
Greetings from Faculty Families, 808
Greetings from Macapa (Edward Miller), 54
Hagerstown's Investment in Grace (Russell Weber), 30
Hoyt and Rea Begin Tour of Bible Lands, 269
I Have Been Greatly Blessed (Darwin Jones), 136
I Needed More Than Nurses's Training (Marybeth Munn), 204
Items of Interest, 135
Life's Greatest Discovery, 32
Long Beach Brethren Schools, The (Albert Flory), 347
Louis S. Bauman Memorial Lectureship, The (Alva J. McClain), 31
Luther Believed in a Personal Devil! (Homer A. Kent, Sr.), 490
Members of the Grace Seminary Staff Help School Trustee Start New Illustrated Sunday School, 556
Missionaries to Argentina Must Be Trained (Jack Churchill), 55
Missionary Work on Our Knees (Virgil R. Newbrander), 748
Mortgage Burning at Kittanning (Paul R. Bauman), 618
Most Unforgettable Character I've Met, The (Shirley Smith), 809
Nations Are But Men, The (Herman Hoyt), 488
New Births (Herman Hein, Jr.), 30
New Building on Our Campus (W. A. Ogden), 487
New Facilities Ready in September, 427
New Library Gift— Holsinger's Copy of Holsinger's Brethren History (Ben Hamilton), 812
New Staff Members at Grace, 423
1955 Graduation Services, 263
Origin and Growth of Brethren Schools in California, The (John Mayes), 346
Oxford Begins Work on Revised Edition of Scofield Bible, 52
Pastor at Yakima Ordained (Paul R. Bauman), 553
Polio Strikes Into Three Grace Families, 620
Preaching the Gospel (Norman Rohrer), 30
Predicted Messiah and Some Descriptive Titles, The (S. Herbert Bess), 807
Present Program for Teacher Preparation at Grace, The (Norman Uphouse), 343
Real Need for Trained Workers, A (R. D. Barnard), 51
Reports We Like to Print (Paul R. Bauman), 56
Representing Our School, 428
Scholarships Awarded at Grace College (Homer A. Kent, Jr.), 555
Scientists and Theologians Meet at Grace Seminary, 551
Second International Congress on Prophecy, The, 743
Second Semester Opens at Grace (Homer A. Kent, Sr.), 137
Seminary Library Receives Gift of Early Brethren Journals (Ben Hamilton), 489
Seminary Spread (Ray Gingrich), 202
Seminary Training Evaluated (J. P. Kliever), 493
"Set Forth" and "Holding Forth" (John W. Zielasko), 56
67 Receive Diplomas and Degrees in Rites at Grace (Homer A. Kent, Sr.), 424
Sixty-six Grace-Trained Foreign-Mission Workers, 51
Student News (Norman Rohrer), 53, 133, 201, 268, 426
Student News (Alva Steffler), 680, 746
Teaching Is a Threefold Process (Ava Schnittjer), 348
Thoughts on Education (Jesse Humberd), 554
Turning Point in My Life (Emlyn Jones), 136
Veterinarian or the Ministry? (David Leapline), 492
We Are Depending on Grace Seminary (C. W. Mayes), 348
Work Can Be a Pleasure (Norman Rohrer), 491

HOME MISSION

Alexandria, Started With Six Families, Now Self-supporting (R. Wm. Markley), 535
Another House for the Lord (Herman Hein, Jr.), 727
Brethren Construction Company Completing Wheaton Church, 184
Brethren Home Missions Council, Inc., Thanksgiving Offering Comparative Report, The, 251
Brethren Preaching Provides Feast and Produces Fruit (Mrs. Jesse M. Ash), 117
Children Aid in Seattle Ground-breaking (Thomas Hammers), 599
Christmas in a Hogan (Evan Adams), 120
Come and Grow With Us (Lester Smitley), 391
Cordillera Pastor Weds, 793
Denver, Colo., Sunday School Wins First Contest Trophy, 600
Denver, Colorado Dedicated New Church November 27, 1955 (Thomas Inman, Jr.), 791
Denver Grace Brethren Church Wins Banner Again, 39
Denver Grace Brethren Church History (Mrs. M. J. Davis), 792
Get Me a Soap Box (Lewis Hohenstein), 733
God Wrought a Miracle in Jenners (Victor S. Rogers), 663
Goshen, Ind., Breaks Ground for New Church (Herman Hein, Jr.), 247
Granville A. Tucker Licensed at Fremont, Ohio, 186
Ground Broken—Building Started at Fort Lauderdale, Fla., 731
Home-Mission Churches Are Setting the Pace (Harold Etling), 328
Increased Production (Tom Bailey), 734
In Sacrifice (Angie Garber), 730
Israel Calls! (Bruce Button), 188, 250, 396, 605, 796; (Leanore Button), 40, 188, 541; (Isobel Fraser), 333, 669
Lord Blesses in Clayhole, Ky., Meeting, The (Sewell Landrum), 732
Navajo Bible Conference Blessed by Power of the Holy Spirit (Evan Adams), 461
Navajo Mission Staff Increases (Evan Adams), 729
News from the Newest (Ralph Colburn), 183
New Life Members of the Brethren Home Missions Council, Inc., 252
1954 Thanksgiving Offering Less Than Previous Year (Frank Poland), 251
LaCrescenta, Calif., Plans Expansion, 249
Paramount Need of Paramount, Calif., The (John W. Mayes), 393
Pastor Tells Story of Dedication (Robert Cessna), 459
Pointers on Soul Winning (Lester Pifer), 185
Pointers on Unanswered Prayer (Lester Pifer), 329
Pointers on Your Vacation (Lester Pifer), 394
Possibilities Unlimited (Galen Lingenfelter), 537
Prayer Can Lick This Liquor Problem, 248
Prayers for Revival at Lansing Are Answered (Donald Hocking), 397
Prayer, Progress, Praise (Earle Peer), 116
Reminscing . . . A Temporary 7-year assignment (Leo Polman), 35
Revival Comes—Records Break at Martinsburg (Earle Peer), 392
Riverside Breaks Ground for New Church (Ralph Hall), 327
Riverside Brethren Church Lays Cornerstone October 16, 728
Rosemont Brethren Church Thrives on Prayer (Lester Kisner), 117
Roy E. Glass, Sr., Finishes His Task, 537
Seed Takes Root in Barren Navajo Land, The (Evan Adams), 666
So Many Unsaved! (Evelyn Fuqua), 668
There's a Reason (David Morsey), 736
VBS News in Home Missions, 540
Vacation Begins—for Schoolchildren Only, 332
Wheaton—a Testimony to God's Great Promise (Kenneth Teague), 455
Pastors Called to Home-Mission Fields; New Director Added, 602
Reaching and Teaching the Navajo, 601
Reaching Beyond Our Spanish-American VBS, 603
WMC Proves a Blessing (Mrs. Charles Davis), 119

MISSIONARY HERALD

Preach or Print the Gospel (Jesse Deloe), 415
Sailor Saved to Serve, A (Jack Peters), 415
Serves the Lord as Bookkeeper (Blaine Snyder), 418
Serves the Lord as Proofreader (Goldie Buikema), 417
Serving the Lord (Betty Pratt), 415
Serving the Lord as Secretary (Bobbette Osborn), 416
Serves the Lord in the Bookstore (Mrs. James Arrington), 417

WOMEN'S MISSIONARY COUNCIL

Annual Report—Project Chairman (Mrs. Miles Taber), 650
"As Unto the Lord" (Mrs. Kenneth Ashman), 582
As Unto the Lord in the Home (Mrs. Gerald Polman), 646
As Unto the Lord in My Prayer Life (Mrs. Frank Lindower), 710
Being a Pastor's Wife as 'Unto the Lord' (Mrs. Ord Gehman), 774
Birthdays Do Bring Changes (Mrs. Arnold Kriegbaum), 234
Christian Home and Marriage Forum (Mrs. Althea Miller), 649, 713, 777
Communion (Mrs. Walter Haag), 230
Daily Living for the Lord (Mrs. Loree Sickel), 310
Deserted (Angie Garber), 375
Fifteenth, The (Mary Emmert), 101
Financial Report of WMC for 1954-55, 586
"Following Were Elected . . ." The (Mrs. Kenneth Ashman), 312
In Him Is No Darkness at All (Mrs. C. W. Mayes), 518
Let Us Take Inventory (Mabel Hamilton), 377
Lord Bless Thee, The (Isobel Fraser), 519
M'Baiki Women on the March (Mrs. Lester Kennedy), 711
National WMC Objectives and Recommendations, 584
Necessity in Every Christian Home, A (Herman Koontz), 20
Our Daily Walk in Fellowship (Mrs. Scott Weaver), 374
Our Daily Walk in Wisdom on the Mission Field (Freda Kliever), 166
Our Daily Walk in Christian Service (Mrs. Ruth Ashman), 18
President's Corner, The, 585, 649, 713, 777
Thanks to the WMC (Homer A. Kent, Sr.), 441
Thank You (Bill Burk), 520
Toward More Effective Help to the Navajo School, 314
Walking in the Spirit (Mrs. Bernard N. Schneider), 483
Watchfulness (Hazel Landrum), 98
Why I Came to School (Navajo Children), 375
Why Should WMC Women Go to Portland (Mrs. Robert Boone), 441
WMC Gifts Help Build a Missionary Residence (Ruth Reddick), 168
WMC in Brazil (Imogene Burk), 521
WMC Missionary Returns to Africa, 776
Work Among the Women in Hawaii (Marguerite Tresise), 775
Your Gift—Our School (Angie Garber), 712

SISTERHOOD OF MARY AND MARTHA

Abigail (Mrs. R. Paul Miller), 780
After His Image—Compassion (Mrs. James Dixon), 105
All Aboard! (Mrs. Rose Foster), 525
Asenath—Gentile Bride (Mrs. R. Paul Miller), 654
Billboards (Ava Schnittjer), 103
Boulevard Stop! (Ava Schnittjer), 315
Bridal Trail, The (Mrs. Arnold R. Kriegbaum), 523
Come Rebekah (Mrs. R. Paul Miller), 526
Don't Blame Eve (Mrs. R. Paul Miller), 589
Excess Baggage (Ava Schnittjer), 235
Forgiving, As Christ Forgave (Mrs. James Dixon), 238
Great Decision, The (Jean Pittman), 26
Hand of God on the Life, The (Mrs. Althea Miller), 524, 589, 653, 717, 782
Hannah's Horn of Plenty (Mrs. Arnold Kriegbaum), 651
History of the Brethren Church (Gerald Polman), 25, 105, 173, 237, 316, 382, 445
Hitch Your Wagon to a Star (Ava Schnittjer), 443
In a Foreign Country (Mrs. Rose Foster), 588
Like Him (Mrs. James Dixon), 172
Loved as He Loved (Mrs. James Dixon), 317
Mary's Christmas Baby Was Her Saviour (Mrs. R. Paul Miller), 718
Nearing Our Destination (Mrs. Rose Foster), 781
New Experiences (Mrs. Rose Foster), 652
On Into the Interior (Mrs. Rose Foster), 716
Peace of God, The (Mrs. James Dixon), 380
Prepared Unto Glory (Mrs. James Dixon), 24
Remember Miriam (Mrs. Arnold Kriegbaum), 779
Ruth—and Our Christmas (Mrs. Arnold Kriegbaum), 715
Sisterhood of Mary and Martha Goals for 1955-56, 590
Sweet Somethings (Ava Schnittjer), 23
Tragic Backward Look, The (Mrs. Arnold Kriegbaum), 587
Tut! Tut! No Sideshows (Ava Schnittjer), 171
Watch Your Speed! Radar Controlled! (Ava Schnittjer), 379
Worthy of Him in All You Do (Mrs. James Dixon), 444

GENERAL ARTICLES

All the Way (Burton Hatch), 354
"And He Said . . ." (A. Harold Arrington), 463
Anointed One Triumphs, The (Eva Godfrey), 68
Appeal, An, 753
Are All Christians Indwelt by the Holy Spirit? (Lowell Hoyt), 60
Are the Wicked Dead in Hell? (Lewis Hohenstein), 141
Are You Really Happy? (Floyd Bock), 95
Baptism of the Holy Spirit, The (Norman Uphouse), 194
Beginning Here (Kenneth B. Ashman), 338
Bible Under the Microscope, The (J. C. Beal), 464
Birthday of a King, The (Kenneth Wilt), 802
Blessed Be the Peacemakers (Dean Risser), 671
Book of Haggai, The (Ralph Burns), 61
Can a Man Trust His Bible? (J. C. Beal), 688
Capital and Labor (J. Ward Tressler), 575
Carnality—Is It a Sin (Curtis Michell)? 474
Certainities and Uncertainities of 1955 (Edward Lewis), 11
Chalk Talk (Mrs. Grant McDonald), 626, 659
Challenge Unlimited (Ward Miller), 420
Christian's Christmas, A (Glenn O'Neal), 784
Christian Race, The—or Looking Unto Jesus (Arthur F. Collins), 559
Christmas from Chaldea (Russell Ward), 801
Christ's Coming—Gentile Nations (Robert Griffith), 126
Christ's Coming in Relationship to Israel (Bruce Button), 78
Christ's Great Words to the Church (R. Paul Miller), 71, 178, 769
Christian's Declaration of Independence, The (Lyle Marvin), 433
Christian and Thanksgiving (Ord Gehman), 723
Church Attendance—Compulsory or Optional (Forest Lance), 466
Count Your Blessings (William Steffler), 739
Danger of Delay, The (A. D. Cashman), 676
Driving to Portland (W. H. Schaffer), 287
Election (Alfred Dodds), 125
Elephant Hunt, An (J. P. Kliever), 111
Errors of A—Millennialism, The (Chas. Ashman, Sr.), 768
Errors of Seventh Day Adventism, The (Marvin L. Goodman), 607
Errors of Unitarianism, The (Blaine Snyder), 62
Eternity's Values in View (Adam Rager), 577
Evidences of the Resurrection (Robert Holmes), 273
Evil Imagination—Is It a Sin? (R. Ronald Robinson), 473
Faithful (C. S. Zimmerman), 43
Family Life in Brazil (Edward Miller), 303
Father's Day in Mexico (A. L. Howard), 401
First Christmas Service (Milo Williams), 804
"Fishin'" for Harrah, Wash. (Donald Farner), 283
"Fishin'" for Seattle, Wash. (Thomas Hammers), 282
"For Better, Not for Worse" (Kenneth Ashman), 467, 472, 495, 514, 546, 560, 593, 610
Freedom and Liberty (Neil Beery), 431
Germany Calls (Harold Henderson), 77
Given to Hospitality (W. Carl Miller), 628
Glorious Hope, The (Richard Grant), 192
God (W. A. Ogden), 195
God of Time (Fred Wm. Walter), 16
God's D-Day (Earle Peer), 434
Gossip—Is It a Sin? (Herman W. Koontz), 558
Greatest Declaration of Independence, The (Homer Lingenfelter), 432
Haughtiness—Is It a Sin? (Donald Bishop), 473
He Sat Where We Sit (C. S. Zimmerman), 675
Homegoing of "Mother" Lichty (A. J. McClain), 275
Incarnation of Christ, The (Charles Turner), 548
Is There Room for Jesus (Gene Witzky), 800
"I Will Come Again" (M. Leon Myers), 191
Jasper, a Sardine Stone, An Emerald Rainbow, A (Richard Burch), 803
Jealousy (Bill Smith), 163
Joy "For God Is My Defense" (Dennis I. Holliday), 139
Kingdom, The (Vernon Harris), 92
Labor Day and American Labor (Glen Welborn), 579
Labor Day (Russell Williams), 576
Labor Day Taking Inventory (Richard Grant), 578
Last Day Signs (Chas Ashman, Sr.), 640
Laymen Can Build Sunday Schools (Glenn E. Miller), 419
Leon, Iowa Case Dismissed, 42
Lesson in Bookkeeping, A (J. C. Beal), 706
Let's Call It Sin (Thomas Inman), 385
Let's Face It (Edward Jackson), 639
Let Us Be Thankful (Thomas Craghead), 740
Let Us Remember Today (Charles L. Jenkins), 351
Like Unto the Heavenly Father (P. Fred Fogle), 400
Moderator's Address: (Kenneth Ashman), 339; (Richard P. DeArmey), 477; (W. Carl Miller), 481; (W. A. Steffler), 497; (George O. Peek), 510; (W. Russell Ogden), 543; (Evan Adams), 562; (Earl Funderburg), 595; (Clair Gartland), 624
Mother (Foster Tresise), 305
Mothers and Missionaries (Solon Hoyt), 304
Mother's Prayers Avail (M. Leon Myers), 307
Mothers, Turn to Christ (Bill Smith), 307
Mustard and Mountains (W. Russell Ogden), 704
Muzzle Not the Ox (C. S. Zimmerman), 59
My Ideal Church (Mrs. Ethel Moffitt), 110
Mystery, A, (J. Ward Tressler), 93
New People (Neil Beery), 272
O Dia Dos Pais in Brazil (Bill Burk), 402
Old Glory and New Glory (Evan Adams), 384
Our American Heritage (R. Wm. Markley), 623
Our Heavenly Father (Sibley Edmiston), 399
Our Moderator Speaks (R. Paul Miller), 475
People Vanish (Leslie L. Chamberlain, Jr.), 196
Place for Recreational Facilities in the Church (Ralph Colburn), 626
Positive Faith for This New Year, A (Raymond Thompson), 45
Praying Christ, The (Ralph S. Burns), 162
Pride—Is It a Sin? (Jack Churchill), 529
Problems of an Argentine Mother (Mrs. Ricardo Wagner), 306
Providence of God, The (George O. Peek), 767
Publication Offering Report, 596
Rebellion—Is It a Sin? (W. A. Ogden), 609
Reconciliation: First Effect of the Crucifixion (J. Paul Dowdy), 242
Regeneration: Second Effect of the Crucifixion (Lynn D. Schrock), 243
Religion in Review (V. Raymond Edman), 12
Remember the Living ((Wayne Flory), 353
Resurrection: Third Effect of the Crucifixion (James B. Marshall), 244
Sacrifice of Thanksgiving, The (Keith Altig), 722
Salvation—Not of Works (H. Leslie Moore), 786
San Gabriel Valley Academy, The (Francis M. Altig), 386
Saved as by Fire (Henry Dalke), 468
Scapegoat (John Rea), 75
School the Lord Gave Us, The (Ward Miller), 370
Second Coming of Christ, The (Paul Dick), 528
Second Coming of Christ and Its Relationship to Satan, The (Alfred Dodds), 46
Showers of Blessing (Irene Seigner), 124
Smoking—Is It a Sin? (Glen Welborn), 73
Spiritual Forces at Work (John Zielasko), 403
Spokane, Wash. Awaits Your Coming (Jesse Hall), 289
Spirit of Sacrifice, The (Harold Morr), 355
Spiritualism Is Not Spiritual (Ben Hamilton) 193
Statement, A (C. H. Ashman, Sr., Ord Gehman), 64
Strange Country, A (Ruth Samarin), 179
Stubbornness—Is It a Sin? (Stanley F. Hauser), 690
Towel in the Master's Hand, The (J. C. Beal), 672
Three Barriers (Robert Williams), 227
Three Classes of People (S. Wayne Beaver), 210
Three Crucified Men (Harold Mason), 224
Three Days of Burial (Roy Snyder), 209
Three Emblems of Mockery (Martin Garber), 207
Three Kinds of Death (Raymond Kettell), 140
Three Languages (Robert Hill), 223
Three Lies (Charles Taber), 208
Three Marys at the Cross, The (Donald F. Miller), 241

Three Physical Manifestations (Floyd Taber), 226
Three Truths (Charles Sumey), 225
Three Words of Expiration (O. D. Jobson), 240
Three Wounds of Christ, The (Lester W. Kennedy), 211
Traffic Rules from the Book of Rules (James Deforest Murch), 608
Triumph Over Death (Russell Weber), 127
True Thanksgiving (Paul Mohler), 720
True Meaning of Christmas, The (Jack Peters), 799
Two Olive Trees (Harold D. Painter), 703
Under the Parsonage Roof (Mrs. Robert Miller), 48, 180, 257, 450, 532, 659, 788
Unshaken Men in a Shaking World (R. Paul Miller), 258
Unlimited Power Available (Curtis Mitchell), 142
Virgin Birth, The (Glen Welborn), 161
Welcome to Albany, Oregon (Glen Welborn), 286
Welcome to Sunnyside, Wash. (Harold Painter), 280
We Need Space (W. A. Ogden), 367
We Thank Thee Father for Thy Holiness (Clair Brickel), 721
When Death Itself Died (Lyle Marvin), 687
Work of the Holy Spirit, The (John C. Whitcomb, Jr.), 94
What Does God Require? (Ord Gehman), 74
What Is the Gospel? (J. L. Gingrich), 260
Which Your Gifts Have Made Possible Through 1955-56 Publication Offering, 751
Why You Should Come (Vernon Harris), 279
Women Manifesting Christ (Mrs. Thomas Hammers), 291
Year 1955, The (John Mayes), 44
What About Christian Science (Raymond E. Gingrich)? 471
What God Expects of the Brethren Church (W. A. Steffler), 497

EVANGELISM

Evangelism, Revival, and the Layman (Dean Fetterhoff), 658
Joins Crusade (Clyde K. Landrum), 123
Personal Evangelism (Archie Lynn), 123

LAYMEN

Atlantic District Laymen Meet in Philadelphia, 274
Calling All Laymen (Mason Cooper), 176
Complete Plans Early (Earle Cole), 108
Evangelism Sunday—February 27 (Earle Cole), 29
First Brethren Church of Dayton Hears Laymen (H. L. Edwards), 274
Is Your Report on Laymen's Sunday Still Out? (Earle Cole), 274
National Fellowship of Brethren Laymen, The: Southeast District Rally (Frank Campbell); Northern Ohio Rally (Earle Cole); Atlantic District Laymen Meet at Allentown, Pa. (Richard D. McCarthy), 387
How Best Can We Strengthen Our Forces (Earle Cole), 449
Personal Message to Each and Every Layman, A (Don Spangler), 335
Regularity Need of Our Giving, The (Don Spangler), 176
Revival-Evangelism (Clyde K. Landrum), 108
Southeast District Notes (Frank W. Campbell), 335

POETRY

Calling All SMM (M.L.H.), 290
Comfort (Wm. Wallace Ellis), 43
God Has His Day (Keith Altig), 722
Hallelujah and Amen (D. E. Flanigan), 664
It Is a Wondrous Thing (Martha Snell Nicholson), 588
Jesus Is My Everything (Charlotte Steckman), 819
Little Black Boy (Mrs. William Samarin), 573
Looking Up (Annie Johnson Flint), 89
Lord Draweth Nigh, The, 6
Love of a Mother, The (Marybeth Holden), 654
Mother (Violet M. Tate), 318
Northwest, The (Henry Dalke), 281
Now Abideth Love (Janet Boone), 507
On the Road to Emmaus (Geneva Showerman), 226
Our Risen Lord (Martha Snell Nicholson), 214
Our Saviour (Eva Leidy), 209
Prayer for True Lovers, A (Kenneth Ashman), 610
When Will He Come? (Geneva Showerman), 143

SUNDAY SCHOOL

Brethren Sunday Schools (Harold Etling), 28, 109, 177, 255, 337, 388, 476, 611, 724

YOUTH

Brethren Youth (Ralph Colburn), 448
Brethren Youth Fellowship Summer Work Teams (Kenneth Ashman), 754
Brethren Youth Look to the Future (Kenneth Ashman), 656
Sowing at Bethany—Reaping at Fort Lauderdale (Ralph Colburn), 256
Two National Camp Bethanys This Year, 336
Workable Youth Plan, A (Kenneth Ashman), 754
Youth at Harrah Active for Christ (Ralph Colburn), 27

JESUS IS MY EVERYTHING

By CHARLOTTE STECKMAN

He's my Saviour, He's my Friend,
He will keep me to the end;
He's my Pilot, He's my Guide,
He is always by my side.
He will guide and direct, And me
He always will protect;
He's my Leader, He's my King,
Jesus is my Everything.

He will hear me when I pray,
"Dear Lord, wash my sins away";
He will keep me from disgust,
When in Him I put my trust.
He will keep me all the day.
He will lead me in His way;
He's my Leader, He's my King,
Jesus is my Everything.

He will lead me day by day,
Jesus is the only Way;
I'll trust in Him more and more,
Until I reach yon Heaven's shore.
He's my water in a barren land,
He's the Rock on which I stand;
He's my Leader, He's my King,
Jesus is my Everything.

He will take me by the hand,
And lead me on to the Promised Land;
He will help me my whole life through,
If I do what He wants me to.
Only in Him can I always confide,
And nothing from Him will I ever hide;
He's my Leader, He's my King,
Jesus is my Everything.

(EDITOR: Charlotte Steckman, 13 years old, accepted the Lord on April 4, 1954 and gave her life to the Lord for missionary service. On Oct. 18, 1955 the Lord called her home to be with Him. She was a member of the Reading Brethren Church, Stoystown, Pa., John Burns, pastor.)

FLORA, IND.

We thank the Lord for the results and the blessings which came during the revival at Flora, Ind. Nov. 13-27. There were six first-time decisions for Christ and 12 rededications. It was a pleasure to work with Charles Turner, the pastor.—*Bill Smith, evangelist.*

KITTANNING, PA.



Ground was broken recenty for the new Sunday school unit of the First Brethren Church. Photo shows the crowd assembled for the groundbreaking. Wm. Schaffer, pastor, shown reading the Scripture.



FACULTY and FAMILIES